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EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

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ADDITIONS AND CORRECTIONS.

A.—VOLUME III.

Page 226.—When publishing the Ālampāṇḍi plate of Virūpāksha, I had to suspect its genuineness, owing partly to the numerous mistakes which it contains, and mainly owing to the absence of any reference to this son of Harihara II. in the published records of the first Vijayanagara dynasty. The historical information conveyed by the plate is however, confirmed now from an unexpected source. In his *Report on a Search for Sanskrit and Tamil Manuscripts* (p. 96), Mr. Seshagiri Sastri, Professor of Sanskrit at the Madras Presidency College, has published extracts from a Sanskrit drama entitled *Nārāyaṇivilāsa*. This drama was composed by a royal author named Virūpāksha, who was the son's son (here the published reading *putrô*, 'son,' has to be corrected into *pautrô*, 'son's son') of king Bukka, the daughter's son of king Rāma, and the son of king Harihara. Of Virūpāksha it is further said that he was the lord of the Karṇāṭa, Tūṇḍīra, Chōla and Pāṇḍya countries, that he planted a pillar of victory in the island of Sinhala (Ceylon), and that he was devoted to the performance of the 'sixteen great gifts.' In describing the genealogy of Virūpāksha and his conquests, the Ālampāṇḍi grant and the drama *Nārāyaṇivilāsa* are practically at one with each other. The performance of the 'sixteen great gifts,' which is mentioned in the latter in connection with Virūpāksha, is attributed in the former to his father. There is no doubt whatever as to the identity of the author of the Sanskrit drama in question with prince Virūpāksha of the Ālampāṇḍi grant. The former is more explicit in describing his relationship to king Rāma, inasmuch as he is there called 'the daughter's son' of king Rāma, while the latter simply says that his mother Mallādēvī belonged to 'the family of Rāmadēva.' It may therefore be concluded that Rāmadēva, whom I proposed to identify with the Yādava king Rāmachandra (above, Vol. III. p. 225), had a daughter named Mallādēvī, who married Harihara II. of the first Vijayanagara dynasty, and that prince Virūpāksha, who was born of this marriage, made extensive conquests in Southern India.—V. Venkayya.

Page 362, article 'Ariya-Pillai,' for *m.* read *queen*.

„ 372, line 14, for *Jina-kalpa*, read *Jina-kalpa*.

„ „ 13 from the bottom, read 'Kaḍamba, s. a. Kadamba.'

B.—VOLUME IV.

Page 195, l. 10 ff.—Mr. Ramayya has kindly informed me (through Dr. Hultzsch), that the correct spelling of the modern name of the village is **Dendulūru**, not **Deṇḍalūru**, as given in Mr. Sewell's *Lists of Antiquities*.—As regards the identification of other localities mentioned in the Chikkulla plates, Mr. Sewell has been the first to write to me that **Rāvirēva** (in line 20) might be the village of 'Paveralah' (Rāvirēla) on the north bank of the river Kṛishṇā, just at the top of its great bend, long. 80° 10' E., lat. 16° 50' N. The same identification was afterwards suggested by Dr. Fleet and by Mr. Ramayya. Mr. Ramayya further writes that about six miles to the east of Rāvirēla there is the village of Navābupēṭa, with a temple of Sōmanāthasvāmin which may be the Sōmagiriśvaranātha temple in line 23 of the inscription. The country in which the villages were situated is called **Nat[ri]paṭi**

(in line 19). This Mr. Ramayya believes to be the more modern *Nātavāḍa*, "which is mentioned in an inscription of Śaka 1123 at Bezvāḍa, in which the donor is described as *Nātavāḍi Rudradēvarājulu*, i.e. Rudradēvarāja of Nātavāḍa. The capital of this chief was Maḍapalla or Maḍapalli, and there is a village of this name, reported to contain the ruins of an old fort, close to the west of Madhira, a station of H. H. the Nizam's State Railway, and not far from Koṇḍapalli."—F. Kielhorn.

Page 206, line 8 of the text.—I have altered the original reading *-Pāṇḍy-Ūtpaḷa-mahipatayō* to *-Pāṇḍy-Ūtkāḷa-mahipatayō*, which on page 207 I have translated by "the Pāṇḍya and Utkāḷa kings;" but I was wrong. The original reading *Pāṇḍy-Ūtpaḷa* is correct, and the translation should have been "the Pāṇḍya and king Utpaḷa." *Utpaḷa* is another name of the Paramāra king Muñja, who is mentioned under that name also in line 42 of the Kauṭhēm plates of Vikramāditya V. (*Ind. Ant.* Vol. XVI. p. 23, where he is described as *kavirishā*, i.e., *kavīndrah*), and in the Miraj plates of Jayasimha II. and the Yêur inscription of Vikramāditya VI. (*ibid.* Vol. VIII. p. 15, where the text has *Utkāḷa* with the various reading *Utpaḷa*).—F. Kielhorn.

- „ 342, text line 43, for *-bhāra-bhār-*, read *-bhāra-bhar-*.
- „ 350, last line, for son, read grandson.
- „ 361, line 3, for *Abhaṭa*, read *Ābhaṭa*.
- „ 368, article 'Digambara,' for 286, read 28n.
- „ 377, line 9, after *Kulōttuṅga-Rājendra-Chōḍarāja*, add *do*.
- „ 384, „ 13, for *Oḍu-nāḍu*, read *Ōḍu-nāḍu*.
- „ 386, „ 7, for *Pratipa*, read *Pratīpa*.

C.—VOLUME V.

Page 1 and *passim*.—For *Paḍeria*, read *Paḍariā*; see *J. R. A. S.* 1898, pp. 526 and 580.

- „ 15, line 5 from the bottom, for full-moon read new-moon.
- „ 20, line 12 from the bottom, for *Vikramāditya (V.)*, read *Vikramāditya (IV.)*.
- „ 22, line 17, for *Śāradādēvi*, read *Śāradādēvi*.
- „ 28, line 16, after 'the eleventh tithi,' insert 'of the bright fortnight.'
- „ 37, line 15 from the bottom, for *Sāṅkhīdā*, read *Sāṅkhēdā*.
- „ 47, text of H., line 7, for *ervippār-*, read *erivippār-*.
- „ 56, footnote 12, for p. 311, read p. 319.
- „ 64, text line 141, read बह्म कोनि.
- „ 68, line 6, for *Adavani-*, read *Ādavani*.
- „ 91, text line 232, read फौलसुन.
- „ 120, footnote 6, line 2, for 'goddess at fortune,' read 'goddess of fortune.'
- „ 168, note 4.—As regards the *Nandīśvara* day or *tithi*, Mr. Rice has drawn my attention to a note by him, overlooked by me, in his *Inscr. at Śrav.-Del.* Introd. p. 20 (note 3). From the information given by him there, it appears that, in a Jain record, any such expression as "the first *Nandīśvara* day, or the first day of the *Nandīśvara*," would denote the day of the eighth *tithi* of the bright fortnight of the month *Āshāḍha*, *Kārttika*, or *Phālguna*, as the case may be, but that any such expression as "the chief *Nandīśvara* day, or the chief day of the *Nandīśvara*," might, perhaps, rather denote the day of the full-moon *tithi* if the *Nandīśvara-pūjā* ended with any very special observances on that day.—J. F. F.
- „ 182, line 2 from the bottom, for inscriptions, read inscription.
- „ 189, line 11, for *Rishiappa*, read *Rishiyappa*.
- „ 229, lines 26, 27.—It may be noted that the words in the original, which have been rendered by "a very *Dīlīpa* in generosity, a very *Champāpati* (*Karṇa*) in truthfulness," are *audāryya-Dīlīpam satya-Champāpati*.

Page 233, the last line but one, for one thousand trees, read four thousand trees.

., 238, line 20, for 'in *kālaran*, line 19,' read 'in *dharmavan*, line 93, as contrasted with *dharmamam*, line 90.'

., 246, text lines 22, 23, for *âdiy=â gaihika*, read *âdiy-âg=aihika*.

., 247, text line 32-33.—It was not noticed that *kurushvatha* is not a correct form or combination. If the *akshara* after *kurushva* is an imperfectly formed *tha*, as it seemed to be, we can only conclude that the composer was using *kurushva atha*, and, misled by the metre, carelessly combined them into *kurushvatha* instead of *kurushv=âtha*. But it now seems more likely that the composer wrote *kurushva vai*; that the writer wrote *kurushva vē*, omitting the subscript stroke which would turn *vē* into *vai*; and that the engraver did not complete the *v*, and did not cut clearly the superscript *ē*, of which some indications can be detected.

., , text line 37, for *mum-kott=it=âv[u*]d=âvudu*, read *mum-kottad=âvad=âvudu*.—Also, for *Bâpa-Diniśāla*, read *Bâp-[â*]di-nikhila*. I am indebted to the courtesy of Mr. H. Krishna Sastri for this, and for several other suggestions, some of which I find it most convenient to acknowledge by connecting with them his initials in brackets.—J. F. F.

., 248, text line 42, for *meṇi-gaydanêṣ*, read *meṇi-g[e]ydanêṣ*; and in note 5 substitute Read *meṇ-geydanê*, which seems to mean, somehow or other, "did he shrink?"

., , in the latter part of note 4, substitute In what follows, read *gay-gonḍane*, for *kay-gonḍane*, *key-gonḍane*, *key-konḍane*. Are is *are* (4), 'hesitation, doubt.'

., 249, text line 52, for *dôle(li)t-âsi*, read *dôr-lat-âsi*.—(H. K. S.)

., , text line 62.—It might perhaps be better to take *âkhyâna* as a mistake for *âkhyâta*, and, further on, to analyse the text into *dhâtri par-âhri(hri)ṭay=âge*.—(H. K. S.)

., 250, note 14, for *ji-nṇ*, read *jirṇṇ*.

., 252, text line 94, the correction of *vâkyamgaḷum* into *vâkyamgaḷam* is not necessary.—(H. K. S.)

., , text line 99, for *tavanidhiy=am̐t=âm*, read *tavanidhiyam tām*.—(H. K. S.)

., , text line 100, for *idir-erdda*, read *idir-erd[ā]u**.—(H. K. S.)

., 255, line 1, "the congregation (of *Sairas* on the earth) has been afflicted among the Jains and Buddhists." There is a difficulty here in connection with the word *utkaṭa*, qualifying *samaya*, which latter word may mean either 'congregation' or 'time.' Mr. H. Krishna Sastri considers that, instead of connecting *utkaṭa* with its meanings of 'uneven, difficult; intoxication, pride; affliction,' it is better to take it in its meaning of 'mad, furious.' In this case, the translation would be—"there became a mad or furious congregation or time among the Jains and Buddhists;" or freely, "an opportunity arose for the Jains and Buddhists to become furious (and aggressive)."

., 256, line 1, in accordance with the corrected reading in line 37 of the text, notified above, for the devout *Gaṇas* *Bâpa* and *Diniśāla*, and so many others, read *Bâpa* and all the other numerous devout *Gaṇas*.

., , line 16 ff., "While the disciples were saying," etc. Mr. H. Krishna Sastri has sent an interpretation of the first part of this verse, which has given the clue to a better rendering of it. Regarding *are-gay-i-gonḍane* and *meṇi-gaydanê*, see the corrections, notified above, for text line 42, and notes 4 and 5, on page 248. In *gonḍane*, *nôḍidane*, *geydanê*, and *pârdane*, the *e, ē*, is the particle of questioning, not of emphasis. It is better to take *kûrpu* in its meaning of 'sharpness,' than in its meaning of 'valour.' The proper nominative for *enutam* is, of course, *Rāmam*.

And we must find the verb for *bhaktar* in *bâlge*, which, therefore, is not the dative of *bâl*, 'a sword,' but is from *bâl*, as the later (and now customary) form of *bâl*, 'to live, to live prosperously, happily,' with *ge*, an optional affix for the third person of the imperative. The translation, then, will be:—Did he hesitate?; did he draw the sword simply to gaze at it?; fearing the sharpness of it, did he shrink?; did he look for calamity (i.e. did he anticipate evil in the shape of failure to win his wager)?; (No!; but), in the very act of saying "May (all) believers prosper!", Râma, that man of ability, etc.

Page 256, note 4, *the following may be added*:—In line 24 of the Têrdâl record of A.D. 1123 (*Ind. Ant.* Vol. XIV. p. 17), mention is made of *kaḍaṅguva Mâri*, "the raging Mâri." And in line 48 of a Baḷagâmi inscription of some date after A.D. 1054 (*P. S. O.-C. Inscr.* No. 158, and see *Mysore Inscr.* p. 124), in a long and curious description of the five hundred *Svâmins* of Ayyâvoḷe, we have the phrase *hōha Mâriya[m] challav-āḍuvaruṁ baha Mâriyan=idir-ggoḷuvaruṁ*,—"who make the departing Mâri flee confusedly in all directions, and who confront the coming Mâri."

.. 257, line 10, *in accordance with the corrected reading in line 52 of the text, notified above*, for the friend of those who swing the sword in seizing the wives of inimical kings, read whose friend (assistant) in seizing the wives of inimical kings is the sword of his arm which is (as lithe) as a creeper.

.. the last paragraph. If the alteration suggested for line 62 of the text, and noted above, is adopted,—(in favour of which it may be said that *dhâtṛipa*, with the long 'i', would be a more correct word for 'king' than *dhâtṛipa*, with the short i),—the translation would be:—"When (many) kings, who were possessed of glory and renowned fame and valour, and whose prowess has been recited in stories, had passed away in the lineage of the **Chalukya kings** which caused itself to be called the chief ornament of the **Lunar Race**, and when the earth had (for a time) been seized by others, then **Tailapa (II.)**, who may be called," etc. And, in that case, note 5, on page 257, should be cancelled. On the other hand, the actual reading is *ākhyāna*, not *ākhyāta*; and a Tailapa—(who, however, may be Taila III.)—was occasionally quoted as an instance; see the example given under sūtra 117 of Kêśirâja's *Śabdamanidarpana*, p. 142,— "the sword of the arm of Tailapa caused itself to be called the Rudra who is the fire that is to destroy the world."

.. 258, lines 14 to 16.—Mr. H. Krishna Sastri considers that, for "(to restrain him from altogether too excessive conquests)," we should adopt the explanation "(that is to say, was always holding him tight, clinging tightly to him, was always remaining with him)."

.. 259, last line, and page 260, line 1, for and, to shew that there is no doubt about this, he¹ quotes the sayings of Manu of former times, read, in accordance with the remark on line 94 of the text (see above), and the precepts of Manu have said, in former times, that there is no doubt about this being the case; and cancel note 1 on page 260.

.. 260, line 16 f., for Saying "(As) I am thus (notoriously) a very treasury of austerities directed towards Hara, any small effort is worth (becoming to me)," Râma, etc., read Having acquired a very treasury of austerities in Hara (i.e., having practised great austerities in his devotion to Hara), and having (done so in such a way that he) caused it to be said that his zeal was not small, Râma, etc.

.. line 19.—Mr. H. Krishna Sastri remarks that it would be no credit, from the stand-point of a Hindû, to build a temple with contributions from kings, and that the translation should be:—Not spending (in vain) even so much as a *hâga*² which the

devotees, standing in front (*of Śiva*), gave with reverence for (*the building of*) the temple, and not going to the kings and with humility in portuning them (*for contributions*), through the inexhaustible favour, *etc.*

Page 263, text line 6.—Mr. H. Krishna Sastri considers that it is not necessary to correct *dāna-vidan* into *dāna-vidhan*, which latter word assumes an adjective based upon *dāna* with *vidhā* in the sense of 'act, action.' And *dāna-vida*, with the meaning 'who has acquired (*the habit of*) giving' or 'who bestows gifts,' can be justified by the analogous words *kṛti-vida*, 'a man who has acquired fame,' and *svayō-vida*, 'one who has attained the prime of life' (for these two words, see Kittel's Kannada-English Dictionary,) and the Vêdic *varitō-vid*, 'bestowing freedom, repose, treasures' (see Monier-Williams' Sanskrit Dictionary).

„ „ text line 7, for *nôppada*¹³ *purutara*, read *nô[r*]ppad=ap[p*]=urutara*; and cancel note 13.—(H. K. S.).—It may be added that, as Kittel's Dictionary does not give any forms from *nôdu* or *nôl* introducing an *r*, perhaps we ought to consider that the text contains a mistake for *nôlpada*, rather than for *nôpada*.

„ 264, lines 18 to 21, in accordance with the corrected reading in line 7 of the text, notified above, read who is devoted to the water-lilies that are the feet of spiritual preceptors,—who is a man possessed of the very greatest resoluteness such as is not seen anywhere else.

EPIGRAPHIA INDICA.

VOLUME V.

No. 1.— THE ASOKA EDICTS OF PADERIA AND NIGLIVA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

THE two new Asôka edicts of Paḍêria and Niglîva are edited here according to inked estampages, furnished by their discoverer, Dr. A. A. Führer, who found the second in March 1895 and the first in December 1896. Both come from the Nepal Terai, where Niglîva is situated 38 miles north-west of the Uska Bazar station of the Bengal and North-Western Railway, in the Nepalese tahsil Taulihvâ of the zillah Butaul.¹ Paḍêria lies two miles north of the Nepalese tahsil Bhagvânpur of the same zillah, and according to Dr. Führer's estimate about thirteen miles from Niglîva.² Both are incised on mutilated stone pillars, and the Paḍêria edict, which was found three feet below the surface of the ground, is in a state of perfect preservation, while that of Niglîva has suffered a great deal on the left side and has lost the first five letters of line 3 as well as the first seven of line 4.

The characters of the two edicts agree exactly with those of the north-eastern pillar-edicts of Radhia, Mathia and Râmpûrva.³ And their language is the Mâgadhi of the third century B.C., which is found also in the other pillar-edicts, in the Kâlsi, Dhauli and Jangada versions of the rock-edicts, in the two Bairât and the Sahasrâm edicts, in the cave-inscriptions of Barâbar, and in the Sôhgaurâ copper-plate, and which may be recognised by the invariable substitution of *la* for *ra* and of *na* for *ṇa*, by the nominatives singular in *e*, and by the word *hida* for *idha*. A peculiarity which re-occurs only in the north-eastern pillar-edicts, is the comparatively frequent shortening of final *â* in *piyadasina*, *lājina*, *atana* and *kâlâpita*. New words and forms, not found in the other Asôka edicts, are *aṭhabhāgiye* (Paḍêria, l. 5), *āgācha* (Paḍêria, l. 2; Niglîva, l. 3), *ubalike* (Paḍêria, l. 4), *usapāpīte* (Paḍêria, l. 3; Niglîva, l. 4), *Bhagavam* (Paḍêria, l. 4), *mahiyyite* (Paḍêria, l. 2; Niglîva, l. 3) and *viḡaḍabhi* (Paḍêria, l. 3), to which may be added the names of *Konâkamana* (Niglîva, l. 2), *Lumminigâma* (Paḍêria, l. 4) and *Sakyamuni* (Paḍêria, l. 2). The wording of the two inscriptions agrees very closely, and leaves no doubt that they were incised at the same time. It makes also the restoration of the lost portions of the Niglîva edict easy and absolutely certain.⁴

¹ See Dr. Führer's *Annual Progress Report* for 1894-95, paragraph 3.

² I take this and all other details about the localities from a memorandum, kindly furnished to me by Dr. Führer.

³ *Ep. Ind.* Vol. II. p. 245 ff.

⁴ See below, p. 6, notes 1 and 2.

The great importance of the Padêria inscription for the topography of ancient India and the sacred history of the Buddhists has been fully recognised by Dr. Führer, who has discussed it in an article in the *Pioneer* of December 1896.¹ It fixes with absolute certainty the situation of the garden of Lumbini where according to the Buddhist tradition prince Siddhârtha was born. No adverse criticism can shake the evidence of the repeated assertion: "Here Buddha Śākyamuni was born," and: "Here the worshipful one was born," as well as of the mention of *Lumminigāma*, the first part of which name agrees with *Lumbini* in accordance with the analogy of Pāli *ammā* for *ambā* and *ārammana* for *ālabana*. Even the possible, but *a priori* improbable assumption that the pillar might have been brought to Padêria from some other place, is barred by the fact mentioned by Dr. Führer, that the site is still called *Rummin-dêi*, and by the evidence of Hiuen Tsiang. The Chinese pilgrim,² as Dr. Führer has duly noted, mentions the pillar as standing close to four Stûpas, the ruins of which are still extant. He further says that it was broken in the middle through the contrivance of a wicked dragon; and its upper part actually seems to have been shattered by lightning, which the Buddhists ascribe to the anger of the Nāgas, called 'dragons' by the Chinese. If Hiuen Tsiang omits to mention the inscription, the reason is no doubt, as Dr. Führer thinks, that it was covered at the time of his visit by an accumulation of *débris*. As stated already, it was found three feet below the ground, and the portion of the pillar which was visible on Dr. Führer's arrival, a piece only nine feet high, is covered with pilgrims' records, one of which was incised about A.D. 800. It is evident that the Asôka inscription must have been covered at least at that date.

The Padêria edict, of course, fixes also the site of Kapilavastu and of the sanctuaries in its neighbourhood. Fahien says³ that the Lumbini garden lies 50 *li* or, adopting Sir A. Cunningham's reckoning,⁴ 8½ miles east of the capital of the Śākyas, and Dr. Führer has found its extensive ruins eighteen miles north-west of Padêria "between the villages of Amauli and Bikuli (north-east) and Râmghât on the Bangaṅgâ (south-west)," covering a space seven miles long and from three to four miles broad. The country of the Śākyas, it now appears, has been looked for too far south by Sir A. Cunningham and his assistants. Sir A. Cunningham's error has been caused by the vague statements of the Chinese pilgrims, who both say that in travelling from Śrāvastî to Kapilavastu they went south-east. As he had discovered by epigraphical evidence⁵ the identity of Śrāvastî with the modern Sêṭ or Sahêṭ-Mahêṭ between Akaona and Balrâmpur, it was but natural for him to infer that Kapilavastu must lie either in the Basti district or in Gôrakhpur. Nevertheless, the town lay much further north, and it may be pointed out that its real position agrees with the hints, given in the Ceylonese canonical books. According to the *Ambaṭṭha-Sutta*⁶ the banished sons of Ikshvāku or Okkāka settled *yattha Himavantapassê pōkharaniyâ tirê mahâ sākaṇḍô*; "where there was a great grove of sāka trees (*Tectona grandis*) on the bank of a lake (situated) on the slopes of the Himālaya." This description fits the Nepalese Terai better than the absolutely flat districts of Basti and Gôrakhpur,⁷ which are still some distance from the hills. The fact that the Śākyas were real jungle-Rājputs is not without importance for their history and the explanation of their curious customs. It makes their assertion that their ancestors were forcibly

¹ Compare also my remarks in the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, January 7, 1897, and M. Barth in the *Journal des Savants*, 1897, p. 65 ff.

² *Siyuki*, Vol. II, p. 25.

³ *Travels*, p. 67 (Legge).

⁴ *Ancient Geography*, p. 416.

⁵ *Arch. Survey Reports*, Vol. I. p. 359; compare also the second inscription, found by Dr. Hoey, *Ind. Ant.* Vol. XVIII. p. 61 ff.

⁶ *Digha-Nikāya*, iii. 1, 15 (Vol. I. p. 92, of Rhys Davids and E. Carpenter's edition).

⁷ *Imperial Gazetteer of India* (1st ed.), Vol. I. p. 493: "It (Basti) has a mean height of only 326 feet above the sea level and no natural elevations of any description diversify its surface." Vol. III. p. 440: "The district of Gôrakhpur lies immediately south of the lower Himālayan slopes, but forms itself a portion of the great alluvial plain No greater elevation than a few sand hills breaks the monotony of its level surface."

ejected from the more civilised districts in the south very credible, though the truth of the cause of their banishment, stated in the Buddhist work quoted above, may be doubted. Further, their isolation in the jungles may have led, as the canon alleges, to their custom of endogamy, so repugnant to all Rājputs and to all the higher castes in India. And this custom, — not their pride of race, as they themselves asserted, — was no doubt the reason why the other royal families of Northern India did not intermarry with them. This isolation and the consequent estrangement from the rest of the Hindū population probably accounts also for their disinclination, mentioned in the *Ambaṭṭha-Sutta*, to show hospitality to the Brāhmaṇas who came to their settlement from Śrāvastī or other parts of India. Their religion, however, was Śaivism and of the ordinary type of Hindūism. Hiuen Tsiang¹ was still shown near the eastern gate of Kapilavastu the old temple of Īśvara, where the infant Siddhārtha was taken by his father, because “the Śākya children who here seek divine protection always obtain what they ask.” According to the legend the stone image then raised itself and saluted the prince. Mr. Beal has correctly recognised that the scene is represented on the *Amarāvati Stūpa*. The legend is therefore ancient and undoubtedly points to the conclusion that Śiva was the *kuladēvatā* of the Śākyas. Perhaps Dr. Führer will pay special attention to this temple, which certainly must be one of the oldest Śivite monuments of which we have knowledge and possesses great interest for the history of the Brāhmanical religions.

In addition to the ruins of Kapilavastu Dr. Führer has also succeeded in tracing the site of *Napeikia-Nābhika*,² the supposed birth-place of the mythical Buddha *Krakucchanda*, and of the *Stūpa* of his *Nirvāṇa*, which is still eighty feet high, exactly in the position indicated by *Fahien*,³ viz. one *yōjana* or “7 miles” south-west of Kapilavastu. The important sites of *Rāmagrāma* and of *Kusinārā*, where Aśoka’s pillar with an undated record of Śākyamuni’s *Nirvāṇa* existed in Hiuen Tsiang’s time, will have to be looked for in the eastern portion of the Nepalese Terai. If the direction given by the Chinese, — east of Lumbinī, — is correct, *Kusinārā* cannot be identical with *Kasia* in the *Gōrakhpur* district, where Sir A. Cunningham and Mr. Carlleyle believed to have found its ruins.

The value of the *Nigliva* edict for the history of Buddhism has been pointed out in my preliminary notice of the document.⁴ As the *Stūpa* of *Kōṇākamana* was “increased” or enlarged for the second time in Aśoka’s fifteenth year, it would appear that the monument had been erected before the beginning of the king’s reign, or before B.C. 259. *Kōṇākamana* or *Kōṇāgamana* belongs to the long series of purely mythical predecessors of the historical founder of Buddhism. The mythology of Buddhism must not only have been developed, but the myths must have been fixed locally, before it could occur to the Faithful to build *Stūpas* in honour of their heroes. It seems difficult to believe that all these stages of the development could have been accomplished in a short time. As they had been completed in the first half of the third century B.C., it becomes probable that the origin of Buddhism lies very much earlier and that, therefore, it is impossible, as some scholars have done, to fix the *Nirvāṇa* in B.C. 350 or in B.C. 325. The remoter date, *cir.* B.C. 477, is, also on this consideration, the more probable one. I regret that, when writing my first notice, I overlooked that the *Stūpa*, the pillar and its inscription are mentioned by Hiuen Tsiang in the *Siyuki*, Vol. II. p. 19. If I had noticed this, I might have announced at once that the site of Kapilavastu must be looked for in its neighbourhood. Dr. Führer, who years ago had shown Mr. Carlleyle’s identification of *Bhūila* with Kapilavastu to be erroneous, apparently found the passage and hence gave expression to the expectation of discovering the Śākya capital near *Bhagvānpur* in his

¹ *Siyuki*, Vol. II. p. 23.

² Regarding this identification see the number of the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, quoted above.

³ *Travels*, p. 64 (Legge).

⁴ *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. IX. p. 175 ff. : *Academy*, 1895, April 27.

Progress Report of 1895-96. According to an article in the *Calcutta Englishman* of June 1st and extracts in the *Journal of the Mahābōdhi Society*, Vol. V. pp. 82 and 83, Dr. L. Waddell made the same discovery in 1896, published it in the *Englishman*, and applied for permission to proceed to Nepal.

As regards **Aśōka's** history, the two edicts inform us that in the **twenty-first year** of his reign he went on a pilgrimage to the sacred places of the Buddhists situated in the extreme north. Very probably he visited on this occasion, as the legend in the *Divyāvadāna*, p. 386 ff. (Cowell and Neil), asserts, not only the Stūpa of Kōṇākamana and the Lumbini garden, but also further east the site of Buddha's Nirvāṇa and Rāmagrāma, and further west Kapilavastu, the Stūpas of Krakuchchanda and the old town of Śrāvastī, in several of which localities, pillars with his inscriptions were extant in Hiuen Tsiang's times. The Archaeological exploration of the Nepalese Terai will bring certainty on this point. Aśōka's route from **Pāṭaliputra** towards the Terai is perhaps marked by the series of pillars extending from Bakhra near Vaiśālī through Radhia and Mathia to Rāmpūrva in the Champāran district, most of which were later on inscribed with the so-called pillar edicts. The fact that Aśōka undertook such a journey may be interpreted as indicating that he was at the time a believing Buddhist. But it may also be looked upon as one of the *dharma-mayātās* which, as the eighth rock-edict says, he undertook regularly since the **eleventh year** of his reign in order to obtain enlightenment.

The two edicts tend also to show that the Nepal Terai formed part of Aśōka's dominions. This is indisputable if the Padēria inscription declares that the king remitted the taxes of the village of Lummīni. But even the mere fact that Aśōka planted his pillars all over the Terai favours the view that it was subject to his rule.

TEXT OF THE PADERIA EDICT.¹

1	Devāna-piyena	Piyadasina	lājina-visativasābhisitena
2	atana-āgācha	mahiyite	hida-Budhe-jāte Sakyamuni-ti
3	silā-vigaḍabhi-chā	kālāpita	silāthabhe-cha usapāpīte
4	hida-Bhagavaṃ-jāte-ti	Lumminigāme	ubalike-kaṭe
5	athabhāgiye-cha	[||*]	

TRANSLATION.

King Piyadasi, beloved of the gods, having been anointed twenty years, came [1]² himself and worshipped [2], saying [3]: "Here Buddha Śākyamuni was born." And he caused to be made a stone (*slab*) bearing a big sun (?) [4]; and he caused a stone pillar to be erected [5]. Because here the worshipful one was born, the village of Lummīni has been made free of taxes and a recipient of wealth [6].

REMARKS.

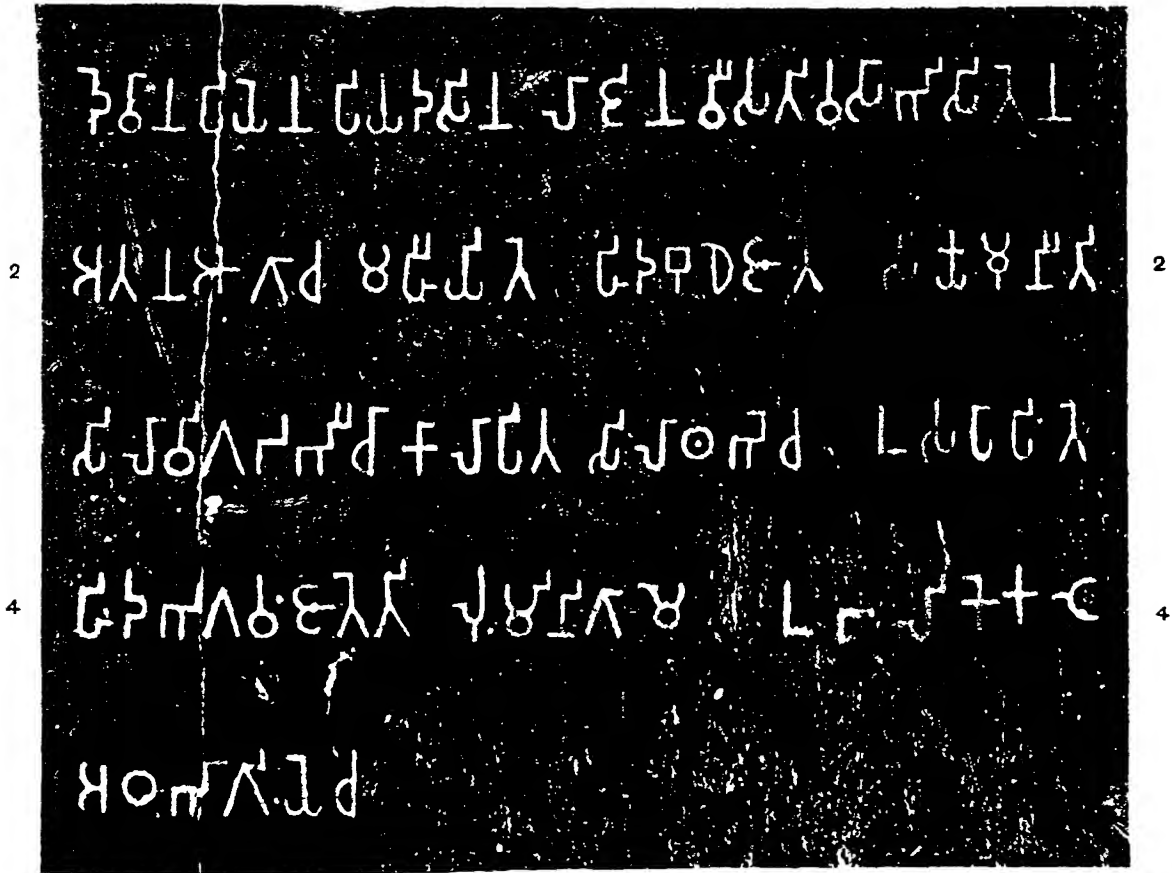
1. *Āgācha* stands for Pāli *āgachcha*, Sanskrit *āgatya*, and shows the substitution, frequent in the Prākritis, of a single consonant for a double one as well as the then necessary lengthening of a preceding short vowel.

2. *Mahiyite* stands for *mahīyitam*. The construction is the *bhāvē prayōga*, and the literal translation: "it has been worshipped," or "worship has been performed." The verb *mahīy* in the sense of 'to worship' occurs also in Sanskrit; see the larger *St. Petersburg Dictionary*, s. v.

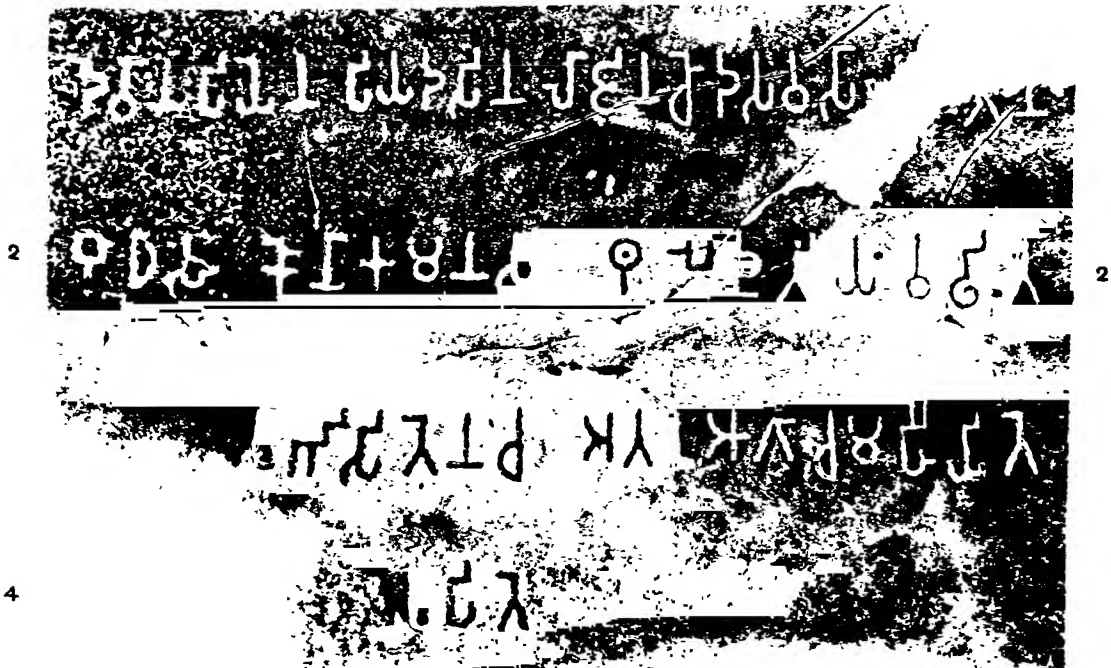
¹ The words connected by hyphens are written continuously in the text.

² The figures within crotchets refer to the remarks given below.

Paderia Pillar.



Nigliva Pillar.



3. *Ti*, rendered here by 'saying,' may of course also be translated by 'for' or 'because.'

4. The translation of *vigaḍabbhī* is not certain. It may be a word governing *silā*, and a technical term of unknown meaning. My translation is based on the supposition that it is a compound adjective, qualifying *silā* and equivalent to Sanskrit *vikaṭābhī*. *Vikaṭābhī* might be represented in a Prākṛit dialect of the Pāli type by *vigaḍabbhī*, which would become *vigaḍabbhī* according to the popular spelling of the edicts. For *ga* instead of *ka* occurs in *Aṁtiyoga* (Kālsī edict ii. l. 5, ed. xiii. 2, l. 9) for *Aṁtiyoka* (in the other versions), in *loga* (Jaugaḍa sep. ed. ii. l. 7) for *loka*, and in *adhigicha* (Bairāt i. l. 6) for *adhikṛitya*. And *ḍa* instead of *ṭa* is found in *āmbavaḍikā* (Allahabad, queen's edict) and *āmbāvaḍikyā* (Delhi Sivalik pillar-edict vii. 2, l. 2) for Pāli *āmbavāṭikā*, in *Bhasikaḍa* (Cunningham, *Sāñchi Stūpa*, i. No. 156) for *kaṭa*, and in *apaḍihata* on the Indo-Grecian coins for Pāli *apaṭihata* and Sanskrit *apratihata*. If my transliteration *vikaṭābhī* is correct, the second part of the word must be either *abhī* or *abhra*. The first will not do on account of its meaning, and the second will suit only if it is taken to mean 'the sun,' which meaning is assigned to *abhra* in the *Kōśas*. A stone slab, bearing a large representation of the sun, might have been put up in the Lumbinī garden in order to indicate that Śākyamani claims to be *arkabandhu* or *ādityabandhu*, a scion of the solar race of Ikshvāku. Professor Pischel, whom I consulted regarding the three difficult *hapax legomena* of this inscription, takes the word differently. He says: "I suspect that *vigaḍabbhī* is the Sanskrit *vigardabhī*. According to Hémachandra, ii. 37, *gardabha* becomes in Prākṛit *gaddaha* or *gaḍḍaha*. In Marāṭhi it becomes *gāḍhava* and is according to Molesworth also 'a term for a rude block or a rough stone.' Hence *vigaḍḍabbhī* might mean 'finely wrought, polished,' or something like it. Literally it would be 'not so uncouth as a donkey.'"

5. *Usapāpīte* is equivalent to Pāli *ussāpītō* and Sanskrit *uchchhrāpitaḥ*. For the double *pa* compare *likhāpāpītā*, Delhi Sivalik pillar-edict vii. 2, l. 10, and Pāli *viññāpāpēti*.

6. I here adopt M. Barth's rendering, published in the *Journal des Savants*, 1897, p. 73. M. Barth explains *ubalike*, in accordance with a suggestion of M. Senart, as equivalent to Sanskrit **udbalikaḥ* and derives *aṭhabhāgiye* from *arthabhāga*. The explanation of the second word is unobjectionable and is supported, as M. Barth points out, by the statement of the *Divyāvadāna* (p. 390), according to which Aśoka presented on his visit to Lumbinivāna one hundred thousand (*suvarṇas*) to the people of the country. The identification of *ubalike* with **udbalikaḥ*, which was suggested to me also by Professors Leumann and Oldenberg, offers some difficulties. Taken as a Bahuvrīhi compound, **udbalikaḥ* would mean *udbhūtaḥ* or *udastaḥ* *balikḥ yasya saḥ*, 'rich in taxes' or 'with raised taxes,' in accordance with the analogy of *utpaksha*, *utpuchchha*,¹ *udagra*, *udambhas*, etc. And as far as I know, there is no Bahuvrīhi in which *ut* is used in the sense of *mukta*. Taken as a Tatpurusha, irregularly enlarged by the addition of *ka*, **udbali(ka)* must stand, according to the *Kāśikā*, loc. cit., for *balēḥ utkrāntaḥ*, 'one who has left the taxes;' compare also the numerous analogous compounds like *uchchhrīṇkhala*, *utpuchchha*, *utsātra*, *udbāla*, *udvāsa*, *unnidra*, etc. The use of **udbalikaḥ* in the sense of 'exempt from taxes' would therefore be unidiomatic, and it is not supported by any analogies, as compounds like **utkara* for *akara* or *nishkara*, **udrīṇa* for *anrīṇa* or *nīrrīṇa*, and **uchchhulka* are not found. Perhaps it will be better to explain *ubalike*, as Mr. Tawney has suggested to me, by **avabalikaḥ* or **apabalikaḥ*; regarding the contraction of *ava* and *apa* to *o*, *ū* or *u* in Pāli, see E. Müller, *Simplified Pāli Grammar*, p. 42 f.

TEXT OF THE NIGLIVA EDICT.

1 Devanagari-piyena	Piyadasina	lājina-chodasavasā . . t . n . ²
2 Budhasa	Konākamanasa	thube-dutiyam vaḍhite

¹ See the *Kāśikā* on Pāṇini, vi. 2, 196.

² Restore *chodasavasābhisitena*.

3	sābhisitena ¹ -cha	atana-âgâcha-mahiyite
4		pâpité ² [||*]

TRANSLATION.

King Piyadasi, beloved of the gods, having been anointed fourteen years, increased for the second time the Stûpa of Buddha Kônâkamana [1]; and having been anointed [twenty years], he came himself and worshipped; [and] he caused [a stone pillar to be erected].

REMARK.

1. With the form *Kônâkamana* for Pâli *Kônâgamana* compare *Makâ* (Kâlsi edict xiii. 2, l. 7) and *Maka* (Shâhbâzgarhî edict xiii. l. 10) for the Greek *Magas*, as well as *Âmtekinâ* (Girnâr ed. xiii. l. 8), *Âmtikini* (Shâhbâzgarhî ed. xiii. l. 10) and *Âmtekiné* (Kâlsi ed. xiii. 2, l. 7) for the Greek *Antigenes*.

No. 2.—YEKKERI ROCK INSCRIPTION OF THE TIME OF PULIKESIN II.

By J. F. FLEET, PH.D., C.I.E.

Yekkéri is a village about four miles towards the north by east from Saundatti, the chief town of the Parasgaḍ táluka of the Belgaum district. The record is engraved on a rock in a glen, somewhere about a mile or a mile and a half to the north-east of the village. The existence of it was brought to my notice in December, 1894, by Venkangaḍa bin Yellapagaḍa, of the neighbouring village of Hâli. I edit it from ink-impressions which Dr. Hultzsch was kind enough to obtain for me.

The whole writing covers an area about 7' 2" broad by 3' 11" high. About two feet of the breadth, however, are occupied by the benedictive and imprecatory verses, which stand on the proper right of the essential part of the record: to avoid reducing the scale of the collotype too far, it has not been thought necessary to include them in the Plate; but the *nî* of *bhûnî*, line 13, is discernible just before the commencement of line 3; and the marks below it represent, imperfectly, parts of the word *phalum*, line 14.—The characters are of the regular type, for the locality, of the period to which the record refers itself, *viz.* the first half of the seventh century A.D.; and they are boldly formed and well cut. They include numerical symbols in lines 5, 7, 8.³ The size of the ordinary letters ranges from $\frac{7}{8}$ "

¹ Restore *vīsativasābhisitena*. At the beginning of the line a remnant of the long *i* seems to be visible, and so is a portion of the fourth letter.

² Restore *silāthabe-cha usapāpīte*, according to the Paḍḍeria edict.

³ In line 5 we have, for 'four,' the symbol which Pandit Bhagwanlāl Indrajī has given in *Ind. Ant.* Vol. VI. p. 44, col. 4, from the Gupta records; but it seems pronounceable as *pka* or *pkra* rather than *nka*.—In the same line we have, for 'five,' the symbol which the Pandit has given in col. 5 of his Table (see the central one of the three forms) from the Valabhi plates; he admitted that it looks like *nî* (as it does here), but held that it is only a corruption of *trî*. It must be noted that, in the collotype published herewith, the symbol has not come out well from the ink-impression—(on the whole, the better of the two)—which I selected for reproduction; the lower side-stroke, to the right from the bottom part of the *akshara*, shows only faintly: in the other impression, the *akshara* is quite clear and unmistakable; and there it distinctly reads as *nî*.—In the same line, again, we have, for 'eight,' a symbol which, in the side-stroke to the left from the top of the *akshara*, in the down-stroke on the right from the end of the top-stroke, and in the line across the centre of the body of the *akshara*, differs a good deal from any of the forms given by the Pandit and interpreted by him as *shra* or *hrî*.—In line 7 we have, for 'fifty,' a symbol from which the symbol given by the Pandit in col. 5 of his Table, from the Valabhi plates, may very easily have been derived by corruption. But, whereas he held that his symbol is a corrupted form of the *anundsika*, turned the wrong way, we seem to have here clearly the *akshara* *ba*. And I notice that Mr. Bendall

(in the *pa* of *nru*pa, line 1) to $2\frac{1}{2}$ " (in the *bha* of *bhagavatô*, line 4). The *śrī* of *rājya-śrī*, line 2, is $5\frac{1}{4}$ " high.—The language is Sanskrit; and, except for the two benedictive and imprecatory verses, the whole record is in prose. The record was composed, however, by someone who had a very imperfect knowledge of the language, and who could neither construct his sentences properly nor even spell correctly. I have noted, in and below the text, a few corrections of the more simple kind. But, from *udita*, line 1, to *rājyē*, line 4, the whole text requires emendation: either the whole must be turned into a compound,—in which case, we must read (line 2) *prithivī-svāmī*, and (line 3) *prithivy-apratiratha* and *śrīmat*; or else *mahārāja* (line 4) must be turned into the genitive, *mahārājasya*, and we must read (line 1) *prasūtasya* and *bhūtasya*, (line 2) *svāmināḥ* and *rājya-śrīyaḥ*, and (line 3) *maṇḍalasya*, *apratirathasya*, and *śrīmataḥ*.—In respect of orthography, the only point calling for special notice is the unnecessary insertion of the *anuvāra* before the nasals in *vaiṇśa*, line 1 (twice), *sāmaṇṭa* and *maṇḍala*, line 3, *paṇṇācha*, lines 5 and 6, *puṇṇyaṁ*, lines 6 and 9, *paṇṇāchāsat*, line 7, and *vasuṇḍharāṁ*, line 16.

The inscription refers itself to the reign of the Western Chalukya king Pulikēsin II.¹ It is dated in one of his regnal years; but all that can be made out here is a numerical symbol which, if we contrast it with the symbol for 'eight' which we have in line 5, must, I suppose, be interpreted as meaning 'six': just before it, there is an illegible *akshara*, which may be either the syllable *nī* or *ṇām* of *saṁvatsarāni* or *saṁvatsarāṇām*, or a numerical symbol meaning 'ten,' 'twenty,' or some higher figure: the date mentions also the full-moon *tithi* of the month Kārttika; but it does not include any details that admit of calculation. The object of the inscription was to record that certain lands, in certain towns, were the property of the god Mahādēva (Śiva).

Mention is made of villages or towns named Benira, Dhutipura, and Āgariyapura, and perhaps Kṛishṇapura; but these places cannot now be traced on the map.

* * * * *

About four feet away to the left of the above record, there is engraved on the rock, in similar characters, another inscription, of four short lines, covering an area about 2' 0" broad by 1' 10" high. The first line of it is illegible. The remainder speaks of four *nivartanas* of land at a place named, apparently, Sindavaḷaga.

TEXT.²

1 Om³ Svasti Anuruddha-shurit⁴-ōdita-nru(nṛ)pa-vaiṇśa-prasūta sva-vaiṇśa-
lla(la)lāma-bhūta dakṣiṇāpatha-

has found *ba* used to denote 'fifty' in a syllabic system in Malabar which has survived to even the present century (*Jour. R. A. Soc.*, 1896, p. 789 ff.).—In line 8 we have a symbol to which the closest resemblance that can be detected in the Pandit's Table is to be found in the centre one of the three symbols for 'eight' given in his col. 5, from the Valabhi plates (it must be noted that the faint line upwards from the right end of the lower part of the body of the *akshara*, which appears in the collotype published herewith, is due to a depression in the stone; it is not an engraved part of the *akshara*). But, in the face of the symbol for 'eight' which we have in line 5, it cannot be taken as meaning 'eight.' And I can only take it as a symbol for 'six,' approximating to the symbol for that numeral given by the Pandit in col. 3 of his Table, from the Kshatrapa coins and inscriptions. The Pandit considered that his forms of the symbol for 'eight' are the *akshara* *hra* or *hrā*; and that 'six' is *phra* or *phrā*, or some other *akshara* containing *ph*. Here, in this record, the *akshara* closely resembles *hu*; as it also does, to my eyes, in the form given by the Pandit in his detailed account of the symbol for 'eight' (*loc. cit.* p. 46); and Mr. Bendall gives *ha* for 'six' in the syllabic system of Malabar described by him.

¹ That the king mentioned is Pulikēsin II.,—not his grandfather, of the same name,—is shewn by, among other things, the use of the title *Mahārāja*.

² From the ink-impression.

³ Represented by a plain symbol.

⁴ Read *durit*.—As regards the following portion of the text, as far as *rājyē*, line 4, see the introductory remarks.

- 2 pri(pri)thivyâ[ḥ*] svâmî chatur-udadhi-mêkhal-ôpârjjita-râjya-śrî pratâp-âtîsay-
ôpanataḥ ||
- 3 samagra¹-sâmaṁta-maṁḍala pri(pri)thivyâm=apratiratha śrîmâṁ Satyâśraya-
Pulekêśi-vallabha-
- 4 mahârâja-râjyê varttamânê likhitam=iti [*] Benirê bhagavatô Mahâdêvasya
nivarttanâni
- 5 chatvâri 4ḥ || Dhuti-purê nivarttanâni ashta 8ḥ || Âgariya-purê
niva[rttanâ]ni pañcha 5²
- 6 panasa-vṛiksha pañchabh³ || Kṛishnê(shpê) Harasêna-mâtâpitrô[ḥ*] puṁny-ôpa-
chayâya Dê(?)varo(?)laka-
- 7 bhûmyâmś=cha⁴ nivarttanâni pañchâsat 50 || Vinita-vidagdha-Vaiśikâchâryyêṇa
sthâpitâ . . ghitâ [||*]
- 8 Kârttikasya pûnnimâsâm⁵ likhitâ prâśast=iti⁶ || Samvatsarâ . . 6⁷
râjya iti [||*]
- 9 Îs[â*]nêna likhitâ [||*] Yad=atra puṁnyam [ta]d=bhavatu⁸
- 10 gaṇê [||*]
- 11 [Ba]hubhir⁹=vvasudhâ bhuktâ
- 12 na¹⁰ Sagar-âdibhi[ḥ*]
- 13 [yas]y[a] yasya yadâ bhûmi-
- 14 s=tasya ta-ya¹¹ tadâ phalam [||*]
- 15 Sva-dattâm para-[dat]t[âm] vâ
- 16 yo harêta va[su]mudharâm
- 17 shasṭi-varsha-sa[hasrâ]ṇi
- 18 narakê paripachyatê ||
- 19 S[v]asty=a[stu] lê[khaka-vâchakasya]¹² [||*]

TRANSLATION.

Om ' Hail ' The reign being current of the *Mahârâja*, the glorious **Satyâśraya-Pulekêśin** (II.), the favourite, who has been born in a race of princes who rose to the front by confronting difficulties, who has become the forehead-ornament of his race, who is the lord of the (whole) country of the region of the south, who has acquired the sovereignty over the (whole earth) girt about by the four oceans, who has bowed down the entire group of chieftains by the excess of (his) prowess, (and) who has no antagonist (of equal power) in the world,¹³— it is written as follows :—

To the divine (god) Mahâdêva there belong four, (or in figures) 4, *nivartanas* (of land) at (the village of) Benira; eight, 8, *nivartanas* at the town of Dhutipura; five, 5, *nivartanas*,

¹ Read *âtîśay-ôpanata-samagra*.

² See page 6 above, note 3

³ Read *pañcha*.

⁴ Read *bhûmyâm cha*.

⁵ Read *pûnnimâsâm*.

⁶ Read *prâśastir=iti*.

⁷ See page 6 above, note 3.

⁸ The *ta* of this word was at first omitted, and then was inserted below the line.

⁹ Metre: Ślôka (Anushtubh); and in the following verse

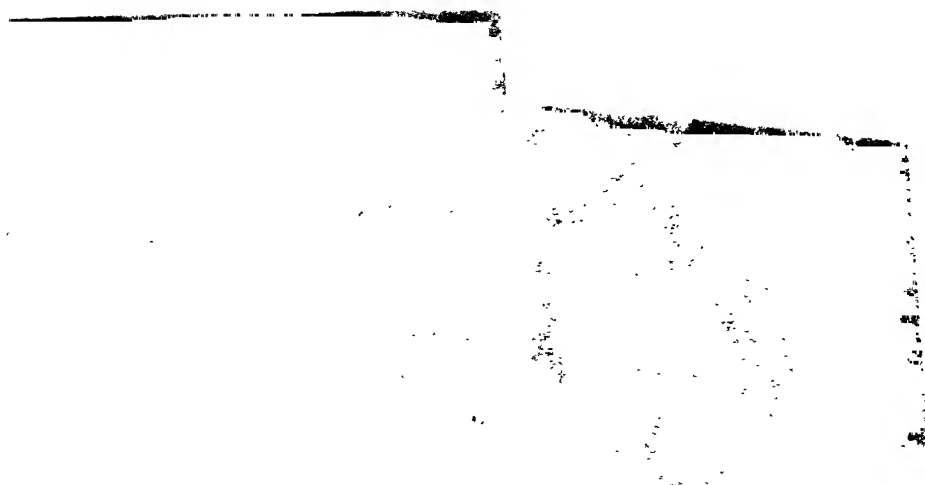
¹⁰ Perhaps *râjânah*, by mistake for *râjabhih*, was engraved here.

¹¹ There are two *aksharas* below the *ta* of this word. The first of them is *sa*. What the other is, cannot be made out. They have no connection with the text

¹² Read *lêkhaka-vâchakâbhyâm*.

¹³ This was an Early Gupta epithet; see, e.g., *Gupta Inscriptions*, p. 14, and note 4. In the Western Chalukya records, it occurs also in line 5 of the Kaira grant of Vijayavarmanâja of A. D. 643 (*Ind. Ant.* Vol. VII. p. 249).

Yekkeri Rock Inscription of the time of Pulikesin II.



COLLOTYPE BY W. GRIGGS.

SCALE 12

FROM AN INK-IMPRESSION SUPPLIED BY DR. HULTZSCH.

J. F. FLEET, I. C. S.

(and) five jack-fruit trees, at the town of Âgariyapura; and, at (P the town named) *Kṛishṇa-pura*,¹ fifty, 50, *nivartana*s in the land called *Dêvarolaka-bhûmi* (?), (which were granted) for the accumulation of religious merit for the parents of Harasêna. (And) by the refined and clever *Vaisikâchârya* there has been set up

(Line 8).—(This) *prasasti* has been written on the full-moon tithi of (the month) *Kâr-ttika*; the year 8 in the reign.² Written by *Îsâna*. Whatever religious merit there is in this, let it be

(L. 11).—The earth has been enjoyed by many [kings], commencing with *Sagara*; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making the grant that is now recorded if he continues it)! Whosoever confiscates land that has been given whether by himself or by another, he is cooked in hell for sixty thousand years! Hail to the writer and the reader!

No. 3.—INSCRIPTIONS AT MANAGOLI.

By J. F. FLEET, PH.D., C.I.E.

*Managôli*³ is a village about eleven miles to the north-west of *Bâgewâdi*, the chief town of the *Bâgewâdi tâluka* of the *Bijâpur* district. With the difference of the lingual *n* for the dental *ṇ*, its name occurs in the ancient records as *Manigavalli* (e.g., A. below, lines 18, 19) and *Manimgavalli* (e.g., *ibid.* line 17); and we also have the Sanskritised form *Mânikyavalli*, "the village of rubies" (e.g., *ibid.* line 20). From A. below, lines 18, 24, we learn that it was in the group of towns and villages which was known as the *Tardavâdi thousand*, and which took its name from a town that is now represented by the small village of *Taddewâdi*,—the 'Tuddehwarree' and 'Tudewadee' of maps,—on the south bank of the *Bhimâ*, in the *Indi tâluka*, about thirty-seven miles to the north of *Bijâpur*.⁴ And line 54 of the same record mentions it as an *agrahâra*; in consequence of which we may perhaps reckon it among "the eighteen *agrahâras*" which are spoken of in other records.⁵

The records at *Managôli* are on stone tablets which have been built into the walls of a modern temple of *Hanumat*. I edit them from ink-impressions made by my own man.

A.—Of the time of *Bijjala*; A.D. 1181.

The writing of this record covers an area about 2' 10" broad by 4' 6½" high. From the beginning of line 36 to the centre of the last line, there is a fissure by which the tablet has

¹ The word *Kṛishṇa*(*shṇa*) seems to stand by mistake or ellipsis for *Kṛishṇapuri*.

² Or, perhaps, "the year 16, or 26," etc.; see page 7 above.

³ The 'Mungolee' of the Indian Atlas, sheet No. 57.

⁴ See *Ind. Ant.* Vol. XIX. p. 269.

⁵ e.g., *Ind. Ant.* Vol. X. p. 183, and Vol. XII. p. 47.—They appear to have been towns of religious importance, scattered over the Kanarese country. *Hûli*, in the Belgaum district, was one of them; and *Nargund*, in *Dhârwar*, was another. Others, perhaps, were *Pambal* in *Dhârwar*, *Kurset* in Belgaum, and *Honwâd* in *Bijâpur*.

been broken into two pieces: but even along this fissure there are but few letters that have been destroyed; and the rest of the record is in a state of very good preservation.—The sculptures above it, at the top of the tablet, are, in the centre, a *liṅga*, with the sun and moon above it; on the proper right, a seated figure; and, on the proper left, a crooked sword, dagger, or knife, and a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. They include decimal figures in lines 39, 43, 46, and 60, and the distinct form of the lingual *ḍ* all through: the *virāma* is represented sometimes by its own proper sign, as in *satiyoḷ*, line 4, *ādaḷ*, line 8, *tiruvar*, line 46, *naḍasal*, line 64, *sthaḷadal*, line 66, and *samayaṅgaḷ*, line 67, and sometimes by the sign for the letter *u*, as in *pogaḷalu*, line 17, *maṭhadulu*, line 44, and *kayyalu*, line 52; cases in which the two methods of expressing it are pointedly contrasted, are, *enal* and *enalu*, lines 24 and 30, and *paḍuval*, *mūḍal*, *baḍagal*, *paḍuvalu*, *mūḍalu*, and *baḍagalu*, lines 42, 47, and 48. The size of the letters ranges from about $\frac{3}{8}$ " to $\frac{5}{8}$ ".—The language is Kanarese.¹ There are ordinary verses in lines 1 to 35, and some of the customary benedictive and imprecatory verses in lines 55 to 59. We have the nominative plural ending in *u*, as in the modern or colloquial form of the language, in *aynūrvvaru*, line 24, where the metre shews that the *u* is to be pronounced; and with this we have to contrast the archaic or stilted form *samayaṅgaḷ*, in line 67: cases in which it is not certain whether the *u* is to be pronounced, or whether it represents the *virāma*, are illustrated by *paṁḍitaru*, line 50, and *koṭṭaru*, line 67, as contrasted with *paṁḍitar*, line 51, and *koṭṭar*, line 67. The accusative singular neuter in *v* occurs in *gōkuḷavam*, line 59; but, otherwise, the archaic form in *m* appears throughout, as in *jasaman*, line 27, *āspadamam*, line 32, *kaumāramam*, line 44, and *dharmmamam*, line 54.—In respect of orthography, the only points that call for special notice are (1) the use of *ri* for *ṛi*, throughout, as in *āḷamkriti*, line 3, and *nripatige*, line 7; (2) the use of *b* for *v* in *sēbyam*, line 24, and *dibya*, line 31; and (3) an affected use of the Drāviḍian *ḷ* in *Chāḷukyar*, line 5, and *āḷamkārav*, line 24.

The inscription is a record of the time of the Kaḷachurya king Bijjala. Before, however, it proceeds to recite certain donations made in his reign, it makes reference, in lines 1 to 59, to certain events of the time of the Western Chālukya king Perma-Jagadēkamalla II. In that part of the record, after some introductory genealogical and historical matters, a register is made of certain grants which were bestowed by Perma-Jagadēkamalla II. himself, and by other people, on the god Śiva, in the form of the local god Kalidēvēśvara,—“the Siddhaliṅga of the south,”—of Maṇigavallī. The introductory part mentions a person named Īśvaraghaṇiśāsa, of the Harita *gōtra* (line 16), who, it asserts, was a *Jagadguru* or leading pontiff in the time of the Western Chālukya king Taila II., and was endowed by that king, at his coronation, with the town of Maṇigavallī; and in the lineage of this person it places a certain Mādhava (line 20), who is to be identified with the Mādirāja (line 37) who held the post of *Mahāprabhu* of the village at the time when the grants were made. It further tells us that the temple of Kalidēvēśvara had been built by a certain Basava (line 28) or Basavarasayya (line 30), son of Chandra or Chandirāja and Chandrāmbike (line 28), who belonged to the Kāśyapa *gōtra* (line 25) and was one of the five-hundred *Mahājanas* or Brāhmaṇas² of Maṇigavallī. And the occurrence of the names of Basava and Mādirāja in this Śaiva record from the neighbourhood of Bāgewāḍi, and in connection with the foundation and endowment of a *liṅga*-temple which was evidently of some considerable size and repute, is rather suggestive of our having at last met with an epigraphic mention of the

¹ From line 42 onwards, there occur various technical terms and other words (some of them to be found in other records also), which are not given in dictionaries, and the meanings of which cannot at present be made out.

² Comparison of the expressions *Mahājanamgaḷ=aynūrvvara*, lines 20, 21, and *mahādēvarkkaḷ=aynūrvvara*, lines 23, 24, shews that the *Mahājanas* of a village—(a technical expression which occurs in many records)—were the collective body of the Brāhmaṇas of the village.

original of that Basava who, according to the Lingâyat traditions as embodied in the *Basava-Purâna* and *Channabasava-Purâna*, was born at Bâgewâdi to a Śaiva Brâhman named Mâdirâja, and subsequently, becoming the prime-minister of the Kaḷachurya king Bijjala, overthrew the Jains, revived Śaivism, and established the sect of Vira-Śaivas or Lingâyats. The remainder of the record, line 59 to the end, refers to the reign of the Kaḷachurya king Bijjala; and it registers a variety of grants made by various persons to the same god Kalidêvêśvara.

The record contains two dates. As the first date (lines 38-40), for the donations that were made before the time of Bijjala, it cites the tenth *tithi*, coupled with Thursday and the winter solstice, of the bright fortnight of the month Pausha of the Dundubhi *saṃvatsara*, which was the fifth year of the reign of Perma-Jagadêkamalla II. The given *saṃvatsara* was Śaka-Saṃvat 1065 current. And this date does not work out correctly. The *tithi* ended, at about 14 hrs. 2 min. after mean sunrise (for Bombay), not on a Thursday, but on Tuesday, 29th December, A.D. 1142; and this was four days after the winter solstice, which, as represented by the Makara-saṃkrânti or passage of the sun into Capricornus, occurred at about 3 hrs. 8 min., again not on a Thursday, but on Friday, 25th December. There must, therefore, have been some mistake made, either in taking the date from the archive from which the material for this part of the record was derived,— (the characters shew that the whole record was put on the stone at one and the same time, by one and the same hand),— or else in the original computation of the date.¹ The second date (lines 59, 60) is the sixth *tithi*, coupled with Tuesday, of the dark fortnight of the month Bhâdrapada of the Vishu *saṃvatsara*,² which was the sixth year of the reign of Bijjala. The given *saṃvatsara* was Śaka-Saṃvat 1084 current. And the corresponding English date is Tuesday, 12th September, A.D. 1161, on which day the given *tithi*, of the *amânta* Bhâdrapada, ended at about 18 hrs. 8 min. after mean sunrise. In line 64, the *tithi* is mentioned by the technical name of *kapila-chaṭṭi*.

* * * * *

In lines 67, 68, mention is made of a festival called *nûla-parvan*. The reference must be to the *nûla-huṇṇuve* or full-moon of the month Śrâvâṇa. And it may be useful to give here the Kanarese names of all the full-moons and new-moons, as given to me on three or four different occasions, with the explanations of them as far as they can be determined at present.³ As will be seen further on, there are references to some of these special names in other epigraphic records.

The month Chaitra; March-April.— The full-moon is called *davanada-huṇṇuve*;⁴ because, I am told, on this day the people place the fragrant leaves of the *davana*-plant on the images of the god Mallikârjuna of Śrîsaila.⁵— The new-moon is called *akshatadige-amavâse*; because

¹ The full descent of the reigning king is not given. But the use of the style *Pratâpa-Chakravartin* (line 36) stamps him as Perma-Jagadêkamalla II.— On the chance, however, that the record, which is not a contemporaneous one, makes a mistake between him and his ancestor who had the same *biruda*, I have calculated the date for also Śaka-Saṃvat 945 current, in the reign of Jagadêkamalla-Jayasimha II. But here, again, the details do not work out correctly. In that year, the given *tithi* ended, not on a Thursday, but on Wednesday, 5th December, A.D. 1022, at about 18 hrs. 36 min. after mean sunrise; and this was eighteen days before the Makara-saṃkrânti, which occurred at about 1 hr. 56 min., again not on a Thursday, but on Monday, 24th December.

² The original has *Visha*, by mistake for *Vishu*.— Monier-Williams' Sanskrit Dictionary does not recognise this name of the *saṃvatsara* (the fifteenth in the cycle), and gives only the name *Visha*. But Kittel's Kanuḍa-English Dictionary gives Vishu as the name current in Mysore; the same name is given by C. P. Brown in his *Carnatic Chronology*; and it occurs in other records also from the Kanarese country.

³ The line of inquiry is an interesting one. And I hope that, now that attention is drawn to it, other scholars may be able to throw more light on it.

⁴ Instead of *huṇṇuve* and *amavâse*, the rustics generally use the word *habba*, 'festival.'

⁵ Reeve and Sanderson's Canarese Dictionary mentions (s.v. *davana*) the *davanada-habba*, *davanada-huṇṇime*, but, overlooking the reference to the full-moon, explains it as "a feast on the twelfth lunar day, when the above fragrant shrub is in perfection."

it is followed, on Vaiśākha śukla 3 (*tadige* = *tritiyā*), by the festival called *aksha-tadige*, i.e. *akshaya-tritiyā* or *akshaya-tritiyā*.¹ This new-moon name occurs in records of A.D. 1054 and 1195 (see page 14 below).

Vaiśākha; April-May.—The full-moon is called *agi-huṇṇuve*; apparently because the time then arrives for transplanting the seedlings (*agi*) of rice, tobacco, pepper, etc.—The new-moon is called *bādami-amavāse*; because, it is suggested, worship is then done to the goddess Banaśūnkari of the well-known temple two or three miles south of Bādāmi in the Bijāpur district.

Jyāishṭha; May-June.—The full-moon is called *kāra-huṇṇuve*; from *kāru*, “the rainy season,” which commences in this month. On this full-moon day there is celebrated the festival called *kari hariyūva habba*, when bullocks are raced,—the winner being the one that first reaches and breaks a string of leaves drawn across the course,—in order to obtain an augury as to the prospects of the season.²—The new-moon is called *manṇettina-amavāse*; because the people then make clay images of bullocks (*manṇ-ettu*), and worship them.

Āshāḍha; June-July.—The full-moon is called *kaḍlegadabina-huṇṇuve*. Two explanations are suggested: one, that the people then make cakes (*kaḍabu*) of gram (*kaḍle*, *kaḍule*) and offer them to the goddess Yellamma; the other, that the cultivators then decorate the necks of their bullocks with strings of such cakes.—The new-moon is usually called *vāgara-amavāse*; because it is followed, on Śrāvaṇa śukla 5, by the *nāga-pañchamī*, when worship is done to the cobra (*nāga*, *nāgara-hāvu*). But it appears to be also sometimes known as *Divaśi-amavāse*; because, it is said, girls, after marriage, then worship images of a goddess named Dīvaśi.

Śrāvaṇa; July-August.—The full-moon is called *nūla-huṇṇuve*; because on this day the ceremony is annually performed of renewing the sacred thread (*nūlu*, otherwise called *jani-śra*, and in Sanskrit *yajñōpavīta*).—The new-moon is called *chauti-amavāse*; because it is followed, on Bhādrapada śukla 4 (*chauti*, *chavuti*, = *chaturthī*), by the *Gaṇēśa-chaturthī*, when worship is done to the god Gaṇēśa. For the same reason, it is sometimes called *benakana-amavāse*; Benaka being a corruption of Vināyaka, one of the names of Gaṇēśa.

Bhādrapada; August-September.—The full-moon is usually called *anantana-huṇṇuve*; because the preceding day is the *ananta-chaturdaśī*, which, Molesworth's Marāṭhī Dictionary says, is sacred to the god Viṣṇu, in the form of Ananta. It seems to be sometimes also called

¹ Kittel's Kannadi-English Dictionary explains the *aksha-tritiye*, as it is there called, as a Śaiva feast on *Chaitra* śukla 3. But Ganpat Krishnaji's *Pañchāṅg* and the *Paṭwardhant Pañchāṅg* place the feast on Vaiśākha śukla 3; so, also, Monier-Williams' Sanskrit Dictionary, which explains it (*s.v. akshaya*) as “a festival, the third day of the bright half of Vaiśākha, which is the first day of the Satya-yuga, and secures permanency to actions then performed;” so, also, Reeve and Sanderson's Canarese Dictionary, which explains it (*s.v. aksha-tadige*) as “a ceremony, in the second Hindū month, on the third lunar day, of married women, who bathe, present to each other turmeric, betel nut and fruit, and then make an offering of flowers, etc., to Gauri.”

² This festival is described in the *Basava-Purāṇa* (see the Rev. G. Würth's translation, *Jour. Bo. Br. E. As. Soc.* Vol. VIII. pp. 90, 91): it is there placed on the full-moon of the third month of the Hindū year (i.e. Jyāishṭha); and we are told that, if a black bullock breaks the string, all sorts of leguminous fruits will succeed, while, if a white bullock breaks the string, the white millet will thrive.—Kittel, also, in his Kannada-English Dictionary, *s.v. kāru*, places it on the *kāra-huṇṇuve* in the third month. Under the word *kari* (3), “unpropitiousness,” he explains that *kari hari* means “to tear, i.e. do away with, unpropitiousness; an act that, “on a certain day (*kāra-huṇṇuve*) is represented by throwing an iron ball, that is attached to a rope, over a “*tōraṇa*, and thus pulling down the *tōraṇa*, when the ornamented bullocks of the place, that previously had “passed under the *tōraṇa*, are playfully driven about.” But the ceremony described in the *Basava-Purāṇa* is the one with which I am familiar: except that the divination seems to be more directed to the comparative prospects of the early and late crops; the idea being that, if a white bullock is the winner, the later crops will be the better, whereas, if a bullock of another colour wins, the early crops will give the better yield.—Reeve and Sanderson's Canarese Dictionary, *s.v. kari*, explains the festival as “a ceremony of breaking in two, by bullocks or other means, the triumphal arch of a gateway, the day after *poṅgal*-feast,” and thus (see Kittel's Dictionary, *s.v. poṅgalu*) would place it the day after the Makara-saṁkrānti, in the month Pausa.

jokyāna-huṇṇuve; but I have not obtained the explanation of this.—The new-moon is called *navarātri-amavāse*, or *mahānavami-amavāse*; because it is immediately followed, on Āśvina śukla 1, by the nine-days festival (*navarātri*) of the goddess Durgā, ending with the *dasarā*-holiday on the ninth day which is called *mahā-navamī*, “the great ninth *tithi*.”¹

Āśvina; September-October.—The full-moon is called *sigi-huṇṇuve*; because, it is said, on this day the people worship the goddess Gaurī under the name of Sigi-Gaurī.² It appears to have been called in ancient times *herjuggiya-huṇṇuve*, “the full-moon of the principal harvest-time” (see page 15 below).—The new-moon is called *dipāvali-amavāse*, or *divalige-amavāse*; because during the same or the immediately following night there is the *dipāvali*, *dirālī*, or *divalige* festival of lamps, when the houses and streets are illuminated.

Kārttika; October-November.—The full-moon is called *gauri-huṇṇuve*; because, it is said, on this day worship is done to the most honoured form of the goddess Gaurī, as Hirē-Gaurī, “the great or original Gaurī.”—The new-moon is called *chaṭṭi-amavāse*; because it is followed, on Mārgaśirsha śukla 6 (*chaṭṭi* = *shashthī*), by the *chamṇā-shashthī*, when, according to Molesworth's Marāṭhī Dictionary, there is a festival of the god Khaṇḍobā or Khaṇḍerao, an incarnation of Śiva.

Mārgaśirsha; November-December.—The full-moon is usually called *hostala-huṇṇuve*; because thresholds (*hostalu*) are decorated and worshipped on this day. But it seems to be sometimes also called *raṇḍē-huṇṇuve*; in some connection, it is said, with the goddess Yellamma as a widow (*raṇḍē*).—The new-moon is called *yella-amavāse*; because it stands next before the Makara-saṁkrānti or winter solstice, in celebration of which complimentary packets of sesamum seeds (*eḷlu*, *yellu*) are sent about to friends and acquaintances.³

Pauṣa; December-January.—The full-moon day is called *banda-huṇṇuve*, or *banada-huṇṇuve*; either, it is suggested, because the trees of the forests (*bana*, *vana*) begin to sprout at about this time, or because on this occasion there is another festival of the goddess Banaśaṁkarī of the well-known temple near Bādāmi.—The name of the new-moon has been given to me as *avaratra-amavāse*, *āvatra-amavāse*, and *avarātri-amavāse*; I have not succeeded in obtaining any explanation of the name, or even in determining the exact form of it.

Māgha; January-February.—The full-moon is usually called *bhārata-huṇṇuve*, or sometimes *bhārati-huṇṇuve*; apparently in some connection either with the public reading of the *Mahābhārata*, or with some worship of the goddess Bhārati (Sarasvatī). It appears, however, to be also known as *gudī-huṇṇuve*; because, it is said, the people imagine that on this day the gods go from the temples (*gudī*) to the houses of their worshippers, who, accordingly, welcome them during the night with shouts of “the gods have come,” and with the sounds of gongs and other musical instruments.⁴—The new-moon is called *śivarātri-amavāse*; because just before it there is the well-known great festival called *mahā-śivarātri* in honour of the god Śiva. In the twelfth century A.D., this new-moon was called *kāman-amavāse*, “the new-moon of Kāma” (see page 15 below); evidently in connection with the ensuing *hōḷī*-festival of Kāmadēva, the god of love, which ends with the burning of an effigy of

¹ Kittel's Kannada-English Dictionary, s.v. *eḷlu*, would give this new-moon the name of *eḷḷa-amavāse*, with the explanation that the manes are worshipped on this day. The manes are worshipped with sesamum seeds (*eḷlu*), I think. But *eḷḷa-amavāse* is given to me,—and correctly, I believe,—as the name of the new-moon of Mārgaśirsha.

² I cannot verify this in any way. And it seems more likely that the name has some connection with the ripening of the pods of the *sige*-shrub, which are used like soap for washing the hair, etc.

³ As already remarked (note 1 above), Kittel's Kannada-English Dictionary, s.v. *eḷlu*, gives the *yella-amavāse* as the name of the new-moon of *Bhādrapada*.

⁴ It may be noted that Kittel's Dictionary, s.v. *gudī* (1), gives the meaning of “a pole erected on the new-year's day before the house-door; the festival connected with it (Marāṭhī *gudhī*).” The day, however, is a different one.

him in commemoration of his having been reduced to ashes, by the flames from the third eye in the forehead of the god Śiva, when he was trying to inspire Śiva with love for Pārvati.

Phālguna; February-March.—The full-moon is usually called *hōli-hunnuve*; in connection with the *hōli*-festival, (see above, under *Māgha*), which ends on this day. Kittel's Kannada-English Dictionary, *s.v. kâma*, gives it also the name of *kâmana-hunnuve*, "the full-moon of *Kâma*;" in the same connection.—The new-moon is called *ugâdi-amavâse*, i.e. *yugâdi-amavâse*; because the next day,—*Chaitra śukla 1*; usually known as *saṁvatsara-pratipadâ*,—is the commencement (*âdi*) of the new year (*yuga* is here used in the sense of *saṁvatsara* or *varsha*).

Of epigraphic instances of the mention of special names of the full-moons and new-moons, four can be quoted, in addition to the reference to the *nûla-hunnuve* in the present record:—

1.—An inscription at Baḷagâṁve in Mysore (*Pāli, Sanskrit, and Old-Canarese Inscriptions* No. 158; *Mysore Inscriptions*, p. 121) is dated—*Sa(śa)ka-varshada 976neya Jaya-saṁvatsarada Vaiśākha bahuḷa akshaya-tri(tri)tiyad-amavâse Âdivâra-nimittam*; "on account of Sunday (coupled with) the new-moon of the *akshaya-tritiya* of the dark fortnight of *Vaiśākha* of the *Jaya saṁvatsara*, which was the Śaka year 976 (expired)." Here, a mistake was made, through carelessness on the part of the writer of the record, either in allotting the new-moon in question to *Vaiśākha*, instead of to *Chaitra*, or in allotting the *akshaya-tritīyâ tithi* to the dark fortnight, instead of to the bright fortnight, of *Vaiśākha*; the text may be construed either way. As regards the results for the date,—in the given year, the new-moon *tithi* of *Chaitra* ended, as required, on Sunday, 10th April, A.D. 1054, at about 19 hours after mean sunrise; whereas, the new-moon *tithi* of *Vaiśākha* ended at about 6 hours on Tuesday, 10th May, and cannot be connected with a Sunday at all.¹

2.—An inscription at Taḍi-Māṅgi in Mysore is dated, according to the romanised text (*Inscriptions in the Mysore District*, Part I. p. 146, No. 31),—*Saka-varśada 1118neya Rākshasa-saṁvatsarada yaksha-tadige Bihavâra sūryya-grahanadalu*; "at an eclipse of the sun (on) Thursday (coupled with) the *aksha-tadige* (new-moon) of the *Rākshasa saṁvatsara*, which was the Śaka year 1118 (current)." Here, according to this version of the text, the new-moon *tithi* is not expressly mentioned; though the text in Kanarese characters indicates otherwise, having the curious and meaningless expression '*yakshatahelamâsa*, instead of *yaksha-tadige*. But, however that may be, the mention of an eclipse of the sun shows that the new-moon *tithi* was meant; not the *akshaya-tritīyâ tithi*. And the new-moon *tithi* of *Chaitra*, in the given year, ended at about 3 hours after mean sunrise on Wednesday, 12th April, A.D. 1195; and on this day there was a total eclipse of the sun, perhaps visible in Southern India (see Von Oppolzer's *Canon der Finsternisse*, pp. 230, 231, and Plate 115). This is, perhaps, not the given week-day. But the want of agreement between the romanised and Kanarese texts suggests that the original may not have been read correctly, and that the real reading may be *Budhavâra* (Wednesday), not *Bihavâra* (Thursday).

3.—The Kargudari inscription (*Ind. Ant.* Vol. X. p. 249) is dated—*śrīmach-Chālukya-Vikrama-varshada 33neya Sarvvadhâri-saṁvatsarada herjuggiya-puṇṇami Sôma-vârad-andina śubha-lagnadol*; "at an auspicious moment of Monday (coupled with) the *herjuggi* full-moon of the *Sarvadhârin saṁvatsara*, which was the 33rd (year) of the glorious *Chālukya-Vikrama-varsha*." Here, the given year is Śaka-Saṁvat 1031 current. The month is not specified. And this full-moon name is not to be found in any of the lists given to me. But Mr. Venkat Rango Katti, of Dharwar,—one of the gentlemen by whom the lists were made out for me,—

¹ It may be added that on the 10th May there was a total eclipse of the sun, visible right across India (see Von Oppolzer's *Canon der Finsternisse*, pp. 216, 217, and Plate 108), which one would expect to find mentioned in the record, if that were the date really intended. On the 10th April there was no eclipse.

informed me eventually (see *loc. cit.* p. 254, note 30) that, "though the name is but rarely used "now, *herjuggi*, or, in its modern form, *hejjuggi*, is at some places still known among the "Lingâyat cultivators as another name of the *sigi-hunnuve* or full-moon of *Āśvina*; and that "the explanation is that on that day the cultivators prepare a *huggi*, or mess of boiled rice mixed "with split pulse, salt, pepper, cummin seeds, etc., and, taking it to their fields, scatter it abroad "in handfuls at every step (*hejje*)." And, as a matter of fact, the full-moon *tithi* of *Āśvina*, in the given year, did end, as required, on Monday, 21st September, A.D. 1108, at about 23 hrs. 48 min. after mean sunrise.¹ Now, the above explanation of the name cannot be accepted; for the reason that *herje* does not occur as the older form of *hejje*. But the true explanation can be established. In Kanarese, an initial *s* is liable to become *j* in composition.² We have a clear instance in the name of the *perjuṅka* or *hejjuṅka* tax,—mentioned in many epigraphic records,—which unquestionably comes from *per*, *her*, 'large, great,' + *suṅka*, 'toll, duty, customs.' On the analogy of this, *herjuggi* is to be derived from *per. her*, + *suggi*, 'harvest-time,' and is to be interpreted as meaning "the great or principal harvest." Thus, the *herjuggi* full-moon is the harvest moon. And this name exactly fits the *Āśvina* full-moon, next before the autumn harvest, when the *muṅgāri*, *klarīf*, or early crops, sown just before the commencement of the rains, are gathered.³

4.—An inscription at the temple of Virabhadra in the fort at Lakkunḍi in the Gadag tāluka, Dhārwar district (I quote from an ink-impression), is dated—śrīmach-Chālukya-Vikrama-varshada 45neya Sārvarī⁴.*smvatsarada* Māgha-māsada Kāman-amavāsye puṇyadinad-aṁdu; "on the meritorious day (of) the new-moon of Kāma, of the month Māgha of the Sārvarin *smvatsara*, which was the 45th (year) of the glorious Chālukya-Vikrama-varsha." Here, the given year is Śaka-Saṁvat 1043 current. And the corresponding English date is the 19th February, A.D. 1121, when the full-moon *tithi* ended at about 2 hrs. 8 min. after mean sunrise. For the meaning of the name, see page 13 above.

TEXT.⁵

1 Om⁶ Om⁷ Namaḥ Śivāyaḥ⁸ || Namas⁹-tuṅga-śiraś-chuṁbi-chāndra-chāmara-chāravē trailōkyā-nagar-ārambha-mūla-stambhāya Śāmbhavē || Om [||*] Śrīmat¹⁰-kāṁ-

¹ See, also, *Ind. Ant.* Vol. XXII. p. 110, No. 5, where Prof. Kielhorn gives the same date, with the earlier ending-time of 21 hrs. 36 min.

² For instance, *poṇ*, 'gold,' + *surige*, 'knife,' = *poṇsurige*, 'a golden knife,' and *mum* (*mumḍa*), 'that which is before,' + *śūr*, 'eaves of a house,' = *muṇśūr*, 'the front eaves' (see Kittel's Kannada-English Dictionary, under the letter *j*); so also, I suppose, *hejjāve*, 'a certain medicinal plant' (see the same, *s.v. hej*), is from *her*, 'large, great,' + *āve*, 'a certain grain.'

³ It should, perhaps, be added that, in the given year, two other full-moon *tithis* ended on the given weekday, — the full-moon of Vaiśākha, at about 4 hrs. 40 min. after mean sunrise on Monday, 27th April, A.D. 1108, and the full-moon of Māgha, at about 16 hrs. 16 min. after mean sunrise on Monday, 18th January, A.D. 1109; also, that on those days, as on the day of the *Āśvina* full-moon, there was no lunar eclipse to be mentioned in the record; also, that either of those two full-moons might perhaps be connected with the spring harvest, when the *hūṅgāri*, *raḍī*, or later crops, sown in October and November, are gathered. But it seems to me that the autumn harvest is the more important one for the greater part of the Kanarese country, and that Mr. Venkat Rango Katti was rightly informed that the *herjuggi* full-moon is the full-moon of *Āśvina*.

⁴ Read *Sārvarī*.

⁵ From the ink-impression. A transcription is given in Sir Walter Elliot's *Carnāṭaca-Dīsa Inscriptions*, Vol. I. p. 746: it contains many inaccuracies; and giving,—after the words *hoṁga-ayvatt-e-eyam kottar*, in line 65,—a few words which do not stand in the original at all, it then terminates, with the statement that the rest of the stone is broken away!

⁶ This word is represented here by an ornate symbol,—by a somewhat less elaborate symbol in line 35 (before *svasti*), and in line 59,—and by plain symbols near the end of this line, and in lines 31, 35 (the first *Om*), 46, 48, 49, and 53.

⁷ Here the word is expressed in writing.

⁸ Read *Śivāya*.

⁹ Metre: Ślōka (Anuṣṭubh).

¹⁰ Metre: Śārdūlavikrīḍita.

- 2 chana-kānti-baṁdhuritav=āśā-simdhura-śrēṇi-dhâtrî-madhyam nele dēva-dāmpati-śata-
kriḍā-vilāsam nij-ōddāma-śrig=abhirāma-dhāma-
- 3 v=ene sapta-dvipa-sapt-ārṇava-stōm-ālamkri(kṛi)ti ramjikum vividha-kēlî-
kaṁdaram Maṁdaram || Kanakanaga¹-dakshin-ōrvvî-vanitâ-kuntalav=enippa
Kuntalâ-dhareyam
- 4 vinutam Chālukyar=āldar=Mmanu-sûtrada tîkid-embinaṁ chāritram || Vāsava-
vilāsadin simhāsana-v=ashtādaśam pravarttise rājya-śrî(śrî)-satiyoḷ nere-
- 5 da² yaśō-bhāsura-Chālukyar=olage hadinēṁṭe(ṭa)neyal || Tribhuvana³-viśrutam
Kisuvolal=tanag=anvaya-rājadhāniy=ād=abhinuta-kirtti Kattiyaradēva-
- 6 na tamdeya tamman=anvaya-prabhavar=enippa paṭṭada Chālukyara
santatiyoḷ=Surēṇa-saṁnibhan=esedaṁ Chālukya-kula-bhūṣaṇan=Ayyanadēva-
bhūbhujam || Pesa-
- 7 r⁴-vett=Ayyana-nri(nṛi)patige jasav=eseva Chālukya-Vikramādityam sāhasa-Mēru
puṭṭidam śrî-Vasudēvam puṭṭuv-anto Yādava-kuladoḷ || Kshiti-mahita-kirtti-
Daha-
- 8 lā-pati-Lakshmaṇa-rāja-putri saubhāgya-samanvite Bomthādēvi jagam-nute
Dēvakiy=enisi Vikram-āṅganey=ādaḷ || Raṭṭa-nri(nṛi)pa-ditija-kula-saṁ-
ghaṭṭadin=agha paṭṭa Chā-
- 9 ki⁵-kulak=abhyudayam puṭṭe bhayav=ahitaram beṁn-aṭṭe diś=ādhipara sabhegaḷam
muṭṭe jasa || Ādiya Chālukya-vamśa-mah-ōdadhi-śasiy=enipa Vikramām-
kaṁgam Bomthādēvi-
- 10 gam magam tām=ād=i Kri(kṛi)shn-āvatāra-līlam Tailam || Baṁtina mey-gali
Tailam teṁṭaṇisuvar=aḷave bayala kâlē(la)gamam nūr-ēṁṭam kādidaṁ=enbatt-
ēṁṭam koṁḍam pratāpadim kōṭegaḷam || Beda-
- 11 rada⁶ māṁneyar=bbirutu pōgada maṇḍala-nāthar=arggi targgada nele-gōṭe
dhūli-paṭav=āgada durgga-kulaṁ kunṇuṅgi piṁgada para-maṇḍalaṁ naḍugi
kappaman=iyada vairi-rāya-
- 12 r=ār=adaṭina bāhu-sāhasa-samagrateg=Āhavamalla-Tailana || Pariyaṭṭ⁷=ēkāmga-vīram
masagida Javanam pōltu tad-Rāshṭrakūṭ-āmbara-bhāsvach-chaṁdraram Kakkara-
nri(nṛi)pa-raṇa-
- 13 kaṁbh-āvanipālarām saṁharisuttam jiya⁸ bāpp=embinav=avani-talaṁ Kuntal-
ōrvvî-yaśō-bhāsura-rājya-śrīyan=atyāyatiyoḷe taḷedaṁ lîl[e*]yim Taila-rāja ||
Dha-
- 14 raṇiyan⁹=ā rasā[ta]ladoḷ=araddudan=ādi-varāha-rūpadim Sarasijanābhan=uddharisid-
andaḍe Raṭṭa-nra(nṛi)pa-praghaṭṭadin jarida Chālukya-rājyaman=iḷâ-nuta-kirtti
varāha-
- 15 chihnan=uddharisidan=i jagakke kali Tailane marttya-Mukundam=allanē ||
Chālukya¹⁰-rājya-lakshmi-līlâ-Gaṁgānadî-Himâchaḷan=akhiḷ-ōrvvî-lalan-ēśam Nūrm-
maḍi-Tailam Trailōkyama-
- 16 llan=Āhavamalla || Param-āśīrvvâda-parampare nija-rājya-ābhivri(vṛi)ddhig=
udbhavav=enip=Īśvara-ghaṭisāsamge jagad-guruge Harit-ābja-ravigo dhārâ-pūrvva ||
Raṭṭa-gha-

¹ Metre: Kanda; and in the next verse.

² This *akshara*, *da*, was at first omitted, and then was inserted, on rather a small scale, in the margin before the beginning of the line.

³ Metre: Champakamālâ.

⁴ Metre: Kanda; and in the next four verses.

⁵ Instead of *Chāḷ kî*,— in which the *ḷ* has the *virāma*,— read *Chāḷki*.

⁶ Metre: Champakamālâ.

⁷ Metre: Mahāśragdharâ.

⁸ This word either may be some colloquial form from the Sanskrit *jî*, 'conquer,' or may stand for the Kanarese *jtyya*, 'a father, a grandfather; an epithet applied to any superior, such as a king, master, lord, etc.'

⁹ Metre: Champakamālâ.

¹⁰ Metre: Kanda; and in the next two verses.

- 17 rat̥ta-vesar=ddhareg=iṭṭalav=ene rājya-pattabamdh-ōtsavadol=kottam **Maṇim̐gavallīyan-**
ottajikege kaḷasav-iduva teṇadim Taila || Dhare¹ pogalalu **Chalukya-pati-**
Taila-nri(nri)-
- 18 p-ār̥chchita-pādan=ittan=Īśvara-ghalisāsan=ūrjjita-Harita-kul-āgrāṇi tāne mukhyav-
āg-ire vara-vipra-pamchaśata-rājige pūjisi **Tarddavādi-sāsirad-olag=ollitam Ma-**
19 **ṇigavallīyan=i** śāsi-sūryyar=ullinam || Ā prabhuvīn=anvayadalli || Abhimān-²
ōmnati Maṇdar-ādrig=oreyam kaṭṭittu vārāmgaṇā-subhagatvam Madanamg=
anādarane-
- 20 yam māḍittu sa(śa)śvad-vachō-vibhavam Karṇanān=ēlisitt=enisuvam **Mānikya-**
valli-pura-prabhu vikhyāta-Harita-gōtra-vīlasal-Lakshmīdhavam Mādhava || Mahā-
janamgaḷ=a-
- 21 ynūrvvara mahimey=em̐t-ene || Vara-varṇṇ-āśrama-dharmma-nirmala-guṇa-srī-vēda-
vēdāṅga-vistara-śāstr-ārttha-vichāra-sāra-satata-svādhyāya-yajña-kriyā-guru-pū-
22 j-ākara-vipra-pamchaśata-chamchad-brāhmya-tējo-nay-ābharaṇam raṁjisugum mahi-
surapuram **Mānikyavalli-pura** || Manu-mārggakke maṇi-pradīpav=enisitt=
āchāra-sampatti
- 23 sajjana-harsh-ābdhige chamdra-lakshmiy=enisitt=audāryav=ugra-dvishad-ghana-darpp-
ādrige balpu vajrav=enisitt=em̐d=am̐du bāhyō param janarē bāppu **Maṇim-**
gavallīya mahidē-
- 24 varkkaḷ=aynūrvvaru || Chāruleya³ sahaja-sārate rārājipa **Tarddavādi-sāsirav-**
em̐=i nāriya kucha-ruchir-ālamkārav=enal dharege **Maṇigavallīye** sēbya(vya)m || Ā
25 negaḷda **Maṇigavallīya** bhū-nutar=aynūrvvar=olage Kāśyapa-gōtr-āmbhōnidhi-
śāsi Gōvarddhanan=ānata-ripu Vāji-vamśa-varan=udayisidam || Hurvina jarvu viśi-
26 shṭara harvvida badatanada korvvan=uḍugisum=adarim hurvvinavar=emba
nāmada gurvina Gōvarddhanamge namdanan=enipa || Jana⁴-nuta-Rēvadāsa-
vibhug=ātmajar=agrāṇi Nāgadēvan=o-
- 27 lpina kaṇi Vishṇu punya-nidhi Goyyarasam Hulidham dharitri jiy=ene pesar-
vetta nālvar=avar=i kiṇyam hiriyaṁ jagakke sajjana-nidhi Chamdranam
jasaman=eydisidam Himavam-nagē[m]-
28 dramam || Ā⁵ Chamdirāja-vibhugam śrī-Chamdrāmbikegav=ātmajam puttīdan=
urvvi-chakra-nuta-guṇ-ābdhi sad-āchārateyim nimirchchi jasaman **Basava** ||
Parahitadol⁶=parākramadol=ārppino-
- 29 l=ūrjjita-śaktiyol=Mahēśvara-pada-bhaktiyol=tanage pāsatiy=ār=ppeṇar=emba hemme-
yol=neredu **Maṇim̐gavallīya** dharāmara-pamchaśat-ānurāga-pamkaruḷa-vi-
30 kāsa-bhāskaran=enalu negaḷdam **Basavam** guṇ-ākara || Kayyam⁷ nosalge
dam̐d=emm=ayyam guṇiy=em̐du pogale dhare sale lōkakk=ayyan=enisippa
Basavarasayyam śrī-**Maṇigava-**
- 31 llig=ūrjjitav=enisal || Om || Idu⁸ vēda-traya-tat[t*]va-dhāmav=id=anam̐t-ānādi-
sam̐siddhav=im̐t=idu tējomaya-dibya(vya)-lim̐gav=idu līlā-lōka-sāmnidhyav=
em̐ba day-ābhym̐nati chem-
- 32 nan=āda Kalidēvēsamge lōk-ōtsav-āspadamam māḍisidam nij-ānvay-yāśas-
sam̐dōhamam gēhamam || Idu⁹ rajatādriyim̐d=adhikav=em̐binegam **Basavam**
nivāsa-sampadamam=o-
- 33 darchchidam **Maṇigavallīya** vipra-varar=Kkubēranol=puduv=enis-irppa bhakti-
yutar=illiyē sam̐tatav=irppen=emba sam̐nida(dha)tanav=oppuv-am̐te Kalidēva-
mahēśa nivāsav=oppugum ||

¹ Metre : Champakamālā.² Metre : Kanda; and in the next two verses.³ Metre : Kanda.⁴ Metre : Kanda.⁵ Metre : Mattēbhavikrīḍita; and in the next two verses.⁶ Metre : Champakamālā.⁷ Metre : Champakamālā.⁸ Metre : Mattēbhavikrīḍita.⁹ Metre : Champakamālā.

- 34 Sale¹ mûḡum-jagav=old=upârjjisida puṇyaṁ mûrtti-vett-amte nirmmaḷa-dharmm-
ômṇati-saṁṇutam sakala-lakshmi-vâsam=âd-amte bhû-lalan-âlamkri(kṛi)ti-ratna-
râsi nered-irdd-amt=âvagam raṁji-
- 35 kuṁ Kalidêvêsa-yilâsa-bhâsura-gri(gri)haṁ lôkayka²-sôbhâvahaṁ || Ôm || Ôm
Svasti Samastabhuvanâsrayaṁ śīpri(pri)thvivallabhaṁ mahârâjâdhirâjaṁ
paramêśvaraṁ para-
- 36 mabbattâarakam Satyâsraya-kuḷa-tilakam Châluky-âbharapaṁ śrîmat-
pratâpachakravartti-Jagadêkamalladêvaru Kalyânapurada neleviḍinol=sukha-
saṁkathâ-vinô-
- 37 dadim râyam-geyyuttam-ire [*] Tat-pâdapadm-ôpajivi mahâprachamda-damda-
nâyakam mane-verggaḍe Bammanayyaṁgal mahâprabhu-Mâdirâja-pramukha-
38 mahâjanamgal=aynûrvvar=anumatadim binnapam-geyyal=avadhârisi śīmaj-Jagad-
êkamalladêvaru Manîngavalliya dakshina-śrî-Siddhalînga-Kalidêvêsva-
39 dêvargge nija-bhuja-vijaya-nâm-âmkita-varshada 5neya Dumdubhi-saṁvatsarada
Pushya³ suddha 10 Bri(bṛi)haspativârad-amd-uttarâyana-saṁkrânti-vyati-
pâta-pa-
- 40 rva-nimittav-âgi jagattumga-Bhujamgavali-kuḷa-tilaka-Kâlâmukha-naishthika-parama-
tapônishtha-brâhmyakuḷa-bâla-brahmachâri-śrî-Sadyôjata-pamḍita-dêvara
41 kalam karchchi dhârâ-pûrvvakam-mâḍi dêva-kâryamam naḍayisuv-amt-âgi
Manîngavalliya temkaṇa holada Mogevâḍad-olage Kallamgurukeya ba-
- 42 tteyim paḍuvalu Homnoleyavara keyyim mûḷalu Mûlasthâna-dêvara
Kemṇavve-dêviya keyyim baḍagalu Chemna-Gêsimayyana biṭṭera varamogeyim
temka-
- 43 l kattid=alagina nâlvattu-gêṇa haṁdiya-gaḍimbada ghaleya mattar=ayvattam
koṭṭar=â mattar 50r=olage dêvar=amgabhôga, Chaitra-pavitra dhûp-ârute⁴ naivê-
- 44 dya khamda-sphuṭita-jirṇ-ôddhârakkam mattar=ippatt-aydu maṭhada śrî-Sârada-
dêviyar=amgabhôgakkam tapôdhanar=âhara-dânakkam mattar=emṭu maṭhadalu
kaumâramam
- 45 vakkhânisuv=upâdhyâyargge mattar=aydu dêvara brahmapurigaḷ nâlvarggam
matter=emṭu Amri(mṛi)tarâsi-pamḍitarargge mûliga-vrittiiy-âgi sarvvâ-bâdha-⁵
parihâ-
- 46 rav-âgi kâdûḍuva mattar nâlku antu mattar 50kkav=aṇuvavaraṁ mattarimge
haṁdiya salikey=oṁdam tîruvar [*] Ôm [*] Dêvara hû-dômṭakke Nîrgguliya
47 halladiṁ baḍagalu Valajikave(?vi)ya-Kêsyanaṇa tômṭadim mûḍal Mah[â*]-
vishṇu-bhaṭṭara tômṭadim temkal Kulîya-basadiya tômṭadim paḍuval hâruva-gôla
48 mattar=oṁdumam sarvva-namaśya(sya)v-âgi koṭṭaru [*] Ôm [*] Sai[t*]rada
maneyim paḍuvalu Bhagavati-gêriya bîdiyim baḍagal râja-bîdiyim mûḍal
Aytama-se-
- 49 ttiy=amgaḍiyim temkal dêvargge sarvva-namaśya(sya)v-âgi koṭṭa amgaḍi nâlku [*]
Ôm [*] Dêvara kêriy=olage dêvargge namdâ-divigege sarvva-namaśya(sya)v-
âgi koṭṭa gâṇav=oṁdu [*] Ôm [*] Dêva-
- 50 ra kêriy=olage dêvara brahmapurigaḷ nâlvarggam Amri(mṛi)tarâsi-pamḍitaru koṭṭa
nivêsanam nâlku alli kaumârad=upâdhyâyargge koṭṭa nivêsanav=oṁdu [*]
Ôm [*] Dêvara
- 51 kêriy=olage dêvara brahmapurigaḷa nivêsa[na]dim temkal sauva[r*]ṇṇamge
Amri(mṛi)tarâsi-pamḍitar koṭṭa nivêsanav=oṁdu [*] Â nivêsanamgaḷa pramâṇu
temkaṇ-âdiyim mo-

¹ Metre : Mattêbhavikrîḍita.⁴ Read *drati*, or *ârîi*.² Read *lôk-aika*.⁵ Read *sarvva-bâdhâ*.³ Read *Pausha*.

- 52 [da]l-omdu badagana mere vara[m*] nâl-gêna pramâṇ[i]na kayyalu parisûtradim
paduval mûgayya-batṭeyam kaḷed=innēsara aladal nivēsanaḍ=agalav=ayn-
gay[y*]i nîla
- 53 hadinaydu kayya pramâṇu || Ōm Svasti Vi nât-ânēka-vēda-vēdāṅga-tat[t*]va-
jūāna-mārtamda-jvālā-mamḍita-pumḍarikā¹ ksha-rahma-lakshmi-lakshita-
visāla-vaksha[h*]sthala-hamsa-
- 54 yuvati-sarâjî²-virâjamānar=appa śrīmad=utta[ma]d-agrahāram Maṇimavalliya
mahāprabhu-mukhyav=aśēsha-mahājanaṅga=aynūrvvar vi³ dharmmamam tamna
- 55 dharmmav-āgi sa[d*]-dharmmadim śāsana-maryyādeyiṇḍav=ā-cha[mḍ]r-[ā]rkka-tāram
baram pratipālisuvar || Sāmānyō⁴=yam dharmma-sētur=nri(nṛi)pāpām kâlē-
kâlē pālanīyō
- 56 bhavadbhiḥ sarvân=ētân=bhāginaḥ pārtthivēndrān bhūyō-bhūyō yāchatē Rāma-
chandra[h*] || Sva⁵-datt[ā*]m para-datt[ā*]m vā yō harēti(ta) vasuṇḍharā[m*]
shashthir-vvarsha⁶-sabasrāpi
- 57 vishthāyam jāyatē krimiḥ || Śāsana⁷=id=āvud=elliya śāsanav=ār=ittar=ēke
salisuven=int=i śāsanaman=emba pātakan=ā sakalam rauravakke galagalan=
iliguṁ ||
- 58 Ūr[o*]ḍeyar=akke gapav=akk=ūr=ālv=aras=akke nāḍa-kōṇḍe(ṭe)yar=akk=im̄t=ār=i
dharmmamam=alidāḍ[e*] vōrant-ire rauravakke galaganlan=iliguṁ[m*] ||
Gaṁgāsāgara-Yamā⁸-saṁgamadoḷ Vāraṇāśi Ga-
- 59 yey=emb=i tirtthamgaḷoḷ=aganita-sad[d*]vijapumgava-gōkūḷavan=alidan=im̄=i[dan=
a]lida[m*] || Ōm Svasti Śrīmat-Kaḷachuryya-bhujabala-chakravartti-tribhuvan-
aikavira-Bijjaladēva-varsha-
- 60 da eneya Vish[u*]-samvatsarada Bhādrapada bahula 6 Maṁgalavārad-
am̄d[u Svasti] Samasta-vastu-vistṛṇṇa-ghūrṇṇit-āṇṇava-nināḍa-praṇū(nu)t-
ānū(nu)ta-bhuvana-vikhyāta-paṁchaśata-
- 61 vira-śāsana-labdh-ānēka-guṇa-gaṇ-ālamkri(kṛi)ta-satya-śauch-āchār a - ch ā r u c h ā r i t r a -
na[ya-vinaya]-vijūāna-vira-Baṇamja-dharmma-pratipālanar=appa śrīmad-Ayyāvo-
ḷey=aynūrvva[r*] svāmiga-
- 62 lu mukhyav-āgiy=em̄tu nāḍa padinaṇavarum nānā-dēs-ābhyamtarada
avarega[luṁ m̄m̄]muridarḍamum paṭṭa[da] mane Maṇimavalliyal mahā-
nāḍ-āgi nered=ēka-sṭhar-āg-irdd=alli-
- 63 ya prabhu mukhyav=eraḍ=aynūrvvarum talada seṭṭiyarum nakaramgaḷm(lum)
aḍḍa hēruva seṭṭiyarum eleya-gātrigarum telliga-
gottaliyūm Tarddavaḍi-sāsirada hiṭṭina
- 64 galeyā bārikanum nered=ēka-sṭhar-āg-irddu kapila-chatti-vyatipāta-parvva-
nimittav-āg[i śrī]-Siddhalīṅga-Kalidēvēśvara-dēvargge dēva-kāryyamam naḍasal
tamma dharmmav-āgi nakaramgaḷ ha-
- 65 tti haṁnir-ddhānya samasta-bhaṁḍavāne māṇikav-olag-āgi tāvu māru-gomḍ=
amtappa bhaṁḍakke hoṁg=ara-visamam koṭṭaru gātrigaru tāvu mārid=elege
hoṁg=ayvatt=eleyam koṭṭar hēruva
- 66 seṭṭiyaru hoṇaganimdam tamda haṁnir-dhānya modal-āgi samasta-bhaṁḍavāne
māṇikav-olag-[ā]gi taṇḍu māritakke hoṁge visamam koṭṭaru i sthaladal
tāvu māru-gomḍu tumbida
- 67 bhattakke hoṁge visamam koṭṭar telliga-gottaliḷaḷa dēvara naḍa-divigege
gaṇamgaḷal=om̄d-om̄du haḷigey=enneyam koṭṭaru sālīga-samayamgaḷ gaḍḍa
mukhyav-āgi nūla-pa-

¹ This *akshara*, *kā*, was at first omitted, and then was inserted above the line
This is, perhaps, a mistake for *śarōja*.

² Read *ayānṇarav*.

⁴ Metre: Śālini. ⁵ Metre: Ślōka (Anuṣṭubh).

⁶ Read *ānēka-vēda-vēdāṅga*.

⁷ Metre: Kanda; and in the following two verses.

⁸ Read *ānēka-vēda-vēdāṅga*.

- 68 rvvakke varsham-prati okkalalli visav=aydam kottar dēda(va)ra kottaḷigal
nūla-parvvakke hāluṁ nūluṁ baṛagi¹ baṛaṭṭuṁb=okkalalli varsham-prati
visav=aydam kottaru sēpiga-gottaḷigal nūla-pa-
- 69 rvvakke varsham-prati kuṛiba-sēpigar=okkal-okkalalu visav=aydam kottar billa-
mūnūrvva[r]uṁ biṭṭa dharmmaṁv=oyēṁdu² māruva heḍageya haṇṇu haṁpal
bāḍu-kāyge hiḍi-
- 70 bāḍu hiḍi-haṇṇaṁ kottar mēdar-okkalugaḷ hūvina-karadage heḍaḷage maṭhake
ve . . keraṣiyam sadā-kālaṁ naḍasuv-amt-āgi kottar gauḍu mukhyav-āgi gauḍ-
okkala neravigaḷ
- 71 gaṁḍa-gūsu hem-gūś=omnade maduvege visav=aydam dēvar-āyav-āgi kottar
varsham-prati vaḷiy=era[ḍam] kottar [||*] Int=i dharmmamam=ā-chaṁdr-
ārkaṁ sthāyi-varaṁ naḍev-ant-āgi kottar-i dharmmamam sāsana-ma-
- 72 ryyāḍeyim nāḍugaḷ pratipālisuvar=i dharmmak=adḍa-khaṁḍava nāḍugaḷg=
idir-āḍavan=avaṁge samudra-ma ḍa(?ḍa)ne bīra-vaṇigaṁ=
adakk=aynūrvvara besadim billa-mūnūrvvaru kāvar [||*] Maṁgaḷa-mahā-śrī ||

ABSTRACT OF CONTENTS.

After an invocation of Śiva (line 1), and a verse in praise of the same god under the name of Śaṁbbu, the inscription proceeds to recite that, in the centre of the earth, there is the mountain Mandara (l. 3), the ornament of the seven continents and the seven oceans. Over the land of **Kuntala** (l. 3), which was considered to be a lock of hair (*kuntala*) of the woman who was the land to the south of the golden mountain (Mēru), there reigned the **Chalukyas** (l. 4), in so praiseworthy a manner as to illustrate well the observances of the code of Manu (l. 4). When they had continued during eighteen successions,³ among the renowned **Chalukyas** (l. 5), in the eighteenth (*succession*), in the descent of the royal **Chalukyas** who claimed to be born in the lineage of the younger brother of the father of **Kattiyaradēva** (ll. 5, 6)⁴ whose hereditary capital was the world-renowned **Kisuvola** (l. 5),⁵ there was king **Ayyanadēva** (I.) (l. 7). To him there was born **Vikramāditya** (V.) (l. 7), whose wife was **Bonthādēvi** (l. 8), daughter of king **Lakshmana** of the **Ḍaḷaḷa** country. And then,—prosperity returning to the **Chaluki** family, which had suffered mishap through being bruised by the race of the demons in the shape of the **Raṭṭa** kings (ll. 8, 9),—their son was **Taila** (II.) (l. 10), a very incarnation of **Kṛishṇa**, who fought a hundred and eight⁶ battles out in the open country, and captured eighty-eight fortresses. None of the hostile kings could shake off this **Āhavamalla-Taila** (II.) (l. 12), who, resembling Death, annihilated those kings, the pillars of **Kakkara**⁷ (l. 12) in war, the moons of the sky which was the **Rāshṭrakūṭa** (*race*), and, amidst the applauses of the whole world, with an exceedingly great effort acquired the sovereignty of the land of **Kuntala** (l. 13). Just as (the god) **Sarasijanābha** (**Vishṇu**), in the form of the primal boar, lifted up the earth which had sunk into the lower regions, so **Taila** (II.) (l. 15), bearing the crest of a boar, lifted up the **Chalukya** sovereignty which had fallen through being over-

¹ The vowel of the first syllable is illegible; it may be any other vowel, quite as much as *a*.

² This is, perhaps, by mistake for *dharmma*=*em*-*ene*.

³ This is an imaginative statement, not in accordance with facts.

⁴ This is a purely imaginary person, not mentioned in any other record that has yet come to notice; unless, indeed, the name is intended for that of **Kirtivarman** II.; who, however, did not stand in the asserted relationship to **Ayyana** I.

⁵ The modern **Paṭṭadakal**, in the **Bādāmi** taluka, **Bijāpur** district.

⁶ Why this particular number should be mentioned, is not apparent. In the same way, the Eastern **Chalukya** king **Narēndramrigarāja-Vijayāditya** II. is said to have fought a hundred and eight battles, by day and by night, during twelve years, with the armies of the **Gaṅgas** and the **Raṭṭas** (see *Ind. Ant.* Vol. XX p. 101).

⁷ The **Rāshṭrakūṭa** king **Kakka** II.

thrown by the **Raṭṭa** kings. So this **Nūrmadi-Taila** (II.), otherwise called **Trailōkyamalla**¹ and **Āhavamalla** (ll. 15, 16), became the lord of the whole earth; and, at the festival of his installation in the sovereignty, when his name, "the grindstone of the **Raṭṭas**," began to fill the earth, he gave (the town of) **Maṇigavaḷḷi**, with libations of water, to **Īśvaraghaḷisāsa**, the *Jagadguru* or pontiff of the world, the sun of the water-lilies that are (*the members of*) the **Harita** (*gōtra*), who was considered to be the cause of the great growth of his sovereignty (ll. 16, 17). And **Īśvaraghaḷisāsa**, the leader of the family of the **Haritas**, whose feet were worshipped by king **Taila** (II.), the leader of the **Chalukyas**, gave the choice **Maṇigavaḷḷi**, in the **Tardavāḍi** thousand, to the five-hundred excellent **Brāhmanas** of whom he himself was the chief, as a grant to endure as long as the moon and sun might last (ll. 17-19).

In the lineage of that lord (l. 19), there was a certain **Mādhava** (l. 20), the *Prabhu* of the town of **Māṇikyavaḷḷi**, the very **Vishṇu** of the renowned **Harita gōtra**. And now to describe the greatness of the five-hundred *Mahājanas* (l. 20):— [Here come (ll. 21-24) two verses in praise of the virtues and accomplishments of the five-hundred **Brāhmanas** of **Māṇikyavaḷḷi** or **Maṇigavaḷḷi**, followed by a repetition of the statement that **Maṇigavaḷḷi** was in the **Tardavāḍi** thousand; and then we are told that]— Among the five-hundred of **Maṇigavaḷḷi**, there sprang up a certain **Gōvardhana** (l. 25), the moon of the ocean that was the **Kāśyapa gōtra**, an excellent member of the race of **Vājins**.² His son was **Rēvadāsa** (l. 26). The latter had four sons,— **Nāgadēva**, **Vishṇu**, **Goyyarasa**, and **Hulidha** (l. 27). The youngest of these became the greatest, and, under the name of **Chandramas**, made his reputation reach even as far as the **Himālaya** mountains. To that lord **Chandirāja** (l. 28) and to **Chandrāmbike** there was born a son, **Basava**. There were none who were like him in devotion to the feet of (the god) **Mahēśvara** (**Śiva**); and this **Basava** (l. 30) attained the fame of being esteemed the sun that caused to bloom the water-lily that was the affection of the five-hundred **Brāhmanas** of **Maṇigavaḷḷi**. This **Basavarasayya** (l. 30) came to be considered the father of the world, since the whole world, putting their hands to their foreheads, saluted him with the words "Our virtuous father;" and thus he brought greatness to the famous **Maṇigavaḷḷi**. Manifesting the height of graciousness in saying "This is the abode of the essence of the three **Vēdas**; this is the accomplishment of that which has no end and no beginning; this is the lustrous divine *liṅga*" (l. 31), he caused to be made for the beautiful (god) **Kalidēvēśa** (l. 32) a dwelling-place, the abode of the joy of mankind, which gathered together in itself all the fame of his lineage. Saying "**Basava** made this beautiful abode, in such a style that it surpasses the silver mountain (**Kailāsa**); the excellent **Brāhmanas** of **Maṇigavaḷḷi** are full of devotion, so as to rival **Kubēra**; I will abide here always," the great lord **Kalidēva** (l. 33) approved of the abode. And so this glorious pleasure-house of **Kalidēvēśa** (l. 35), the chief beauty of the world, shall be charming for ever.

Hail! (l. 35). While the asylum of the universe, the favourite of fortune and of the earth, the **Mahārājādhirāja**, the *Paramēśvara*, the *Paramabhāṭṭāraka*, the glory of the family of **Satyāśraya**, the ornament of the **Chalukyas**, the glorious and valorous emperor **Jagadēkamalladēva** (II.) (l. 36), was reigning, with the pleasure of an agreeable interchange of communications (*with his feudatories*),³ at the capital of **Kalyānapura**,— on his feudatory, the most intrepid **Dandānāyaka**, the *Manevergaḍe* **Bammanayya** (l. 37), preferring a request, with the assent of the five-hundred *Mahājanas* headed by the *Mahāprabhu* **Mādirāja**,— the glorious **Jagadēkamalladēva** (II.) (l. 38), having well thought over it,— to the god **Kalidēvēśvara**, the holy *Siddhalinga* of the south, of **Maṇigavaḷḷi**,— on account of the

¹ This *biruda* did not really belong to **Taila** II. He had only the *biruda* **Āhavamalla**. The two *birudas* **Trailōkyamalla** and **Āhavamalla** belonged to his descendant **Sōmēśvara** I.

² Meaning, apparently, of the sect of the **Vājasaneyins** or followers of the **White Yajurveda**.

³ *Sukha-samkathā-vinōda*.

vyatipāta and parvan of the Uttarāyana-samkrānti of Thursday (coupled with) the tenth tithi of the bright fortnight of (the month) Pausa of the Dundubhi samvatsara which was the fifth of the years marked by the name of the victory of his arms (l. 39), — having laved the feet of the youthful *Brahmachārin*, the illustrious Sadyōjātapanditadēva (l. 40), who was the glory of the Bhujaṅgāvali family, eminent in the world, who was completely conversant with the Kālāmukha doctrines, who performed the most austere penances, and who belonged to a family of Brāhmanas, — with libations of water, — for the purpose of maintaining the rites of the god, — gave fifty *mattars* (of land) in (the hamlet of) *Mogevāḍa* of the southern fields of *Maniṅgavalli*, (according to the measure) of the pole¹ called the board-staff (of the length) of forty spans, on the west of the road to *Kallamguruke*, on the east of the cultivable land of the Honnoleyavaru, on the north of the cultivable land of the goddess *Keṅganavve* of (the shrine of) the *Mūlasthāna* god, and on the south of the of the ridge of the paddy-field² of *Chenna-Gēsimaṃya*. In those fifty *mattars* (l. 43), twenty-five *mattars* were for the *aṅgabhōga* of the god, and for the purificatory rites of (the month) Chaitra, the waving of burning incense, and the repair of whatever might become broken or torn or worn-out; eight *mattars* were for the *aṅgabhōga* of the goddess *Sārādādēvi* of the *maṭha*, and for the provision of food for ascetics; five *mattars* were for the teachers who explain the *Kaumāra*³ in the *maṭha*; eight *mattars* were for the four (*Brāhmanas* whose households made up the) Brāhman settlements⁴ of the god; and four *mattars* were an outright allotment, free from all demands, to *Amṛitarāsiṇḍita*. As the *aruvana*-tax on these fifty *mattars*, they shall pay one on each *mattar*.

For the flower-garden of the god (l. 46), they gave one *mattar* of the circle (of lands), (by the measure) of the Brāhmanas' staff, as a *sarvanamasya*-grant, on the north of the stream called *Nirguli*, on the east of the garden of *Valajikaveya-Kēsyana*, on the south of the garden of *Mahāvishṇubhaṭṭa*, and on the west of the garden of the Jain temple called *Kuḷiya-basadi*.

On the west of the house where food and shelter were given gratis (l. 48), on the north of the road to the street of (the goddess) *Bhagavati*, on the east of the king's highway, and on the south of the shop of *Aytamaseṭṭi*, they gave to the god four shops, as a *sarvanamasya*-grant.

In the street of the god (l. 49), they gave one oil-mill, as a *sarvanamasya*-grant, for the perpetual lamp of the god.

In the street of the god (ll. 49, 50), *Amṛitarāsiṇḍita* gave four sites to the four (*Brāhmanas* whose households made up the) Brāhman settlements of the god; and one site there was given to the teachers of the *Kaumāra*.

In the street of the god (ll. 50, 51), on the south of the site of the Brāhman settlements of the god, *Amṛitarāsiṇḍita* gave one site for the *sauvarṇa*.

The measure of those sites (l. 51), from south to north, in cubits of the measure of four spans, was six cubits of breadth and fifteen cubits of length for each site.

Then comes (l. 53) a mandate to the five-hundred *Mahājanas*, headed by the *Mahāprabhu*, of the excellent *agrahāra* of *Maniṅgavalli*, to preserve this act of religion, as if it were their own act, as long as the moon and sun may last. And this part of the record ends (ll. 55-59) with five benedictive and imprecatory verses, — two in Sanskrit, and three in *Kanarese*.

¹ *Ghaḷe* seems to be another form of *gale*, 'a bamboo rod or stake; a pole, a staff.'

² *Biffēru* is thus explained in Reeve and Sanderson's *Canarese Dictionary*. But *Kittel's Dictionary* gives it in only the sense of 'a missile weapon; a dart, spear, javelin.'

³ i.e. the *Kātantra*-grammar.

⁴ A literal translation would be "to the four persons (who are) the Brāhman towns."

Hail! (l. 59) On Tuesday (l. 60) (coupled with) the sixth tithi of the dark fortnight of (the month) Bhādrapada of the Vishu saṁvatsara which was the sixth of the years of the glorious Kalachurya Bijjaladēva (l. 59), an emperor by the strength of his arm, the sole hero of the three worlds,—when, headed by the five-hundred *Śvāmīns* of the famous (town of) Ayyāvoḷe¹ (l. 61) who were preservers of the strict Banañja-religion, the sixteen of the eight districts (l. 62), and the *Gararas* of many districts, and the *Mummuridaṇḍa*, were met together in a great district (assembly) at the royal abode Maniṁgavalli, and were standing in one place,—and when, headed by the *Prabhu* of that place (l. 63), the two five-hundreds,² and the *Seṭṭis* of the locality, and the *Nakaras*, and the *Seṭṭis* who made a business of lading, and the betel-leaf *Gātrigas*, and the guild³ of oilmen, and the sealer of flour and churning-sticks⁴ of the Tardavāḍi thousand, were met together and were standing in one place,—on account of the festival of the *vyatīpāta* of the (tithi called) *kapila-chaṭṭi* (l. 64), to the god Siddhalinga-Kalidēvēśvara, in order to continue the rites of the god, the *Nakaras* gave⁵ half a *visa*⁶ per *honnu*⁷ on each bale⁸ of the things which they bought, including rubies and all the stock⁹ of cotton and the twelve kinds of grain; and the *Gātrigas* (l. 65) gave fifty betel-leaves per *honnu* on the betel-leaves that they sold; and the loading *Seṭṭis* (l. 65) gave a *visa* per *honnu* on the sale of such things, including rubies and all the stock of the twelve kinds of grain, which they imported from outside, and a *visa* per *honnu* on the paddy which they bought and loaded in the locality itself; and the guilds of the oilmen (l. 67) gave one *halige* of oil on each oil-mill, for the perpetual lamp of the god; and the guilds of the weavers, headed by the *Gauḍa*,¹⁰ gave five *visas* per poll,¹¹ year by year, for the *nūlu*-festival; and the *Kottali*s of the god (l. 68) gave five *visas* per poll, year by year, for the *nūlu*-festival, on those who dealt in milk, thread, and; and the guilds of artisans gave five *visas* per poll of the *Kurība-sēnigas* (l. 69), year by year, for the *nūlu*-festival; and the three-hundred of the caste of toddy-drawers (?) (l. 69) gave a handful of dried unripe fruit and a handful of ripe fruit on each basketful that they sold of ripe fruit,, and dried unripe fruit; and the basket-makers and mat-makers (l. 70) gave a flower-basket and, in order to maintain for ever the at the *maṭha*: and the groups of the kinsmen of the village-headman, headed by the *Gauḍa* himself, gave, as a perquisite of the god, five *visas* on each marriage (l. 71), no matter whether of a boy or of a girl, and two *baḷis* year by year.

The record ends (ll. 71, 72) with a mandate to the people of the district and to the three-hundred of the caste of toddy-drawers, to preserve this act of religion.

B.—Of the time of Bijjala; A.D. 1165.

The writing covers an area about 1' 8" broad by 1' 11" high. The tablet is broken into three pieces, by a fissure running from the beginning of line 14 to the end of line 9, and by

¹ The modern Aihole, in the Hungund tāluka, Bijāpur district.

² i.e. the five-hundred *Śvāmīns* of Ayyāvoḷe, and the five-hundred *Mahājanas* of Maniṁgavalli.

³ Kittel's Dictionary explains *kottali* (which would become *gottali* in composition) as 'a multitude or assemblage, as of fishermen, etc.'

⁴ Reeve and Sanserson's Dictionary explains *bārika* as 'one who applies a public seal or stamp.'—Whether *hiṭṭu* and *gaḷe* are really to be taken as meaning here 'flour' and 'churning-stick,' is not quite certain.

⁵ i.e. here, and throughout, "agreed to give annually."

⁶ Kittel's Dictionary explains *visa* as 'one-sixteenth of a *haṇa*;' *haṇa* as 'four annas and eight *kāśus*;' and *kāśu* as 'the smallest copper coin, a cash.'

⁷ The same explains *honnu* as 'a gold coin, the half of a *varāha* (one rupee, seven annas, four cash).'

⁸ *Bhaṇḍa* seems to be for *bhāṇḍa*, 'a pack or bale of goods or merchandise.'

⁹ *Bhaṇḍavāne* seems to be another form of *bandavāla* = *baṇḍavāla*, 'capital, funds; stock, store.'

¹⁰ The mention here of the *Gauḍa* or village-headman seems rather incongruous.

¹¹ i.e. a capitation-tax of five *visas* each.

another from the top of the tablet to about the centre of line 10: but very few letters have been completely lost thereby, except near the middle of lines 1 to 8; and in other respects the record is very well preserved.—The sculptures at the top of the tablet have been so much damaged that it is difficult to make out what they are.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in lines 18, 25, and 26, and the distinct form of the lingual *ḍ* all through: the *virāma* is represented by the mark for the vowel *u*, throughout; and a pointed instance of this is the word *śabuda*, line 4. The average size of the letters is about $\frac{1}{2}$ ".—The language is Kanarese; except for the two opening Sanskrit verses.—As regards orthography, the only points calling for special notice are—(1) the use of *ri* for *ṛi*, e.g. in *vṛittiya*, line 24; (2) the use of *b* for *v* in *byatīpāta*, line 20; and (3) a frequent confusion between the sibilants, e.g. in *vriśabha*, line 5, and *aṃkusaṃ*, line 7.

The inscription is a record of the time of the Kaṭachurya king Bijjala. And it registers certain grants that were made to a temple of the god Viṣṇu in the form of Channa-Kēśava.

It is dated at the time of an eclipse of the sun on Sunday coupled with the new-moon *tithi* of the month Mārgaśīra of the Pārthiva *saṃvatsara*, which was the tenth year of the reign of Bijjala. The given *saṃvatsara* was Śaka-Saṃvat 1088 current. And the corresponding English date is Sunday, 5th December A.D. 1165, when the new-moon *tithi* ended at about 8 hrs. 28 min. after mean sunrise. On this day, however, there was no eclipse of the sun.¹

TEXT.²

- 1 Ōm³ Ōm⁴ [||*] Namaṣ⁵=tasmai Varāhāya līlay-ô[d*]dhara[tô ma]līm khura-
madhya-gatô yasya
- 2 Mērum⁶ khaṇakhaṇāyatê || Namaḥ . . . āra-viṣad-rūpa-
- 3 lāvanya-simdhavê ||(l) gōpijana-manô . . . rājahamsāya Śā-
- 4 rṅgiṇê || Ōm Svasti Samadhigatapamechama[hāsa]buda-mahārājādhi-
- 5 rāja Kālā(la)mjara-puravar-ādhisva(śva)raṃ s[uvarṇa]-vriśabha⁷-dhvajam
damar[u]-
- 6 ga-tūrya-nirgghōśa(śa)raṃ Kaṭachurya-[kuṣa]-kamaḷa-mārttaṃḍa kadana-
- 7 prachanḍa māna-kanakāchaḷaṃ subhaṭar=[ādi]tya kaligaḷa=aṃkusa(śa)m
sa(śa)raṇ-[ā]-
- 8 gata-vajra-paṃjaram pratāpa-lamkēśva(śva)raṃ para-[n]ārī-sahōdaram giri-
durgga-ma-
- 9 llaṃ chalad-aṃka-Rāmaṃ vair-ibha-kaṃthīravam nissa(śśa)mka-malla nām-
ādi-prasa(śa)s[t]i-sa-
- 10 hitaṃ śrīmatu bhujabala-[chakrava]r[tt]i vira-Bij[j]aladēvaru Kalyā-
ṇada n[e]lvi-
- 11 ḍinoḷu sukha-saṃkathā-vinô[da]d[im] rājyam [g]eyy[u*]ttam-ire [l*]
Ōm Ōm
- 12 Ōm Svasti Yama-niyama-srādhyāya-dhyāna-dhāraṇa-mô(mau)n-ānusṭā-
(shṭhā)-

¹ But there was a solar eclipse, not visible in India, on the preceding new-moon day, of the month Kārttika, falling on Friday, 5th November (see Von Oppolzer's *Canon der Finsternisse*, pp. 226, 227, and Plate 113).

² From the ink-impression. This record is not included in the *Carnāta-Dēsa Inscriptions*.

³ This word is represented here by an ornate symbol, which stands above the first word, Ōm, of line 1. In line 4, a very similar ornate symbol is used. In lines 11 and 12, the symbol is ornate, but of a different pattern.

⁴ Here, the word is expressed in writing.

⁵ Metre: Ślōka (Anusṭubh); and in the next verse.

⁶ Read *Mērum*.

⁷ Read *vriśabha*.

- 13 na-japa-samâdhi-sî(śi)la-saṃpannar=appa śrīmad=uttamad=agrah[â*]-
 14 raṃ Maṇi[gava]ḷliya prabhu Mādirāja pramukham=aśēsha-mahājanam-
 gaḷuṃ
 15 śrīmanu-mahāpradhānam Yammanayya¹-daṇḍanāyaka pramukha ka-
 16 raṇa[m*]gaḷuṃ²=aṃt=inibarum Daṇḍeya-Vāsudēva-nāyakaru māḍi-
 17 sida pratisṭe(shṭhe)ya śrī-Chaṃṇa³-Kēśavar=aṃgabhōga-khaṇḍa-
 sphuṭhi(tī)ta-jīrṇnōdhārakkam⁴
 18 śrīmatu-Kaḷachurya-chakravartti-vira-Bijjaladēva-varshada 10-
 19 neya Pārtti(rtthi)va-saṃvatsarada Mārggaśirad-amavāsye Ādi-
 tyavā-
 20 ra sūryya-grahana-bya(vya)tipāta-nimittadiṃ koṭṭa kayye⁵ nelam U-
 21 kkaliya baṭṭ[e*]yim paḍuvaḷu tupparaju-geyyim baḍagalu
 22 Ra(?)lakkiyabbeya-Haṃchikeya baṭṭeyim mūḍalu harekā-
 23 ra-gey[y*]im temkalu Daṇḍeya-Siṅgarasa-Vāsūda(dē)vanāyakaru tam-
 24 m=ibbar=ānuchchāyeya vri(vri)ttiya sthalad=olage hiriya-kōla ma-
 25 ttaru haṃneradaṃ sarvva-namasyav-āgi biṭṭa mattaru 12 dēvara nam-
 26 dā-divigege sarvva-namasyav-āgi biṭṭa gaṇa 1 śrīmanu-mahā-
 pradhā-
 27 nam Ammanayya-daṇḍanāyakaru pramukha karaṇaṃgaḷu tam=āya-
 28 da hēpiṃg=obbaḷa mūlya-vattamaṃ biṭṭaru [||*]

ABSTRACT OF CONTENTS.

The record opens with invocations of the god Vishṇu as the boar (line 1), and as Śārṅgin (ll. 3, 4). It then refers itself to the time of the *Bhujabala-chakravartin* Bijjaladēva (l. 10),—the *Mahārājādhirāja* who had attained the *pañchamahāśabda* (l. 4); the supreme lord of *Kāḷaṇjara*, the best of towns (l. 5); he who had the banner of a golden *Garuḍa*; he who was heralded in public by the sounds of the musical instrument called *ḍamarugu* (ll. 5, 6); the sun of the water-lily that was the *Kaḷachurya* family (l. 6),—who was reigning at the capital of *Kalyāṇa* (l. 10) with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (l. 11).

All the *Mahājanas*, headed by Mādirāja (l. 14), the *Prabhu* of the *agrahāra* of Maṇi-gavaḷli, and the *Karaṇas*,⁶ headed by the *Mahāpradhāna* and *Daṇḍanāyaka* Ammanayya (l. 15),—for the *aṅgabhōga*, and for the repairs of whatever might become broken, torn, or worn-out, of (the god) Channa-Kēśava (l. 17), which had been established by Daṇḍeya-Vāsudevanāyaka (l. 16),—on account of the *vyatipāta* of an eclipse of the sun (l. 20) (on) Sunday (coupled with) the new-moon tithi of (the month) Mārgaśira of the Pārthiva saṃvatsara which was the tenth year of the *Kaḷachurya* emperor Bijjaladēva (l. 18),—gave a plot of cultivable land (l. 20) on the west of the road to *Ukkali*⁷ (ll. 20, 21), on the north of the cultivable land called *Tupparaju-geyyi*, on the east of the road to (?) *Balakkiyabbeya-Haṃchike*, and on the south of the cultivable land called *Harekāra-geyyi*. (And) Daṇḍeya-Siṅgarasa and Daṇḍeya-Vāsudēvanāyaka (l. 23) allotted twelve *mattars*, (by the measure) of the big staff, as a *sarvanamasya*-grant, in the site of their⁸ allotment. For the perpetual lamp of the god, there was allotted one oil-mill (l. 26), as a *sarvanamasya*-grant. (And), headed by the

¹ Read *Ammanayya*; as in line 27.

² Read *gaḷuṃ*.

³ Read *Channa*.

⁴ Read *jīrṇnōddhārakkam*.

⁵ Read *geyyi*.

⁶ The scribes, the accountants.

⁷ The modern Ukli, seven miles to the north-east of Managōli.

⁸ The meaning of the word *ānuchchāyeya* is not known.

Mahâpradhâna and *Danḍanâyaka Ammaṇayya* (l. 27), the *Karaṇas* allotted one *baḷa*¹ of² paddy per *hēru*³ of their perquisites.

C.—Of the time of Saṅkama; A.D. 1178.

The writing of the whole record covers an area about 1' 11½" broad by 2' 11" high. The tablet, however, is broken into four pieces, of which one, containing portions of lines 15 to 25, has been lost. In addition to this, many of the letters in the two extant upper fragments, which extend as far as line 23, are a good deal obliterated. And it has, therefore, been found convenient to reproduce the text from line 24 only, from which point it is all on one fragment of the stone and in a state of much better preservation; giving, in the abstract of contents, the substance of lines 1 to 23, which can be read quite sufficiently for that purpose, though they cannot be edited in full.—The sculptures at the top of the tablet are, in the centre, a *līṅga*, with the sun and moon above it; on the proper right, a squatting figure, facing full-front; and on the proper left, a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in line 25, and the distinct form of the lingual *ḍ*: the *virāma* is represented by the sign for the vowel *u*, throughout; and pointed instances of this are *śrīmatu*, line 24, and *pārthivēndrānu*, line 41. The average size of the letters is about ½".—The language is Kanarese; there are ordinary verses in lines 10 to 24, and some of the customary benedictive and imprecatory verses in lines 40 to 46. The accusative neuter singular occurs both with the archaic *m*, e.g. *dhanamam*, line 33, and with the *v*, e.g. *dharmavannu*=, l. 38, where, from the use of the *anuvāra* before the *n*, we seem further to have exactly the modern form, *dharmavannu*.—In respect of orthography we need only notice an occasional confusion of the sibilants, illustrated by *varśada*, line 24, and *sudhdha*, line 25.

The inscription is a record of the time of the *Kaḷachurya* king *Saṅkama*. And it registers grants that were made, by the direction of the king himself, to the *Mahājanas* or *Brāhmaṇas* of *Maṇigavallī*, headed by the *Mahāprabhu* *Īśvaradēva*, and to some other persons.

It is dated at the time of the *Dakṣiṇāyana-saṁkrānti* or summer solstice, coupled with Sunday and the eleventh *tithi* of the bright fortnight of the month *Āshāḍha*, of the *Viḷambin saṁvatsara*, which was the third year of the reign of *Saṅkama*. But the date does not work out correctly. The given *saṁvatsara* was Śaka-Saṁvat 1101 current. And the given *tithi* ended, not on a Sunday, but on Tuesday, 27th June, A.D. 1178, at about 14 hrs. 34 min. after mean sunrise; while the *saṁkrānti* also, which occurred on the preceding day, Monday, at about 18 hrs. 58 min., cannot be connected in any way with the Sunday.

TEXT.⁴

24 janam || Ōm⁵ Svasti Śrīmatu-Kaḷachuryya-
bhujabaḷachakravartti-Saṁkamadēva-varśa(rsha)da mūṛane-
25 ya Viḷa[m̐bi-saṁ]vatsarad-Āśāḍa⁶ sudhdha⁷ 11 Ādityavāra dakṣiṇāyana-
saṁkramaṇa-parvva-nimittam śrīman-mahā-

¹ Kittel's *Kannada-English Dictionary* explains *baḷa*, *baḷḷa*, as 'a measure of capacity, the fourth part of a *koḷaga* or four *mānas*.'

² The exact meaning of *mūḷya* is not apparent.

³ Kittel's *Dictionary* explains *hēru* as 'a load, especially a bullock-load.'

⁴ From the ink-impression. This record is not included in the *Carmulaca-Dēsa Inscriptions*.

⁵ Represented by an ornate symbol, both here and at the end of the record.

⁶ Read *Āśvīdha*.

⁷ Read *śuddha*.

- 26 pradhānam hiriya-damḍanāyakaṁ daṇḍanātha-Nārāyaṇam śrīmatu-Kesimayya-
damḍanāyakaṁ a-
- 27 vara maydunam śrī(śrī)man-mahāpradhānam Brahmadēva-damḍanāyakaṁ
avara herggaḍe Maṭṭarasarum chakravartti-
- 28 ya hēlikeyim tamm=āḷkeya śrīmad=uttamad=agrahāram Maṇigavallīya mahā-
prabhuv=Īśvaradēva pra-
- 29 mukhav=aśēsha-mahājanamgaḷigam mūligarigam paṁchamaṭha
ligam samasta-prajegaḷigam sama-
- 30 sta-jāti-varggakkam dhārā-pūrvvakam-mādi biṭṭa dharmav=em̄t-em̄daḍe [!*]
Maṇigavallīyal=aputrikaru sattar=appaḍ=avara dvipa-
- 31 di-chatuḥppadi¹-dhana-dhānya-gri(gri)ha-kshētrav=em̄b=inituman=ātana strī-mukhyav-
āgi hem̄gusu-makkaḷu
- 32 vibhaktar=āda tāyi-tam̄de aṇṇatam̄maṁdir=avara makkaḷum a giḷu
jñāti gōtra ant=avar-olag=ār=iddaḍ=i-
- 33 ddavarē kaḷedu-kombar=am̄t-anibar=olag=āruv=illad=idda[r=a]ppaḍ=ā dhanamam dēva-
dāyigalige dharmmada-
- 34 ttav-āgi kuḍuvaru Shambikēśvara-dēvargge hiriya-k[ō]la mattaru yippattumam
aiṁdra-parvvamam hoṇa-
- 35 vaḍisi vēda-pāragar=appa brāhmaṇaran=ōdisi pū[ji]salu sarvva-namaśya(sya)v-āgi
koṭṭaru brāhmaṇara
- 36 manegaḷalu kūḷa hēlal-āgaḍ=em̄du dhārā-pūrvvaka[m*]-mādi biṭṭaru [!!*] Im̄t=i
dharmma[m]gaḷam adhikā-
- 37 ri karaṇam prabhu mahājanamgaḷum samasta-prajegaḷum śāsana-maryyādeyim̄d=
ā-cham̄dr-ārka-tāram ba-
- 38 ram pratipālisuvaru [!*] i dharmmavam̄n=ār-ānum̄ kiḍisidar=appaḍe śrī-Vāra-
nāśiyalu v[y*]atipāta-sam̄krama-
- 39 pa-sūryyagrahaṇaḍalu kōṭi-kavileyam̄² mū(?)vattit-sāsira-brāhmaṇarumam̄ sva-
hastadim̄ kom̄da ma-
- 40 hāpatakavan=eyduvaru || Ślōka || Sāmānyō³=yam̄ dharmma-sētur=nri(nri)pāṇam̄
kālē-kālē pālanīyō bha-
- 41 [va]dbhiḥ sarvvān=ētān=bhāgina[h*] pārtthivēmdrānu bhūyō-bhūyō yāchatē Rāma-
cham̄draḥ || Sva⁴-datt[ā*]m̄ para-datt[ā*]m̄
- 42 vā yō harēti(ta) vasum̄dharā[m*] śashtir-vvarsha-sahasrāṇi⁵ viśṭhāyām̄ jāyatē
krimi[h*] || Gaṁgāsāgara⁶-Ya-
- 43 munā-sam̄gamadoḷu Vāraṇāśi Gayey=em̄b=i tirttham̄gaḷol=aganita-sadhvi(ddvi)ja-
pum̄gava-gōkulama[n=a]-
- 44 ḷidan=im̄t=idan=aḷidam̄ || Śāsanam̄=id=āvuḍ=elliya śāsanav=ār=ittar=ēke salisuvev=
em̄b=i sā(śā)sanavan=em̄ba pā[ta]-
- 45 kan=ā sakaḷam̄ rauravakke gaḷagaḷan=iḷigum̄ || Ūr[o*]ḍeyar=akke gaṇav=
akk=ūr=āḷv=aras=akke nāda-kōm̄teyar=akk=[ā]-
- 46 r-ār=i dharmmaman=aḷidaḍe vōrant-ire rauravakke gaḷagaḷan=iḷigum̄ || Maṁgaḷa-
mahā-śrī Ōm [!!*]

ABSTRACT OF CONTENTS.

The record opens with an invocation of the god Vishṇu under the name of Purushōttama (line 1), followed (ll. 1, 2) by the well-known verse *Jayaty=āvishkritam̄ Viśṇōr, etc.*, in praise

¹ Read *chatuḥpadi*.

² Read *kavileyumam̄*.

³ Metre: Śālini.

⁴ Metre: Ślōka (Anushtubh).

⁵ Metre: Kanda ; and in the following two verses.

⁶ Read *śashtī-varsha-sahasraṇi*.

of the incarnation of the same god as a boar. It then refers itself to the time of the asylum of the universe (ll. 2, 3), the favourite of fortune and of the earth, the *Mahārājā-dhirāja* and *Paramēśvara*, the supremelord of *Kālañjara* the best of towns, he who had the banner of a golden *Garuḍa* (l. 4), he who was heralded in public by the sounds of the musical instrument called *ḍamaruḡa*, the sun of the water-lilies of the *Kaḷachurya* family (ll. 4, 5), he who was successful (*even*) on a Saturday (l. 6), the champion against hill-forts, the *Kaḷachurya-bhujabala-Chakravartin*, the glorious *San̄kamadēvarasa* (l. 8), whose victorious reign was continuing, with perpetual increase, so as to endure as long as the moon and sun and stars might last, at the *neleviḍu* of *Navile* (l. 9), with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (ll. 9, 10). He who subsisted (*like a bee*) on the water-lilies that were his feet, was the *Daṇḍādhipa Kēsava* (l. 12). The *Mahāprabhu* of *Maṇigavaḷli* (l. 13) was *Īśvaradēva*. His son (l. 18), a very moon of the ocean of the *Harita* family, was the *Prabhu Mādirāja* (l. 19), whose virtues are praised in the next few lines, with another mention of *Maṇigavaḷli* in line 23.

On account of the festival of the sun's commencement of his progress to the south (on) Sunday, (coupled with) the eleventh tithi of (the month) *Āshāḍha* of the *Viḷambin saṁvatsara*, which was the third of the years of the *Kaḷachurya* emperor *San̄kamadēva*, (ll. 24, 25),— at the command of the emperor,— the *Daṇḍanāyaka Kēsimaṇya* (l. 26), a very *Nārāyaṇa* among leaders of the forces, and his nephew the *Mahāpradhāna* and *Daṇḍanāyaka Brahmadēva* (l. 27), and the *Hergaḍe* of the latter, *Maṭṭarasa*, gave the following religious grants to all the *Mahājanas*, headed by the *Mahāprabhu* *Īśvaradēva*, of the *agrahāra* of *Maṇigavaḷli* (l. 28) which was the seat of their authority, and to the *Māligas* (l. 29) and to . . . of the five *maṭhas*, and to all the people, and to all the castes; namely,¹ at *Maṇigavaḷli* (l. 30), if any one should die without sons, his wife, female children, divided parents and brothers and their children, . . . , and any kinsmen and relatives of the same *gōtra*, who might survive, should take possession of all his property, such as bipeds, quadrupeds, coin, grain, house, and fields; and, if none such should survive, (*the authorities of the village*) should make over that property, as a religious grant, to those who hold the grants of the gods. And they gave, as a *sarvanamasya*-grant, twenty *matṭars* (*of land*), (*by the measure*) of the large staff, to the god *Shambikēsvara* (l. 34), in order to do worship after proclaiming the *aindra*-festival² and making *Brāhmanas* read who are versed in the *Vēdas*; this they gave with libations of water, saying that³ should not be said in the houses of *Brāhmanas*.

The record then ends (ll. 36 to 46), with a mandate to the *Adhikārin*, the *Karaṇa*, the *Prabhu*, the *Mahājanas*, and all the people, to maintain these grants, and with five of the customary benedictive and imprecatory verses.

D.— Of the time of Jaitugi I.; about A.D. 1200.

The writing covers an area about 2' 6" broad by 2' 3" high. It is mostly in a state of very good preservation. But, from half-way through line 29, all the formal part of the record has been broken away and lost.— The sculptures above it, at the top of the tablet, are, towards the proper right, a *liṅga*, with the sun and moon above it, and a standing figure on each side of it; and towards the proper left, a cow and calf.— The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The formal part of the record, commencing with line 27, is separated from what

¹ I am indebted to Mr. Krishna Sastri for some assistance in interpreting the following passages.

² Apparently, some festival on "the eighth day in the second half of the month *Mārgaśīrsha*, and of the month *Pausha*" (see Monier-Williams' Sanskrit Dictionary, s. v. *aindra*).

³ The meaning of *kūḷa*, line 36, is not apparent.

precedes it by a blank space about four inches high; and, though written apparently by the same hand, it was probably put on the stone at a subsequent time. The characters include the distinct form of the lingual *ḍ* all through. The *virāma* is represented by the sign for the vowel *u* and pointed instances of this occur in *pogalaluke*, line 15, and *chamchadu-brāhma*, line 22. The size of the letters ranges from about $\frac{3}{8}$ " to $\frac{5}{8}$ ".—The language is Kanarese; and lines 1 to 26 are all in verse, with a few short connecting prose links. The accusative singular neuter in *v* occurs in *pradésavan*, line 18. In lines 12, 13, we have two rather peculiar or unusual words; *kharvaḍa*, = *kharvaṭa*, *karvaṭa*, which apparently means 'a market-town;' and *maḍamba* which I do not find in any dictionary, but which must denote some other kind of village.—In respect of orthography we may notice (1) the use of *ri* for *ṛi*, throughout; (2) the use of *b* for *v* in *braja*, line 9, *sēbyam*, line 15, and *bratīśvaran*, line 25; (3) the use of *v* for *b* in *dōrvvaḷa*, line 5; (4) a good deal of confusion between the sibilants, illustrated by *viśayam*, line 14, *śast*, line 17, and *śiśyam*, line 25; and (5) the doubling of *t* before *y*,—very exceptional at so late a period,—in *apattya*, line 25.

The inscription is a record of the time of the Dēvagiri-Yādava king Jaitugi I. The introductory portion of it is complete. But the formal part, containing the date and the details of the grants that were recorded in it, has been broken away and lost.

TEXT.¹

- 1 [Om² ||* Śrī]mat³-kāṁchana-kāṁti-baṁdhuritav-āsā-simdhura-śrēṇi-dhātṛi-madhyam
nele dēva-dāmpati-śata-kṛiḍā-viḷāsaṁ nij-ōddāma-śrīg=abhirāma-dhā-
- 2 [mav=ene] sapta-dvīpa-sapt-[ārṇ]ṇ[ava]-stō[m-ā]lām[kri(kṛi)][ti ram]jikum vividha-
kêḷi-kāṁdaram Maṁdaram || Sphurad⁴-āmbhōnidhi-vêḷe mūvaḷa-
- 3 si Jambūdvīpav=atyānta-baṁdhura-vā — — — — — geyikkumbā — — —
lḍu Maṁdarav=ā Maṁdara-dakṣiṇa-stha-Bharatakshētram jagam nem-
- 4 — — — — — rav=ā kshētra-mukhakke lōchanav=en — — oppug[u]m Kuntalam ||
Adan=ānamdade pālīsutta padadimḍ=irddam nat-ārāti sam-
- 5 na — — — — — kêḷi-niḷaya[m*] virōdhi-viḷayam Dharmamātmajam Rāghavam Yadu-vamśa-
prabhavam jaya-pravibhavam bhūri-pratāp-ōdaya[m*] madavad-dōrvva(rbba)ḷa-
chakrava-
- 6 rtti naya-lakṣmī-vallabham Bhillamam || Ātana⁵ . tanayam
. bhūtaḷado|=
negaḷdam Māṁdhāt-ōpama-charitan=enisi Jai-
- 7 tugidēvam || Mata
. . . Gū(gu)rjjara-Pāṁḍyam jita-Chōlam jita-Lālam jita-Gaulam
Jaitapāḷa-dhātṛipāḷa ||
- 8 Om [||*] Ā nri(nṛi)pa-pādāmbuja-sēvā-nipunam
. manam śauryy-ādhānam Sahadēva-dāṁḍanātham
negaḷdam || Māḷava⁶-dāṁḍa-
- 9 nātha-dharapīdhara-Vajradharam Kalīnga-Pāṁchālaka-[dāṁḍa]nātha-karaṭi-
bra(vra)ja-pāṁchamukham Turuḷka⁷-Nēpālaka-dāṁḍanātha-vasudhā-viḷa-
- 10 yam — — — — — dāṁḍanāth-āḷi-bhujāṅga-raudra-Garu[ḍam] Sahadēvan=atarkya-
vikramam || Harig⁸=udyad-Bāḷan=Arjjunamg=atuḷa-Bhīmam Lakṣmaṇamg=ūrjjit-ā-

¹ From the ink-impression. A transcription is given in *Carnāṭaca-Dēsa Inscriptions*, Vol. II. p. 370

² Doubtless represented by an ornate symbol, as in lines 8, 27.

³ Metre: Śārdūlavikṛiḍita. This verse has already been met with, in A. line 1 ff.

⁴ Metre: Mattēbhavikṛiḍita; and in the next two verses.

⁵ Metre: Kanda; and in the next two verses.

⁶ Metre: Utpalāmālikā.

⁷ Read *Turuṣhka*.

⁸ Metre: Mattēbhavikṛiḍita.

- 11 [cha]raṇam Rāghavan=amṇan=āda teṇadim śrī-Mallidēvam kaḷ-ābharanam
viśruta-damḍanātha-Sahadēvaṃg=ādan=agrōdbhavam vara-vi-
- 12 r-āri-chamūpa-darppa-dalanam damḍē[śa]-lōkōttamam || Am̄t=enisida damḍanāth-
ādhikāra-paripālana-viḷasam-bettū(ttu) | Viḷasita¹-khēda-kharvada-ma-
- 13 ḍamba-puraṃgaḷin=ām̄tu tam̄nol=aggalisida dēvamātre(tri)kav=enippa polaṃgaḷin=
e ∪ chūta-samkuḷa-nava-gaṃdha-sāli-vanamam taḷed=int=ide tā-
- 14 [ne] bhōga-bhūtaḷav=ene Taddavādi-viśa(sha)yam su ∪ — viśayayka²-bhūṣaṇam ||
Chārutaye³ sahaja-sārate rārājipa Taddavādi-sāsira-
- 15 v=emb=i nāriya kucha-ruchir-āḷamkārav=enalū dharege Maṇigavaḷḷiye sēbya(vya)m ||
Dhare⁴ poḡaḷaluke vipra-kuḷa-dipan=upārjisi tam̄du yitta-
- 16 n=īśvara-ghaḷisāsan=ūrjita-Harita-kuḷ-āgraṇi tāne mukhyav-āg-ire vara-vipra-
paṃchaśata-rājige pūjisi Taddavādi-sāsiraḍ=olag=olḷitam Maṇi-
- 17 gavaḷḷiyan=i sāsi(śi)-sūryar=ullinam || Neḡaḷda Maṇiṃgavaḷḷiya mahāprabhuv=
īśvaradēvan=ātma-laksh̄mige nija-vaksh̄mam vinuta-vāg-vadhug=ānana-
- 18 mam̄ viśāla-kīrttige gagana-pradēsavan=anam̄ nele māḍidan=uttar-ōttaram̄ mige
vibhu Mādirāja-sutan=udgha-Harita-kuḷ-ābdhi-cham-
- 19 dramam̄ || Abhimān⁵-ōn[n*]ati Maṇdar-ādrig=oreyam̄ kaṭṭittu vāgā(rā)ṃganā-
subhagatvam̄ Madanam̄g=anādaraneyam̄ māḍittu sa(śa)śvad-yaśō-vibhavam̄
Kaṇṇanan=ēḷisi-
- 20 tt=enisuv=i Mānikyavalli-puram̄ prabhu⁶ vikhyāta-Harita-gōtra-tiḷakam̄ Laksh̄mī-
dhavam̄⁷ Mādhavam̄ || Alliya mahājanav=aynūrvvara mahimey=en-
- 21 t-em̄daḍe || Vara-varnn(rṇṇ)-āśrama-dharmma-nirmala-rga(gu)ṇam̄ śrī-vēda-vēdāṃga-
vistara-sāstr-ārttha-vichāra-sāra-satata-svādhyāya-yajña-kriyā-guru-pūj-ākara-vi-
- 22 pra-paṃchaśata-cham̄chadu-brāhmya-tējō-nay-ābharanam̄ raṃjisugu[m̄] mahi-sura-
puram̄ Mānikyavalli-puram̄ || Manu-mārggakke maṇi-pradīpav=eni-
- 23 sitt=āchāra-sampatti sajjana-harā(rsh)-ābdhige cham̄dra-laksh̄miy=enisitt=andāryyav=
ugra-dviśa(sha)d-ghana-darpp-ādrige balpu vajrav=enisitt=em̄d=am̄du bāhyō
- 24 param̄ janarē bāḷpu⁸ Maṇiṃgavaḷḷiya mahidēvarkkaḷ=ainūrvvarum̄⁹ ||
Āchā[r*]yy-ānvayav=em̄t-em̄daḍe || Vara-vidyā-ni-
- 25 dhi Gaḷadēva-munipaṃg=ātm-āgra-śiśya(shya)m̄ jita-Smara-bāṇam̄ sucharitra-
vārddhi Malayāḷa-Jñānarāsi-bra(vra)tiśvaran=ādam̄ tad-apattya-
- 26 [n=a]tyanupamam̄ nānā-kaḷā-kōvidam̄ dharanī-viśruta-Dharmmarāsi-munipaṃ
prakhyātiyam̄ tāḷidam̄ ||
- 27 Ōm Svasti Samastabhuvanāśrayam̄ śrīpri(pri)thvivallabham̄ bhaya-lōbha-
durllabham̄ Y[ā]-
- 28 [da]va-kuḷa-kamaḷa-mārtta[m̄*]ḍam̄ kadana-pracham̄ḍam̄ nām-ādi-prasa(śa)sti-
sahitam̄ śrīma[j-Jaitug]i[dēva-vi]-
- 29 [ja]ya-rājyam̄=uttar-ōttar-ābhivri(vri)ddhi-pra¹⁰[varddhamānam=ā-cham̄dr-ārka - t ā r a m̄
baram̄ saluttam-ire]

¹ Metre: Champakamālā.² Read *viśay-āṣka*.³ Metre: Kanda. This verse has already been met with, in A. line 24. In the first word, for *chārutaye*, read *chāruteya*.⁴ Metre: Champakamālā; and in the next verse. The last three *pādas* of this verse have already been met with, in the verse commencing *dhare poḡaḷalu Chāḷukya-pati*, in A. line 17.⁵ Metre: Mattēbhavikrīḍita; and in the three following verses. The first three of these verses have already been met with, in A. lines 19 to 24.⁶ Read *pura-prabhu*, as in A. line 20. A. has *enisutam*, instead of *enisuv*.⁷ A. has *gōtra-tiḷasā-laksh̄mīdhavam*.⁸ Read *bāḷpu*.It is usual to find this word written *aynūrvvarum*, — with *ay*, not *ai*, in the first syllable.¹⁰ The remainder of the record is broken away and lost.

ABSTRACT OF CONTENTS.

The inscription opens with a verse, occurring also in A., which mentions the mountain Mandara (line 2). It then mentions Jambūdvīpa, or the central division of the world (l. 3); and then, again, the mountain Mandara, to the south of which there is the land of **Bharata**kshētra or India, in which there is the country of **Kuntala** (l. 4). The ruler of that country, born in the race of **Yadu** (l. 5), was **Bhillama** (l. 6). And his son was **Jaitugidēva** (I.) (ll. 6, 7), also called **Jaitapāla** (l. 7), who conquered the **Gurjaras**, the **Pāṇḍyas**, and the **Chōlas**, and the countries of **Lāla** (Lāṭa) and **Gauḷa** (Gauḍa, part of Bengal). One of Jaitugi's officers was the **Daṇḍanātha Sahadēva** (l. 8), who defeated the leaders of the forces of **Mālava**, **Kāṇḍya**, and **Pāñchalaka** (l. 9), of the **Turushkas**, and of **Nēpālaka**. And Sahadēva's elder brother was **Mallidēva** (l. 11), who also held the post of **Daṇḍēśa** (l. 12) or **Daṇḍanātha**. His authority appears to have been limited to the district known as the **Taddavāḍi thousand** (ll. 14, 15). In that district there was the town of **Maṇigavallī** (l. 15) or **Maṇimeavallī** (l. 17), which **Īśvaraghaṇisāsa**, of the **Harita** family, had presented to the five-hundred **Brāhmanas** (l. 16). And the **Mahāprabhu** of that town was **Īśvaradēva** (l. 17), son of **Mādirāja**, a very moon of the ocean that was the **Harita** family (l. 18). The record then mentions a **Prabhu** of the town of **Māṇikyavallī** (l. 20) named **Mādhava**, of the **Harita gōtra**,—evidently identical with the **Prabhu** **Mādirāja**, son of **Īśvaradēva**, who is mentioned in C. line 19, though the verse used to describe him here is that which in A., lines 19, 20, is applied to his grandfather **Mādhava** or **Mādirāja**, the father of **Īśvaradēva**. It then proceeds to recite the virtues and accomplishments of the five-hundred **Mahājanas** or **Brāhmanas** of **Māṇikyavallī** or **Maṇimeavallī** (ll. 20 to 24). And this part of it concludes by telling us that, in the lineage of the **Āchāryas**, there was a certain **Gaṇadēva** (l. 25); his chief disciple was **Malayāla-Jñānaraṇi**, and the son of the latter was **Dharmarāsi** (l. 26).

The formal part of the record commences with line 27. The name of the king, in line 28, is almost quite illegible. But he is described as belonging to the **Yādava family** (ll. 27, 28). And the superscript \ddagger near the end of line 28, clearly discernible in part and at just the place where it should be, enables us to recognise that the inscription is a record of the time of **Jaitugi** I. himself,—not of one of his successors.

No. 4.—FOUR PILLAR INSCRIPTIONS OF EASTERN
CHALUKYA CHIEFS AT SRIKURMAM.

By E. HULTZSCH, PH.D.

The Vishṇu temple of **Kūrmēśvara** at **Śrikūrmam** near Chicacole in the Gañjām district contains many inscribed pillars of hard black stone, which have successfully withstood the influence of the climate. Most of their inscriptions are consequently in much better preservation than other stone records in the Telugu country. Four of the pillars bear the subjoined four inscriptions of three chiefs who profess to have been descendants of the **Eastern Chalukya** king **Vimalāditya** (A.D. 1015 to 1022) (A. verse 1) and of his son **Rājarāja** (A.D. 1022 to 1063). This king resided in **Rājamāhēndrapaṭṭana** (A. v. 4) and is said to have translated with the help of scholars the history of the **Bhārata** race into **Telugu** (*ibid* v. 3). Here we have an important epigraphical confirmation of the tradition according to which **Nannayabhaṭṭa**, the first Telugu translator of the **Mahābhārata**, wrote his work at the direction of **Rājarāja** of **Rājamahēndri**.¹

¹ Compare above, Vol. IV. p. 303, note 3.

A descendant of this Râjarâja was Vijayâditya (I.) (A. v. 6). The latter had a son named Râjarâja, who was the minister of Viranṛisimha (A. v. 7). This Râjarâja had two sons, viz. Vijayâditya (II.) (A. v. 9) or Vijayârka (D. v. 1) and Purushôttama (B. v. 1, and D. v. 2). Purushôttama's son, Jagannâtha or Viśvanâtha, was a vassal of Virabhânudêva (C. II. 11 to 15). For Vijayâditya II. we have the date Śaka-Saṁvat 1195 (A.), for Purushôttama Śaka-Saṁvat 1199 (B.) and 1240 (D.), and for Jagannâtha Śaka-Saṁvat 1231 (C.). Consequently king Viranṛisimha whom Râjarâja, the father of Vijayâditya II., served as minister (A. v. 7), has to be identified with the Gaṅga king Viranarasimha I., whose reign ended 13 years before that of his grandson Viranarasimha II., the 21st year of whose reign corresponded to Śaka-Saṁvat 1217.¹ Virabhânudêva, the sovereign of Jagannâtha or Viśvanâtha, is identical with the Gaṅga king Virabhânudêva II., the successor of Viranarasimha II.²

The alphabet of the four inscriptions is Telugu. The language of A. and D. is Sanskrit verse, and that of B. and C. Sanskrit verse and Telugu prose. A. records that Vijayâditya (II.) granted twenty-five cows, the milk of which had to be used for ghee to feed a lamp in the temple. B. contains a similar grant of fifty-two³ ewes for a lamp by Purushôttama.

C. consists of 49 lines, of which I am publishing only lines 1 to 16 and 28 to 30, omitting two passages in Telugu prose, which enumerate various offerings and the persons among whom they were distributed, and one imprecatory verse (*sva-dattâm* etc., l. 47 f.). The inscription records a grant of 40 half-pagodas (*nishka*, l. 4 f., or *ganḍamâḍa*, l. 28) by Viśvanâtha for providing offerings to the god. D. was composed by the poet Nṛisimha (l. 6 f.) and states that Purushôttama granted a golden necklace to the god.

A.—Dated Śaka-Saṁvat 1195.⁴

TEXT.⁵

East Face.

- 1 स्वस्ति । श्रीमानभूत् पुरा कश्चिलोमवंशे महायशः [1*] चाळु-
- 2 क्यविमलादित्यचक्रवर्त्ती नृपाग्रणीः । [१*] एक एव नभोदेशे
- 3 यथा चंद्र[*] श्रिया यु[त]: । नमयन्⁶ शत्रुपद्मानि
- 4 तथा स क्षितिमंडले । [२*] तस्मादभूत् क्षितिपतिप्रणत[i]-⁷
- 5 त्रिपद्म[*] श्रीराजराजनृपतिः प्रविशालकीर्त्तिः । यस्मूरि-
- 6 भिस्सह किल स्मृतिजालसारमंघ्रीचकार वरभा-
- 7 रतवंशवृत्तं । [३*] सेवागतनृपाकी[र्णे]⁸ राजमाहे-⁹
- 8 द्रपदने [1*] स्थितोपि तेजसा क्रांते रराज वसुधा-
- 9 तळे । [४*] शंक्रामन्यमहोदधौ च विदधे नाकौकसां¹⁰

¹ Journ. Bengal As. Soc. Vol. LXV. Part I. p. 270. According to p. 269, verse 96, Bhânudêva I., the father of Viranarasimha II., married Jâkalladêvi of the Châlukya race, who was probably a relation of Vijayâditya II.

² Ibid. Vol. LXIV. Part I. p. 132.

³ Thus in l. 6 f. of the Telugu portion. The Sanskrit portion (l. 2) has only fifty ewes.

⁴ No. 352 of the Government Epigraphist's collection for 1896.

⁵ From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.

⁶ Read नमयद्भुत्.

⁷ The *anusvâra* stands at the beginning of the next line.

⁸ The *nṛi* of *nṛipa* is corrected from *nya*; read °कीर्णे.

⁹ The ज of राजमा^o was first omitted and then inserted below the line between रा and मा. The *anusvâra* stands at the beginning of the next line.

¹⁰ The *anusvâra* stands at the beginning of the next line.

North Face.

- 10 सेनया यस्तत्प्रोत्थरजोवितानवितते(ः) पाथी-
 11 दवृंहे नृणां । आसारे तदिभोरुगंडविलुट्टहा-
 12 नांबुभिः[*] स्रोतसां प्रत्यर्त्यक्षितिपालमौळिम-
 13 णिरुङ्गीराजितांघ्रिद्वयः । [५*] तदंशे विजया-
 14 दित्य इति ख्यातो नृपोभवत् । मानव्यसमुगोत्री[यो]
 15 विजयश्रीनिकेतनः¹ । [६*] तस्माज्जातश्च राजेंद्र राजरा-
 16 ज इति स्मृतः² । मंत्री वीरनृसिंहस्य³ वाचस्पतिम-
 17 हामतिः । [७*] तस्य सूनुसुराधोशतुक्रितोहामविक्रमः [१*]
 18 जानाति विदुषां योर्त्य गुणै रत्नाकरोपमः । [८*]

West Face.

- 19 स्वस्ति श्रीशाकवर्षे शरनिधिशशिभूषमिते[कें] तुलास्ते⁴ रुद्रा-
 20 हे सौम्यवारे सितयुजि [मह]तः कूर्मनाभस्य⁵ नित्यं । प्रा-
 21 दाहीपाय⁶ पंचोत्तरदशयुगगा(ः) वाञ्छितायस्य सिध्ये⁷ सो-
 22 यं⁸ च्छाकुव्यवशांबुधिशशिविजयादित्यसच्छक्रवर्ती⁹ । [९*] नि-
 23 त्यं निर्मलचेतस्केवैष्णवैर्नोतिवेदिभिः [१*] ग्रामीणैरपि धर्माय¹⁰
 24 पालनियः¹⁰ प्र[य]न्नतः ॥¹¹ [१०*]

TRANSLATION.

Hail! (Verse 1.) There was born formerly in the race of the Moon a glorious (and) renowned chief of princes, the Châlukya emperor Vimalâditya.

(V. 2.) As in the region of the sky the moon alone is possessed of splendour (and) subdues (her) enemies—the flowers of the day-lotus, thus (was) he on the circle of the earth.

(V. 3.) From him was born the glorious king Râjarâja, whose fame was very great, whose lotus-feet were worshipped by princes, (and) who, together with scholars, it is said, translated into Andhra (i.e. Telugu) the history of the excellent Bhârata race, which is the essence of all Smṛitis.

(V. 4.) Though residing in Râjamâhêndrapattana, which was crowded with princes who had come to worship (him), (he) shone on the surface of the (whole) earth which was covered by (his) lustre.

(V. 5.) He whose pair of feet was illuminated by the splendour of the gems on the heads of rival kings, produced on gods the impression of a fresh great ocean by (his) army; on

¹ Read निकेतनम्.² Read स्मृतः.³ The letter नृ seems to be corrected from न्य, and ह from ह्य; read नृसिंहस्य.⁴ Read ंस्थे.⁵ Read नाभस्य.⁶ Read पञ्चोत्तर.⁷ Read सिध्ये.⁸ Read चाकुव्य.⁹ Read सच्छक्रवर्ती.¹⁰ Read पालनीयः.¹¹ This punctuation is expressed by some ornamental symbols.

men that of a collection of clouds, formed by the mass of the dust rising from that (*army*); (*and*) on rivers that of a shower of rain by the rutting-juice trickling from the huge temples of its (*viz.* the army's) elephants.

(V. 6.) In his race was born a prince called **Vijayāditya**, who belonged to the excellent *gōtra* of the **Mānavyas**¹ (*and was*) the abode of the goddess of victory.

(V. 7.) From him was born a moon among kings, named **Rājarāja**, who resembled **Vāchaspati**² in great wisdom (*and was*) the minister of **Viranṛisimha**.

(V. 8 and 9.) His son, the noble emperor **Vijayāditya**, who was a moon in the ocean of the **Chālukya** race, whose great valour was equalled (*only*) by (Indra) the lord of the gods, who understood (*i.e.* fulfilled) the desires of scholars, (*and*) who resembled the mine of gems (*i.e.* the ocean) in virtues, gave for ever, in order to obtain the objects of (*his*) desires, ten pair and five (*i.e.* twenty-five) cows (*which had to supply ghee*) for a lamp, to the great lord of **Kūrma**,— hail ! in the prosperous **Śāka** year measured by the arrows (5), the treasures (9), the moon (1) and the earth (1),— (*i.e.* 1195),— while the sun stood in Tulā, on the day of Rudra, on a Wednesday combined with the bright (*fortnight*).³

(V. 10.) By (*all*) pure-minded *Vaiṣṇavas* and by (*all*) villagers who know the law, this charity should be for ever assiduously protected.

B.— Dated Śāka-Saṃvat 1199.⁴

TEXT.

- 1 स्वस्ति श्रीशकवत्सरे ⁶[नव]निधिद्वीणीदुभिस्त्रयिते दीपार्त्त⁶ कमठा[कृते]-
- 2 ⁷मुररिपीराचंद्रतारागणं [1*] पंच[1]श(1)त्प्रवराच्छगां⁹ गुणनिधि[:*] श्रीकी-
- 3 ⁸र्त्तिव्रिधैतरां [सं]प्र[1*]दात् पुरुषोत्तमच्च[ति]पति[:*] श्रीर[1*]जराज[1]-
- 4 त्तजः । [1*] शक[व*]र्षवुलु ॥¹⁰ ११९९¹¹ यगुनेटि श्रीकूर्मन[1*]धदेवर-¹²
- 5 कुनखंडदीपसु संततमे चेल्लटकु र[1*]जराजदेवनि¹³ को-
- 6 डुकु पुरुषोत्तमदेवचक्रवर्त्ति पेट्टिन गोळियलु एंवयि-
- 7 रेडु ॥¹⁴ ई धर्म्मवु वैणवरत्त(:) ।

TRANSLATION.

(Verse 1.) Hail ! In the prosperous **Śāka** year measured by nine, the treasures (9), the earth (1) and the moon (1),— (*i.e.* 1199),— the virtuous prince **Purushōttama**, the son of the

¹ The author of the inscription uses, instead of *Mānavya*, the form *Mānavyasa*, which is due to a wrong etymology, as *Haritasa*, above, Vol. III. p. 255, note 4.

² *I.e.* Brihaspati, the minister of Indra.

³ On this date Professor Kielhorn remarks:—"The date did not fall on a Wednesday in Śāka-Saṃvat 1195 current or expired. The date corresponds, for Śāka-Saṃvat 1195 current, to Tuesday, 4th October A.D. 1272; and for Śāka-Saṃvat 1195 expired, to Monday, 23rd October A.D. 1273. So the probability is that *Saumyavāre* (l. 20), 'on a Wednesday,' is wrong for *Sōmavāre*, 'on a Monday.'"

⁴ No. 359 of the Government Epigraphist's collection for 1896.

⁵ The word नव is written on an erasure.

⁶ Read दीपार्त्त.

⁷ The four syllables मुररिपी seem to be written on an erasure.

⁸ Read वरेडका.

⁹ Read ^०र्त्तिवृद्धि.

¹⁰ In the place of this sign of punctuation, which is superfluous, the figure "1" had been originally engraved.

¹¹ The first and third figure of "1199" are engraved on erasures.

¹² Read नाथ.

¹³ Read देवनि.

glorious Rājārāja, gave, for the greater increase of (*his*) prosperity and fame, fifty excellent ewes (*which had to supply ghee*) for a lamp, as long as the moon and the host of stars endure, to Mura's enemy (*i.e.* Vishṇu) who has the form of a tortoise.¹

(Line 4). In the Śaka year 1199, the emperor Purushōttamadēva, the son of Rājārājadēva, gave to the god who is the lord of Śrīkūrma fifty-two ewes, in order to keep a perpetual lamp (*burning*) for ever.

(L. 7.) This charity is placed under the protection of (all) *Vaiṣṇavas*.

C.— Dated Śaka-Samvat 1231.²

TEXT.

*South Face.*³

- 1 स्वस्ति श्रीशक्रवर्षे शशिशुण्डरविगे चा[स्वयु]-
- 2 [कश]कपदे मासे कौतियतिथ्यां सुर-
- 3 गुरुदिवसे कूर्मनाथस्य विष्णोः [१*] प्रादा-
- 4 त् त्रिंशत्वारभोगं दशयुगळयुगं नि-
- 5 प्कमाचंद्रतारं श्रीमच्छाळुक्यवंशो-
- 6 दधितुहिनकराद्विखनायाभिधानात् [॥ १*]
- 7 श्रीमत्जोय्यनविखनायमनघं श्रीकार्यमाश्रयकं
- 8 क्त्वा कूर्म(महोद)पुरोश्चरस्य भगवत्त्रिंशत्वारवार[१*][वि]धेः ।
- 9 भूयाद्यो दनुजारिविक्रमजितस्त्रामंतचूडामणेशस्य श्री-
- 10 पुरुषोत्तमचि[ति]पतेः पुत्रस्य संपत्तये । [२*] स्वस्ति श्रीशक्रवर्ष-
- 11 भुवु⁹ १२३१गुने[दि] श्रीजग[त्]पथदेवर विजयराज्यसं[व]त्सरं-

East Face.

- 12 लु [३]गु आहि कन्यशक्त ५यु गुरुवारमुन श्रीवीरबाहुदेवजी[व्य]-
- 13 नंगारि वेहरणमुनंदु श्रीकूर्मस्वामिकि चालुक्यचक्रवर्तुलै-
- 14 न मानव्यसगोत्रुलु¹⁰ श्रीपुरुषोत्तमदेवजीयनंगारि¹¹ सुपुत्रुं-
- 15 न श्रीविखनायदेवजीयन दमकुनायुरारोम्यैश्वर्य[१*]मित्रि¹²
- 16 धियुं बुचपीचसमिधियुं¹³ गता

¹ *Karmāṭha* is synonymous with *kārma*, from which the name Śrīkūrma is derived.

² No. 332 of the Government Epigraphist's collection for 1896.

³ The figure of a boar—the crest of the Chālukyas—is engraved on the left of lines 1 to 6.

⁴ Read प्रादाच्छाळार.

⁵ Read श्रीमच्छाळुक्य.

⁶ Read श्रीमच्छी.

⁷ The engraver has placed horizontal lines over the three syllables महोद in order to show that they have to be omitted.

⁸ Read भगवच्छाळार.

⁹ Read भुवु.

¹⁰ Read पुरुषोत्तम.

¹¹ The पु of सुपुत्रुं is entered below the line; the second part of the *ai* of *देव* stands at the beginning of the next line.

¹² Read मित्रि.

¹³ Read समिधियुं.

North Face.

- 28 श्रीकूर्मनाथनि¹ भंडारमुनं बेट्टिन गंडमाडलु ४० [१*] इ^२ धर्मु-
 29 वु श्रीकूर्मस्वामिकिनाचांद्राकंस्थाद्रगा^३ श्रीविश्वनाथभोगसु चे-
 30 हंगलयदि [॥*]

TRANSLATION.

(Verses 1 and 2.) Hail! In the prosperous Śāka year containing the moon (1), the qualities (3) and the suns (12),— (i.e. 1231),— in the bright fortnight of the month of Āśvayuj, on the Kauntēya-tithi, on a Thursday,⁴— having founded (in the temple) of the lord of Kūrmapurī, who is an ocean of divine love, the sinless (and) wonderful rite (called) “the holy (rite of) Jīyana-Viśvanātha” after that moon in the ocean of the glorious Chālukya race, who was named Viśvanātha,— he (viz. Viśvanātha) gave to Viṣṇu, the lord of Kūrma, ten double pairs (i.e. 40) nishkas (as) śringāra-bhōga,⁵ (which is to continue) as long as the moon and the stars, (and) which may confer prosperity on this (Viśvanātha), the crest-jewel among Sāmantas, who surpasses (Indra) the enemy of Danu’s sons in prowess, (and who is) the son of the glorious prince Purushōttama !

(Line 10.) Hail! In the [3rd] year of the victorious reign of the glorious Jagannātha-dēva, (which was) the prosperous Śāka year 1231, on Thursday, the 5th (tithi) of the bright (fortnight of the month) of Kanyā,— while the glorious Virabāṇudēva-Jiyya was ruling,⁶— the glorious Viśvanāthadēva-Jiyya, the virtuous son of the glorious Purushōttamadēva-Jiyya who was a Chālukya emperor (and) belonged to the gōtra of the Mānavyas, paid 40 gaṇḍa-māḍas into the treasury of the lord of Śrikūrma in order to obtain for himself long life, health, wealth and prosperity, and an abundance of sons and grandsons.

(L. 28.) May this charity belong to the lord of Śrikūrma, as long as the moon and the sun exist, (under the name of) “the holy Viśvanātha-bhōga!”

D.— Dated Śāka-Saṃvat 1240.⁷

TEXT.

- 1 श्रीः [॥*] सोमान्वये समभवत्^१ भुव राजराजदेवस्ततामभिमतो नृ-
 2 पचक्रवर्त्तिः^२ । तत्सूनुराप्तविजयो विजयाकंदेवनामा मनो-
 3 च्चरितस्सुक्ती कृतज्ञः ॥ [१*] तद्भाता पुरुषोत्तमो गुणनिधिर्देवो
 4 दयावारिधेः श्रीकूर्म[१]यतनप्रसन्ननृहरेस्तत्पुत्रद[१]तुः

¹ Read नाथनि.

² Read इ.

³ Read °वन्दार्कस्थाद्रगा.

⁴ Regarding this date and the corresponding one in the Telugu portion (ll. 10-12) Professor Kielhorn remarks:— “I have not found Kauntēya anywhere for 5 (or any other number); but taking the date to be Śāka-Saṃvat 1231, Thursday, the 5th tithi of the bright half of the lunar month Āśvina and the solar month of Kanyā, I find that it is incorrect for Śāka-Saṃvat 1231 current and expired (as well as for 1230 current and 1232 expired). It would correspond, for Śāka-Saṃvat 1231 current, to Friday, 20th September A.D. 1308, when the 5th tithi ended 23 h. 39 m.; and for Śāka-Saṃvat 1231 expired, to Tuesday, 9th September A.D. 1309, when the 5th tithi ended 23 h. 5 m. So the date is of no value.”

⁵ This technical term appears to mean a fund for defraying the expenses of the rite founded by Viśvanātha. In l. 29 below it is called Śrī-Viśvanātha-bhōga.

⁶ The term *veharāṇa* is probably a *tadbhava* of *viharāṇa*, ‘roaming.’

⁷ No. 288 of the Government Epigraphist’s collection for 1896.

⁸ Read समभवत्तुवि.

⁹ Read °वर्त्ति.

- 5 प्रभोः । शके व्योमयुगो[ण]दीदितियुत्¹ वसे नभोवस्यदात्
 6 दिव्यं² सप्तसुवर्चनिष्ककम्भितं³ त्रैवेयकं⁴ कात्तिमत् [॥ २*] एषा नृसिंह-⁵
 7 कविना कथिता⁶ प्रशस्तिः ।⁶

TRANSLATION.

Prosperity! (Verse 1.) In the race of the Moon was born on earth king Râjarâja, an emperor among princes, who was beloved by good people. His son (*was*) a victorious, righteous (*and*) grateful king, named Vijayârka, whose conduct was pure.

(V. 2.) His brother, the virtuous king Purushôttama, gave to the merciful lord Nṛihari (Vishṇu) who is pleased to reside at Śrikūrma, (*and who is*) a giver of virtuous sons, a heavenly, charming necklace, made of seven *nishkas* of gold, in the Śâka year containing the sky (0), the ages (4) and the suns (12),—(*i.e.* 1240),—in the month of Nabhas.

(Line 6.) This eulogy (*prashasti*) was composed by the poet Nṛisimha.

No. 5.—TWO GRANTS OF DADDA IV. PRASANTARAGA ;
 [CHEDI.]SAMVAT 392.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

I here re-edit the two inscriptions of the Gurjara chief Dadda IV.,⁷ which were discovered in 1895 by Mr. Vithal Nagar of Baroda.⁸ At my request, Dr. Hultzsch obtained the originals from the owner, Dhed Narayan of Saṅkhêdâ in the Baroda division, through the kind offices of Colonel N. C. Martelli, Agent to the Governor-General at Baroda. Dr. Hultzsch's impressions yield some better readings, among which however only one, *khadira* for *vîhira* (No. II. l. 11) affects the sense. The grants, which have been drawn up on the same day, by the same writer, and in favour of the same person, are written each on two plates, showing, as is usual in Gurjara *śâsanas*, each two holes for the (now lost) rings. The plates of No. I. measure 10 inches by 5 $\frac{3}{4}$, and those of No. II. 10 inches by 6.

The characters show the western variety of the southern alphabets, which is found regularly in the inscriptions of the kings of Valabhi, of the Gurjaras of Broach, of their successors, the Râthôrs, and of some other dynasties.⁹ As might be expected, they agree in particular very closely with the Khêdâ grants¹⁰ of the same Dadda, written in (Chêdi-)Samvat 380 and 385 by the same writer, with which they share the use of the characteristic little buttons at the tops of the vertical strokes. Nevertheless there are small differences in some letters, which extend even to these two new documents, where *e.g.* the medial *i* of No. I. does not agree with that of No. II. Much greater and more important variations appear in the

¹ Read °दीदितियुते वसे नभोवस्यदाद्विद्यं.

² Read सुवर्ण.

³ Read त्रैवेयकं.

⁴ Read नृसिंह.

⁵ Read कथिता.

⁶ This is a single *pāda* in the Vasantatilakā metre.

⁷ Those who consider the three Gurjara grants of Śâka-Samvat 400, 415 and 417 to be spurious, call this prince Dadda II. Prasāntarāga.

⁸ A German paper on the two inscriptions appeared in the *Sitzungsberichte der philos.-histor. Classe der Wiener Akademie*, Vol. CXXXV. No. VIII.

⁹ See the *Grundriss der Indo-Arischen Philologie und Altertumskunde*, Vol. I. Part ii. (*Palaeography*), paragraph 28, A.

¹⁰ *Jour. Roy. As. Soc.*, N. S., Vol. I. p. 247 ff.; *Ind. Ant.* Vol. XIII. p. 78.

Valabhi *śāsanas*, stated to have been written by the same writer, as may be seen from a comparison of those drawn up by the *divirapati* Skandabhāṭa. Among the signs of interpunctuation we find, besides single and double vertical strokes, a single dot, e.g. after *śimni* (No. I. l. 10) and after *śandhiś=cha* (No. I. l. 13), as well as a double point,¹ looking like a *visarga*, after *vafavrikshuś=cha* (No. II. l. 11). The language, except in the imprecatory verses from the *Mahābhārata*, is good Sanskrit prose, and the orthographical and clerical mistakes are very few.

The form of the two grants, likewise, closely agrees with that of the Khêḍā *śāsanas*, differing chiefly by the shortness of the *Prasasti*. While the Khêḍā grants contain, in accordance with the rules of the *Smṛiti*,² descriptions of three generations of princes, the new inscriptions offer only the eulogy of the donor. This, of course, is literally identical in the four documents. In the technical parts of the four inscriptions there are only small verbal differences, which, however, extend even to the two Saṅkhêḍā *śāsanas*. Though they do not affect the general meaning, they are very instructive for the manner in which the clerks of ancient India worked. These men apparently cared for exactness not more than the modern Karkuns, since we see here that the same writer, though working according to an older office copy, permitted himself to introduce small changes in two documents which he drafted on the same day.

The object of the grants is to convey two fields, one at Suvarṇārapalli (No. I.) and one at Kshirasara (No. II.) in the Saṅgamakhêṭaka-vishaya, to the Brāhmaṇ Sūrya for the purpose of defraying the expense of his sacrifices. The gain from these inscriptions for the history of the Gurjaras of Broach is but small. Their date, the full-moon day of Vaiśākha of (Chêḍi-)Samvat 392, shows, however, that Dadda IV. Prasāntarāga ruled at least until A.D. 641-2, and that the Saṅkhêḍā grant³ of (Chêḍi-)Samvat 391 was really issued during Dadda's reign as Mr. Dhruva conjectured. Its grantor, Rapagraha, the son of Vitarāga, whom Mr. Dhruva rightly considers to be a brother of our Dadda, probably held some villages as his *grāas*. Further, the two inscriptions show that the territory of the Gurjaras extended up to the frontiers of Khandesh and Mālva. For the town, after which the Saṅgamakhêṭaka-vishaya was named, is undoubtedly the modern Saṅkhêḍā. Saṅgamakhêṭaka means etymologically 'the village at the confluence (of two rivers),' and the Unchh and the Or⁴ join near Saṅkhêḍā. The *vishaya* or province of Saṅgamakhêṭaka probably included the Saṅkhêḍā Prānt of the Gaikōvād's possessions, as well as the neighbouring portion of the Rêvākānthā Agency, still called Saṅkhêḍā Mēvās.⁵ The partial identity of the names of the two districts indicates that they once belonged to a larger province, the capital of which was Saṅkhêḍā. As the Trigonometrical Survey maps of these districts are not accessible to me, I am unable to fully prove these assertions by the identification of the villages of Aṭavipāṭaka, Kukkuṭavallikā, Kshirasara and Suvarṇārapalli, mentioned in the two grants. But I may state that an old map of Gujarāt in my possession shows south-east of Saonkaira (Saṅkhêḍā) the village of Kookreylee (Kukrêli), the name of which corresponds to Kukkuṭavalli.

The donee, the Brāhmaṇ Sūrya, who lived in Kshirasara, belonged to the Bharadvāja *gōtra* and studied the Mādhyandina recension of the White Yajurveda, was an emigrant from Daśapura, the modern Man-Dasār in Western Mālva.⁶ The corporation of the Chaturvêdins of

¹ See the section of the *Grundriss* quoted, paragraph 36, C. 5 (p. 84). Numerous instances, in which this sign is used, have been found of late by Professor Knauer in the MSS. of the *Mānava-Grihyasūtra*; see the Preface to his edition.

² See the *Grundriss der Indo-Ar. Phil. und Altertumsk.*, Vol. II. Part 8 (*Recht und Sitte*), p. 114, and Prof. J. Jolly's article in the *Zeitschrift der Deutschen Morg. Gesellschaft*, quoted there.

³ *Ep. Ind.* Vol. II. p. 21 f.

⁴ *Bombay Gazetteer*, Vol. VII p. 355.

⁵ *Ibid.* Vol. VI. p. 14 ff.

⁶ See Dr. Fleet's *Gupta Inscriptions*, pp. 79, 142. Add to Dr. Fleet's list of passages, mentioning Daśapura, *Mighadūta*, verse 48 (Wilson).

Daśapura is mentioned in the spurious grant¹ of Dharasēna II., dated Śaka-Saṁvat 400, and a member of the Brāhmaṇ caste of Daśapura (*Daśapura-jñāti*) composed the Chitōrgaḍh inscription of Mōkala of Mēvād.² At present Daśapurīyas are not found in Gujārāt.

The writer of the grant, the *Sāmdhivigrahika* Rēva, is known from the Khēḍā grants. The name of the *dūtaka*, Karka, in No. II. line 27, is new. His title, *bhōgikapālaka*, literally 'the protector of the *bhōgikas* or village proprietors,' the technical meaning of which is not known to me, occurs also in the Saṅkhēḍā grant of Saṁvat 391, where in line 9 the facsimile has *dūtakō=tra bhōgikapālaka-Dujjāna*, and not, as Mr. Dhruva reads, *bhōgika-Pālakaṣu-jñāna*.

TEXT OF NO. I.³

First Plate.

- 1 श्री⁴ स्वस्ति नान्दीपुरात्सजलघनपटलनिर्मातरजनिकरकरावबोधितकुमुदधवल्यशः-
- 2 प्रतानास्थगितनभोमण्डलोनेकसमरसंकटप्रमुखागतनिहतशत्रुसामन्तकुलवधूप्रभा-⁵
- 3 तसमयवदितच्छलोद्गीयमानविमलनिस्त्रिङ्गप्रतापो देवहिजातिगुरुचरणकमलप्रभा-⁶
- 4 मोहृष्टवज्रमणिकोटिकचिरदोधितिविराजितमकुटोक्तासितशिराः दीनानाथातुराभ्या-⁷
- 5 गतार्थिजनाक्लिष्टपरिपूरितविभवमनोरथोपचीयमानचिविष्टपैकसहायधर्मसं-⁸
- 6 चयः प्रणयपरिकुपितमानिनोजनप्रणामपूर्वमधुरवचनोपपादितप्रसादप्रकाशी-⁹
- 7 कृतविदग्धनागरकस्वभावी विमलगुणकिरणपंजराक्षिप्तबहलकलितिमिरनिचयः¹⁰
- 8 समधिगतपञ्चमहाशब्दश्रीदङ्कुशलो सर्वानिव राजसामन्तभोगिकविषयपतिराष्ट्र-¹¹
- 9 ग्राममहत्तराधिकारिकादीन्समनुवर्ण्य बोधयत्यस्तु वो विदितमस्माभिः सङ्गम-
खेटकविष-¹²
- 10 यान्तर्गत-

No. I.

No. II.

सुवर्णारपल्लिग्रामे पूर्वसोन्नि । तद्विष-
यमानेन ब्रीहिपिटकवार्य चेत् । [11]
[य]स्थाघाटनानि पूर्वतः क्षीरसरग्राम-
सोमासन्धिः उत्तरतः कुकुटवलिग्राम-

क्षीरसरग्रामोपरदक्षिणसीत्¹³ बृह-
[10] आनेन ब्रीहिदशप्रखवापं चेत्
यस्य पूर्वः सन्धी चक्षीवृहचः
उत्तरतः शा वृहचः [11] व-

¹ *Ind. Ant.* Vol. X. p. 284, l. 17.

² *Ep. Ind.* Vol. II. p. 420, l. 52.

³ From ink-impressions received from Dr. Hultzsch.

⁴ Expressed by a symbol.

⁵ In No. II. line 1 ends with 'स्वस्ति'.—No. II. has 'सङ्कट'.

⁶ In No. II. line 2 ends with 'मण्डलो'.

⁷ In No. II. line 3 ends with 'मणिकोटी(को)'.—Read 'मुकुटो' with No. II.

⁸ In No. II. line 4 ends with 'पूरित'.

⁹ In No. II. line 5 ends with 'मानिनी'.

¹⁰ In No. II. line 6 ends with 'विमल'.—No. II. has 'पञ्चरा'.

¹¹ In No. II. line 7 ends with 'कुशलो'.

¹² No. II. has 'राधिकारिकादी'.—In No. II. line 8 ends with 'समनुवर्ण्य'.

¹³ Read 'ग्रामोपरदक्षिणसीत्'.

No. I.

No. II.

- सीमासन्धिः [12] अपरतः ब्रह्मदेयचेत्रं टटुच्च ॥¹ अपरतः ख-
 वटुच्चौ² । तलाइका च । दक्षिण-
 तः सुवर्णरपस्त्रिग्रामगामी पन्थाः⁴ शल्बली⁵ । भूतवटुच्चैवमेतच्चतु-
 [13] अटवीपाटकग्रामसन्धिश्च । एव- [12] राघाटनविशुद्धं सशोबरं
 मेतच्चतुराघाटनविशुद्धं चेत्रं सोदङ्गं सोदङ्ग-
 14 सोपरिकरं सर्वादानसंघाद्यं सर्वदित्यविष्टिप्रातिभेदिकापरिहीणं⁶

Second Plate.

- 15 भूमिच्छिद्रन्यायेनाचाटभटप्रावेश्यमाचन्द्रार्कावर्णवर्चितस्थितिसमकालीन⁷
 16 पुत्रपौत्रान्वयभोग्यं दाशपुरविनिर्गतक्षीरसरग्रामवास्तव्यभरद्वाजसगोत्रवाजिस-⁸
 17 नेयमाध्यन्दिनसब्रह्मचारिब्राह्मणसूर्याय बलिचरुवैश्वदेवाम्निहोत्रपञ्चमहायज्ञा-
 दिह्नि-⁹
 18 योत्स्पर्षणार्थं मातापित्रोरात्मनश्च पुण्ययशोभिह्वयेद्य वैशाखशुद्धपञ्चदश्यामुद-
 कातिसर्गोणा-¹⁰
 19 तिष्ठष्टं यतोस्याम्नश्चैरन्यैर्वागामिभोगपतिभिः प्रबलपवनप्ररितोदधिजलतरङ्ग-
 चञ्चल¹¹
 20 जीवलीकमभावानुगतानसारान्विभवान्दीर्घकालस्थेयसश्च गुणानाकल्य सामान्य
 भोगभूष-¹²
 21 दानफलेषुभिः शशिकरुचिरं यशस्विराय चिचोषुभिरयमस्मदायोनुमन्तव्य
 पालयितव्यश्च ।¹³
 22 यो वाङ्मानतिमिरपटलाहृतमतिराच्छिन्नादाच्छिद्यमानकं वानुमोदेत स प
 च्चभिर्महापातकैः संयुक्तः¹⁴
 23 स्यादित्युक्तश्च भगवता वेदव्यासेन व्यासेन । षष्टिं वर्षसहस्राणि स्वर्गे
 तिष्ठति भूमिदः [1*] आच्छेत्ता चानुम-¹⁵

¹ This sign of interpunctuation looks like a *visarga*.² Read वटुच्चः.³ Read °उच्चौ.⁴ Read पन्थाः.⁵ Read शल्बली.⁶ In No. II. line 12 ends with °विष्टिप्रा°.⁷ In No. II. line 13 ends with °स्थितिस°.⁸ Read दशपुर° with No. II., which omits °ग्राम° and reads °निवासि° for °वासव्य°.—In No. II. line 14 and plate i. end with °भरद्वाज°.—Read °वाजसनेष° with No. II.⁹ No. II. has बलीचरु°.—In No. II. line 15 ends with °वैश्वदे°.—No. II. has °होत्रहवनपञ्च°.¹⁰ In No. II. line 16 ends with °उद्ये°.—No. II. omits °य and has वैशाखपौर्णमास्याम्°.¹¹ In No. II. line 17 ends with °भोगपति°.—Read °प्ररितो° and °तरंग° with No. II.¹² In No. II. line 18 ends with °सारान्विभवा°.¹³ In No. II. line 19 ends with °रुचिर°.¹⁴ In No. II. line 20 ends with °पटला°.—No. II. has wrongly वानुमोदेत°.—Read °पातकै° with No. II., which has °संयुक्तस्या°.¹⁵ In No. II. line 21 ends with °युक्त°.—No. II. has स्यासेन and भूमिदः.—In No. II. line 22 ends with आच्छेत्ता.

iii.

W. GRIGGS, PHOTO-LITH.

22.

16
18
20
22
24
26
28

- 24 न्ता च तान्येव नरके वसेत् ॥ वन्धाटवीष्वतोयासु शुष्ककोटरवासिनः
[1*] कृष्णाहयो हि जायन्ते भूमिदायं हर-¹
25 न्ति ये ॥ बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः [1*] यस्य यस्य
यदा भूमिस्तस्य तस्य तदा फलं ॥ यानीह ताद-²
26 नि पुरा नरेन्द्रैर्दानानि धर्मात्ययशस्कराणि [1*] निर्भुक्तमाल्यप्रतिमानि
तानि को नाम साधुः पुनराददोत ॥ स्वद-³
27 तां परदत्तां वा यद्वाद्रक्ष युधिष्ठिर । महीं महिमतां श्रेष्ठ दानाच्छे-
योनुपालनमिति⁴ [1*]

No. I.

संवत्सरशतत्रये [28] द्वि[न]वत्यधिके
वैशाखशुद्धपञ्चदश्यां स्वमुखाग्रया लिखि-
तमिदं सन्धिविग्रहकरणाधिकृतरेवेण
[29] सं ३०० ९० २ वैशाख शु
१० ५ दिनकरचरणार्चनरतस्य श्रीवीत-
रागसूनीः स्वहस्तोयं श्रीप्रशान्तरागस्य
[1*]

No. II.

संवत्सरशतत्रये द्विनवत्यधि- [27] के
वैशाखपौर्णमास्यां भोगिकपालककर्कटूतकं
लिखितं सान्धिविग्रहिकरेवेण स्वमुखाग्र-
येति [28] सं ३०० ९० २ वैशाख शु
१० ५ दिनकरचरणार्चनरतस्य श्रीवीत-
रागसूनीः स्वहस्तोयं श्रीप्रशा- [29]
न्तरागस्य ॥

No. 6.—EIGHT VATTELUTTU INSCRIPTIONS OF CHOLA KINGS.

Br E. HULTZSCH, Ph.D.

Professor Bühler in his *Indian Palæography* (p. 72 f. of the German edition) and Mr. Venkayya in his paper on the Kōttayam plate of Vira-Rāghava (above, Vol. IV. p. 293) have lately urged the necessity of publishing Vatteluttu inscriptions, the dates of which can be fixed with some certainty. Hence I take this opportunity for issuing mechanical copies of eight Chōla inscriptions. None of these is in a condition of complete preservation; but I trust that, even in their necessarily imperfect state, the accompanying facsimiles will prove useful for tracing the development of the Vatteluttu alphabet.

Five of the inscriptions (A. to E.) are engraved on two boulders in the Sthāpunātha temple at Suchindram between Kōttāru and Cape Comorin in the Travancore State, and the remaining three (F. to H.) on the north wall of the shrine in the Rāmasvāmin temple at Shērmādēvi in the Tinnevely district. They belong to the reigns of the Chōla kings

¹ No. II. omits the verse व(वि)न्धाटवीष्वत्यादि.

² No. II. has राजभिस्. — In No. II. line 23 ends with यस्य यस्य. — Read यानीह दत्तानि with No. II.

³ In No. II. line 24 ends with यशस्कराणि. — No. II. has निर्भुक्त.

⁴ In No. II. line 25 ends with यदाद. — No. II. has महीं. — Read महीमतां. — No. II. has पादवः इति.

Parakēsarivarman (A.), Parāntaka I. (B.), Rājārāja I. (C. to G.) and Rājēndra-Chōla I. (H.). The fact that all these inscriptions are found in the extreme south of the peninsula proves, what the Vaṭṭeḷuttu inscriptions of the earlier Pāṇḍya kings suggest, that, about the 10th century of our era, the Vaṭṭeḷuttu was current in the country of the Pāṇḍyas, but unknown in the native territory of their Chōla conquerors.

The characters of the subjoined inscriptions agree more closely with those of the **Cochin and Tirunelli** plates¹ than with those of the plates of Jaṭilavarman.² Throughout F., G. and H. once in C.³ and twice in D.⁴ occurs a variant of *y*, which is known from the Kōṭṭayam plates of Sthānu-Ravi.⁵ In H. the double *k* is written as a group, as in many inscriptions in the Tamiḷ alphabet. As in all other Vaṭṭeḷuttu inscriptions, Grantha letters are occasionally used in the subjoined eight records. The following is a list of the Grantha words and letters:—

Svasti śrī at the beginning of each of the eight inscriptions.—A., l. 11, *sabhai*.—C., l. 4, *brahma*; l. 5, *Mahādē*; l. 11, *sabhai*.—D., ll. 4 and 6, *ja* of *Rājārāja*; l. 7 f., *brahma* and *m* of *brahmadēyam*, and *Sujintira*.—E., l. 8, *brahmadē* and *mah[ā*]sabhai*.—F., ll. 3 and 4, *Rājārāja*; l. 4 f., *brahma*, *mahā* and *chchaturvē*.—H., l. 1, *śrī* and *jēndra* of *śrī-Rājēndra*, *ja* of *Irājārāja*; l. 2, *brahma*; ll. 2, 8 and 9, *sa* of *Vaiḡāṇasa*; ll. 5 and 6, *śrī*.

A.—Inscription in the Sthānūnātha temple at Śuchindram.⁶

This inscription records the gift of a lamp to the Śiva temple at Tiruchchivindiram, the modern Śuchindram, and is dated in the 34th year of the reign of the ancient Chōla king Parakēsarivarman.⁷ As we know from the large Leyden grant and from actual examples in the history of the later Chōlas that the titles Rājakēsarīn and Parakēsarīn were borne alternately by reigning kings,⁸ some of those inscriptions which are dated in the reign of Parakēsarivarman—without any distinguishing epithet, as *Madirai-konḍa* in the case of Parāntaka I.,—may perhaps be attributed to Vijayālaya, the grandfather of Parāntaka I. and the earliest historical person that is referred to in two genealogical inscriptions of the Chōla dynasty.⁹

TEXT.¹⁰

1	Svasti	śrī [||*]	Kô=Pparakê[sə]ri[vaṇma]-
2	ṛkku ¹¹	y[ä]ṇḍu	muppattu-nālu i.
3	vv-[ä]ṇ[d]u	Nāñji-nā[t]ṭu	Tiruch-
4	chivindirattu	[M]äd[ë]varkku	Te-
5	ṇ-nāṭṭu	Talaikkulattu	[A]raiyaṇ=A-
6	ravin[daṇ]	śandi[r-äd]i[tta]-va[la]-	
7	m ¹²	niyadi	uḷakku ne[y] muṭṭ[ä]-
8	mal	erivadāga	vaichcha tiru-no-
9	ndā-viḷakku	onṇiṇṇakku	vaich[cha*]
10	[ś]āvā	[mū]vā	pēr āḍu a[m]badu [I*] [i]vai
11	aimbadam	paraḍ[ai]-sabhaiyārkkku [||*]	

¹ Above, Vol. III. p. 66 ff. and *Ind. Ant.* Vol. XX. p. 285 ff.

² *Ibid.* Vol. XXII. p. 57 ff.

³ In *yam*, l. 8, and *udaiya*, l. 12.

⁴ No. 81 of the Government Epigraphist's collection for 1896.

⁵ To the same reign belong Nos. 85 and 148 of *South Ind. Inscr.* Vol. I, and No. 11 of Vol. III.

⁶ *Ibid.* Vol. I. p. 141, note 4.

⁷ *Ibid.* Vol. II. p. 379. Vijayālaya is not mentioned in the Sholinghur inscription; above, Vol. IV. p. 223.

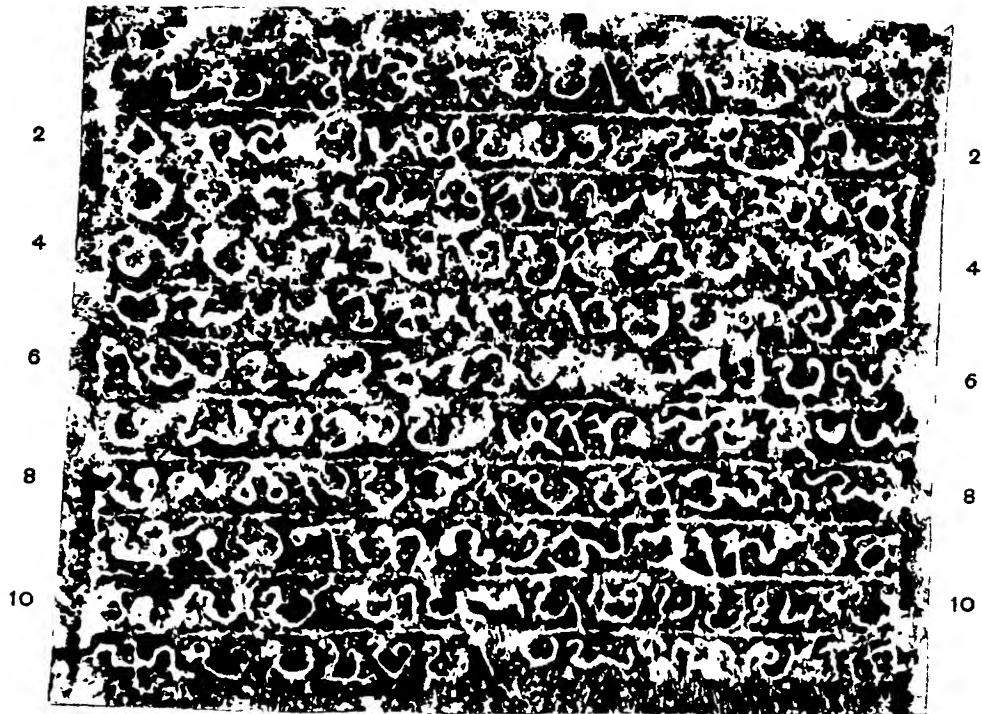
⁸ From an inked estampage.

¹¹ Read *ṛku* or *ekku*.

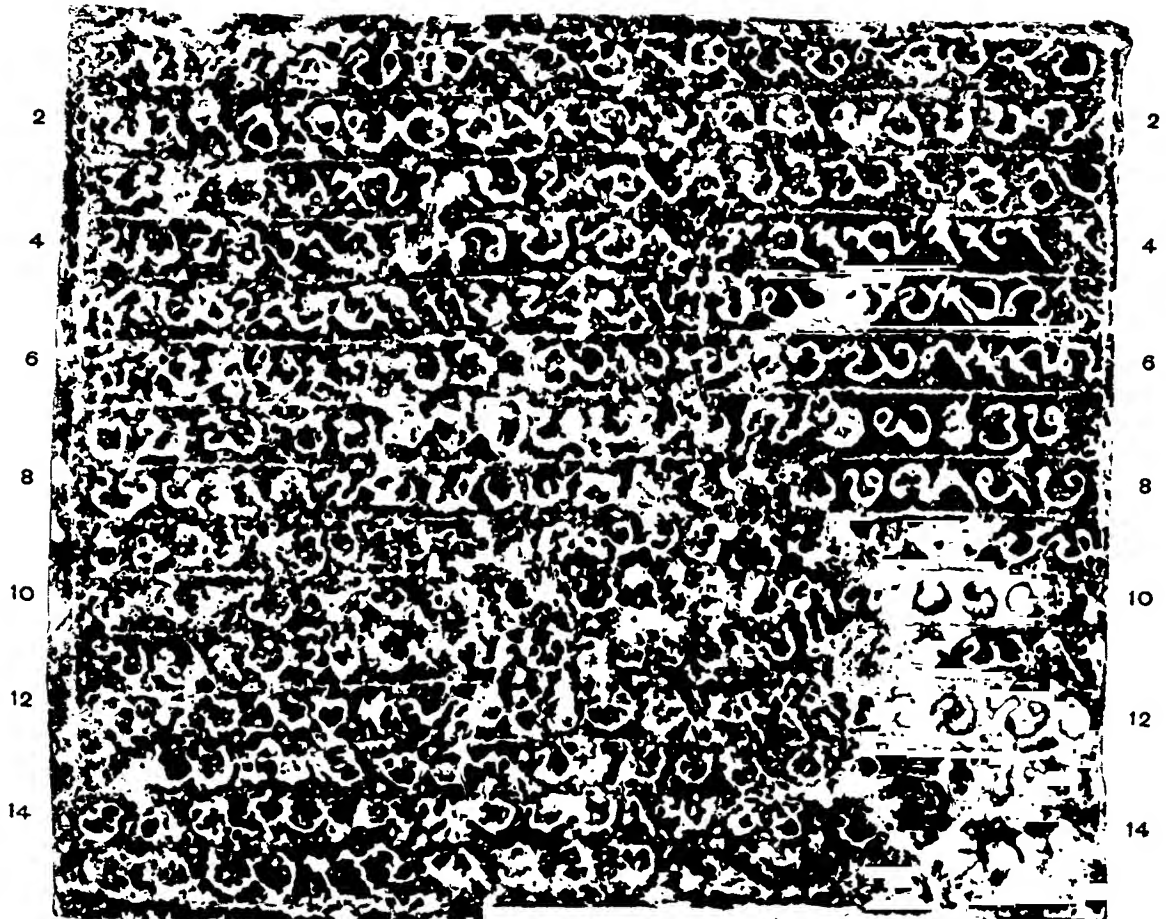
¹² Read *-val*.

Vatteluttu Inscriptions of Chola Kings.

A.



B.



TRANSLATION.

Hail! Prosperity! In the year thirty-four (*of the reign*) of king Parakēsarivarman,—in this year Araiyaṇ Aravindaṇ of Talaikkūlam in the southern country (Teṇ-ṇādu) gave to (*the temple of*) Mahādēva (Śiva) at Tiruchchivindiram in Nāñji-nādu one sacred perpetual lamp, to burn without fail (one) uṭṭu of ghee per day, as long as the moon and the sun exist. For (*this lamp he*) gave fifty full-grown ewes, which must neither die nor grow old.¹ These fifty (*ewes were made over*) to the members of the assembly² (*of the village*).

B.—Inscription in the Sthānūnātha temple at Śuchindram.³

This inscription is dated in the 10th year⁴ of the reign of “Parakēsarivarman who conquered Madirai (Madhurā) and Īlam (Ceylon),” i.e. the Chōla king Parāntaka I.,⁵ and records that a merchant of Karavandapuram⁶ granted two lamps to two shrines of Viṣṇu, which seem to have been located in the Śiva temple at Śuchindram.

TEXT.

- 1 Svasti [śrī] [||*] Madi[raiyu]m Īlamum koṇḍa 'kô=P-
- 2 para[kê]śa[ri]vaṇmarkku [yā]ṇḍu nārpadu i-
- 3 v[v-āṇ]ḍu Ku[m]ba-nā[y]ir[ru]=Ttiruchchi-
- 4 vindirat[tu] Emberumāṇukku=Kkaḷak-
- 5 [k]uḍ[i]-nāṭṭu=[K]kara[va]ndapurat[tu] vi[y]āpāri Oru-
- 6 [ṇ]g[ai] Araṅga[ṇ] vaitta tiri-nondā-viḷakku o-
- 7 [ṇ]ru niṇa [palattu] mu[ppadu] [||*] i[du] ni[śa]dam
- 8 uḷa[kk-a]rai ne[y] muṭṭā[ma] pa[galu]m iravum
- 9 [śa]ndi[r]-ādi[tta-var] e[r]i[vadā]ga [vi]t[ta] [śā]vā mū-
- 10 vā=[p]pēr-ād[u] eḷu[ba]tt-aiṇḍu [||*] iva[ṇē] Tir[u]-
- 11 vē[ṇ]gaḍa[ṇilai]kku [vaitta] ti[ri]-non]dā-viḷak-
- 12 ku oṇṇi[ṇuk]ku [ni]śa[da]m ā[ḷ]k[ku] ne[y] mēṇ-
- 13 [pa]ḍi [e]ri[va]dā[ga] vi[t]ta āḍ[u] i]rubatt-ai-
- 14 ṇju [||*] ā[ga] āḍu nū[rum] pa]raḍai-chchavai[y]ā[rkku]
- 15 [kā]t[ti]=kkuḍu[t]taṇa [||*]

TRANSLATION.

Hail! Prosperity! In the year forty (*of the reign*) of king Parakēsarivarman who conquered Madirai and Īlam,—in the month of Kumbha of this year, Oruṅgai Araṅgaṇ, a merchant of Karavandapuram in Kāḷakkuḍi-nādu, gave one perpetual lamp,⁷ weighing thirty *palam*, to (*the temple of*) Emberumāṇ (Viṣṇu) at Tiruchchivindiram. In order that this

¹ I.e. which have to be replaced by fresh ones when they die or cease to supply milk for the ghee; compare *South-Ind. Inscr.* Vol. II. p. 375, note 3.

² *Sabbai* or *ṭavai* is the Tamil form of the Sanskrit *sabha*, and *paraḍai* is perhaps a corruption of the Sanskrit *pariśad*.

³ No. 82 of the Government Epigraphist's collection for 1896.

⁴ An inscription of the same year is noticed in *South-Ind. Inscr.* Vol. II. p. 374 and note 8.

⁵ See *ibid.* p. 379 and note 8.

⁶ The same place is mentioned in two Pāṇḍya inscriptions; *Ind. Ant.* Vol. XXII. pp. 67 and 74.

⁷ As stated in *South-Ind. Inscr.* Vol. II. p. 132, note 3, *nondā-viḷakku* or *nandā-viḷakku* are corruptions of *nundā-viḷakku*, which occurs in H., line 4, and in an inscription at Tirukkaḷukkuṇṇam (above, Vol. III. p. 284). The form *tiri-nondā-viḷakku* in the present inscription further suggests that *tiru-nundā-viḷakku*, ‘a sacred lamp which is never trimmed,’ has been developed by folk etymology from *tiri-nundā-viḷakku*, ‘a lamp the wick of which is never trimmed’ (because ghee is continually supplied to it).

(*lamp*) might burn without fail, as long as the moon and the sun exist, during day and night, (one) *uḷakku* and a half of ghee per day, (*he*) granted seventy-five full-grown ewes, which must neither die nor grow old.¹ For one (*other*) perpetual lamp, which the same person gave to (*the shrine of*) Tiruvēṅgaḍa[*nilai*],² (*he*) granted twenty-five ewes, in order that (*this lamp*) might burn, in the same manner as stated above, (one) *āḷākkku*³ of ghee per day. Altogether one hundred ewes were shown and made over to the members of the assembly.

C.—Inscription in the Sthānūnātha temple at Śuchindram.⁴

This inscription records the gift of a lamp by a native of Ceylon (*Īla-nāḍu*) in the 10th year of the reign of the Chōḷa king Rājarāja I., who ascended the throne in A.D. 985.⁵

TEXT.

- | | | | | | |
|----|----------------|------------------------|----------------------------|----------------------|---------------------------|
| 1 | Svasti | śrī | [\|\|*] | Kō | Irāsairāsa-Kēsarivaṇ- |
| 2 | markku | yāṇḍu | pattām | yāṇḍu | tudaṇ- |
| 3 | giṇa | Kaṛkaḍaga-nā | [yi*] | ṛru | [Nā]ñji-nāṭ[ṭu] |
| 4 | brahmadēyam | | | | Tiruchchi[v]in[di]rat[ṭu] |
| 5 | Mahādēvark[ku] | | Ī | la-[nā]ṭṭu | Maḷa[va]- |
| 6 | [raiya]ṇ | [Śe]ṇ[ṇi] | Ka | [ṇḍa]ṇ | [niśada]m u[la]- |
| 7 | k[ku] | ney | | śandir-āditta-val | ira- |
| 8 | [vu]m | pa[ga]lum | [mu*] | [t]ṭā[ma]l | erivadāga [vai]- |
| 9 | chcha | tir[u]-nondā-viḷak[ku] | u | onru | [i]duk[ku] |
| 10 | vai[ch]cha | [śā]vā | ⁶ muvā=ppēr=āḍu | aṁbadau ⁷ | [i*] |
| 11 | ivai | mūla-paradai-[sa]bh | [aiy]ār | vaśam | kāṭṭi= |
| 12 | kkuduttana \|\| |  |  | mūla-paradai-chcha | [vai]yārum |
| 13 | Emberumāṇ | | [V]ettirkudi | | [Pa]ḍait[ṭaru]- |
| 14 | [ma]ṇ | Kaṇai[ya]n=du | [ṇ]ai[y=ā]kki ⁸ | va[śa*] | [m] k[ā]ṭṭi= |
| 15 | k[ku]ḍuttana | [\|\|*] |  |  |  |

TRANSLATION.

Hail ! Prosperity ! In the tenth year (*of the reign*) of king Rājarāja-Kēsarivarman, in the month of Karkāṭaka with which (*this*) year began, Maḷa[*varaiya*]ṇ [Śe]ṇ[ṇi] Ka[ṇḍa]ṇ of [Ī]la-nāḍu gave to (*the temple of*) Mahādēva at Tiruchchivindiram, a *brahmadēya* in Nāñji-nāḍu, one sacred perpetual lamp, to burn without fail during night and day, as long as the moon and the sun exist, (one) *uḷakku* of ghee per day. For this (*lamp he*) gave fifty full-grown ewes, which must neither die nor grow old.⁹ These (*ewes*) were shown and made over to the chief members of the assembly. And (*by*) the chief members of the assembly they were entrusted (?), shown and made over to [Pa]ḍait[ṭaruma]ṇ Kaṇai[ya]ṇ of [V]ettirkudi, (*a village belonging to the temple of*) Emberumāṇ (Vishṇu).

D.—Inscription in the Sthānūnātha temple at Śuchindram.¹⁰

This inscription is dated in the 14th year of the reign of the same king as the preceding inscription. Its purport is doubtful owing to the bad preservation of lines 14 to 24, of which I am unable to publish a transcript and translation.

¹ See above, p. 43, note 1.

² Vēṅgaḍam is the Tamil name of the hill of Tirupati, which is sacred to Viṣṇu.

³ 1 *āḷākkku* = ½ *uḷakku*; see *South-Ind. Inscr.* Vol. II. p. 48, page 5, and p. 130, note 3.

⁴ No. 71 of the Government Epigraphist's collection for 1896.—

⁵ See below, p. 48 and note 6.

⁶ Read *mūvā*.

⁷ Read *aṁbadau*.

⁸ Read =*duṣaiy* (?).

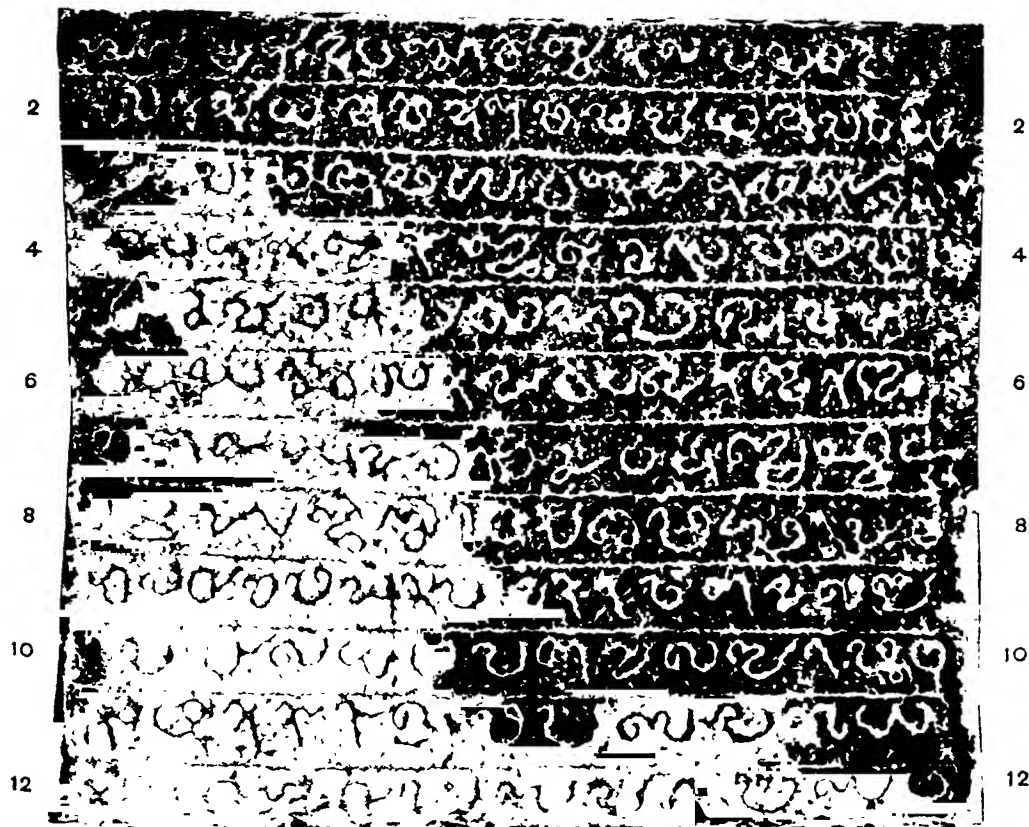
⁹ See above, p. 43, note 1.

¹⁰ No. 75 of the Government Epigraphist's collection for 1896.

C.



D.



TEXT.

1	Svasti	[śrī]	[||*]	Kāndaḷūr-Śālai	kalam-aṟuttu
2	[Ka]ṅga-pāḍiyum			Nuḷamba-pāḍiyum	Taḍi-
3	[y]ga-vaḷi[y]um			Vēṅgai-nāḍum	ko-
4	[ṇ]ḍa	kō		Rājarāja-[K]ēsarivaṇma-	
5	[r]ku	yā[ṇ]ḍu		padi-nālu	ivv-ā-
6	ṇḍu	Vi[ru]ch[ch]iga-nā[ṇi*][ṇru]			Irājarāja-
7	[va]ḷanāṭṭu	Nāñji-nā[ṭ]ṭu			brahmadē-
8	yam	Sujintirattu		Emmerumā[ṇ] ¹	
9	tēvadāṇam			Niruba[ś]ēgara[va]ḷanallū-	
10	r=ppāl	[T]eṇvaḷanallūr		mūṇ ²	
11	³ kiḷ-kkārāṇmai	uḍaiya		[k]uḍi-	
12	gaḷ	tānēdā		uḍaiyār	uḍaiya
13	[nila]ṅgaḷ	[Nēr]i[yaṇ]-Mūvēndavēḷā[r]		śolla	[Nā]ñji-
14	[nā]ṭ[ṭu]	.	.	.	.

TRANSLATION.

Hail! Prosperity! In the year fourteen (*of the reign*) of king Rājarāja-Kēsarivarman, who, having destroyed the ships (*at*) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiga-vaḷi⁴ and Vēṅgai-nāḍu,—in the month of Vṛischika of this year, the cultivators who were formerly sub-tenants of Teṇvaḷanallūr, a portion of Nṛipaśékharavaḷanallūr, a *dēvadāna* (of the temple) of Emberumāṇ (Vishnu) at Sujindiram, a *brahmadēya* in Nāñji-nāḍu, (*a district*) of Rājarāja-vaḷanāḍu,⁵ at the bidding of Nēriyaṇ-Mūvēndavēḷār⁶

E.—Inscription in the Sthānunaṭha temple at Śuchindram.⁷

This inscription is dated in the 15th year of the reign of the same king as the two preceding inscriptions (C. and D.). It consists of 22 lines, of which lines 9 to 22 are here omitted because I cannot make them out in full.

TEXT.

1	Svasti	śr[ī]	[||*]	Tiru-maga[l]	pōla=pper[u]-ni[la]-chchelvi[y]un=daṇak[kēy=uri]-
2	mai	[p]ūṇḍamai	maṇa-k[k]ōḷ=Kkân[da]ḷur-Chchālai ⁸	kalam-aṟutt-aruḷi=K[kā]-	
3	ṅga-pāḍi[u]m ⁹	Nuḷambar-p[ā]ḍi[u]m ⁹	Taḍi[ya]r-pā[ḍ]i[u]m ⁹	[Vē]ṇ[ga]i-	
	nāḍu[m Ku]-				
4	ḍagamalai-nāḍu[n]=daṇ[ḍār]=kko[ṇ]ḍu	taṇṇ=e[ḷ]il	viḷaṅga	ūḷiyil	e[ḷ]i[ā-yā]-
5	ṇḍu=do[ḷ]=Udag[ai*]	viḷa[ṇ]gum	yāṇḍēy	[Śe]ḷiyarai	tēsu koḷ kō Irāsarā[śa]-
6	Kēsar[ivaṇma]rkku	[yā]ṇḍu	padiṇ-aiñ[ju]	iv[v]-āṇḍu	Kaṇṇi-[nāy]iṇru muv[v-a]-
7	n[diy=āg]i	[Ś]e[v]vāy-[k]kiḷamai	peṇṇa	[Pū]rayirattādi-nāḷ	Irāsarāśa-va[ḷa]-
8	nāṭṭu	[Nāñ]ji-nāṭṭu	brahmadēyam	T[iruch]chivi[nd]irattu	mah[ā*]-
	sabhaiyōm	kaḷa-			

¹ Read *Emberumāṇ*.² Read *mūṇ*.³ Read *kiḷ*.⁴ Other inscriptions have the forms *Taḍigaipāḍi*, *Taḍigapāḍi*, *Taḍigapāḍi* and *Taḍigavaḷi*; see *South-Ind. Inscr.* Vol. III. p. 29.⁵ This designation was bestowed by Rājarāja I. on the Pāṇḍya country; see *ibid.* Vol. II. p. 149, note 7, and Vol. III. p. 15, note 4.⁶ The same person is mentioned again in the unpublished portion of the same inscription, l. 16 f.⁷ No. 85 of the Government Epigraphist's collection for 1896.⁸ Read °śr-.⁹ Read °pāḍiyum.

TRANSLATION.

Hail! Prosperity! In the year fifteen (*of the reign*) of king Rājarāja-Kēsarivarman, who, (*in*) the belief that, as well as the goddess of Fortune, the goddess of the great Earth had become his wife, was pleased to destroy the ships (*at*) Kāndaḷūr-Śālai; who conquered by (*his*) army Gaṅga-pāḍi, Nuḷambar-pāḍi, Taḍiyar-pāḍi, Vēṅgai-nāḍu and Kuḍagamalai-nāḍu;¹ and who, in the long time during which his youth was resplendent, deprived the Śēliyas (*i.e.* the Pāṇḍyas) of (*their*) splendour at the very moment when Udag[ai],² which is worshipped everywhere, was (*most*) resplendent;—in this year, on the day of Pūrva-Bhadrpadā which corresponded to a Tuesday, three evenings having expired of the month of Kanyā,—we, the members of the great assembly of Tiruchchivindiram, a *brahmadēya* in Nāñji-nāḍu, (*a district*) of Rājarāja-vaḷanāḍu,

F.—Inscription in the Rāmasvāmin temple at Shērmādēvi.³

This inscription is dated in the same reign and the same year as the preceding one. It has been left unfinished by the engraver.

TEXT.

- 1 Svasti śrī⁴ [||*] Tiru-magal pōla=pperu-nila-chchelviyun=daṇakkēy=arimai pūṇḍamai [mana]-kkōl=Kkānda[ūr]-Chch[ā]-
- 2 lai kalam=aṇutt=arali=Kkāṅga-pāḍiyu=Nuḷam[ba]-pāḍiyun=Daḍigai-pāḍi[y]um Vēṅ[ai]-nāḍuṇ=[G]u[da]gamalai-nāḍuṇ=daṇ-
- 3 dāl=k[ko]ṇḍu taṇ=elil vaḷar ūliyuḷ [el]lā-yāṇḍuṇ=doḷ=Udag[ai*] vi[la]ṇḡum yāṇḍēy Śēliya[rai]=ttēśi⁵ kol kōv=Irājarāja-Kēśari-
- 4 vaṇmarkku yāṇḍu paḍiṇ-añjāvadu ivv-āṇḍu Rājarāja-va[la]nāṭṭu [M]uḷli-nāṭṭu brahmadēyam Śēramāṇ-mah[ā]dēvi-chchatu-
- 5 [r]vvēdimaṇḡalat[tu]

TRANSLATION.

Hail! Prosperity! In the fifteenth year (*of the reign*) of king Rājarāja-Kēsarivarman, who, *etc.*⁶—in this year of Śēramāṇ-nāḍēvi-chaturvēdimaṇḡalam,⁷ a *brahmadēya* in Muḷli-nāḍu, (*a district*) of Rājarāja-vaḷanāḍu,

G.—Inscription in the Rāmasvāmin temple at Shērmādēvi.

This inscription opens with the usual historical introduction of the later inscriptions⁸ of the Chōḷa king Rājarāja I., which, however, has been left incomplete by the engraver.

¹ Other inscriptions read *Nuḷamba-pāḍi*, *Taḍiya-pāḍi* (compare above, p. 45, note 4), and *Kuḍamalai-nāḍu*.

² See *South-Ind. Inscr.* Vol. II. p. 250, note 3.

³ No. 182 of the Government Epigraphist's collection for 1895.

⁴ These two words are engraved in large letters to the left of lines 1 and 2.

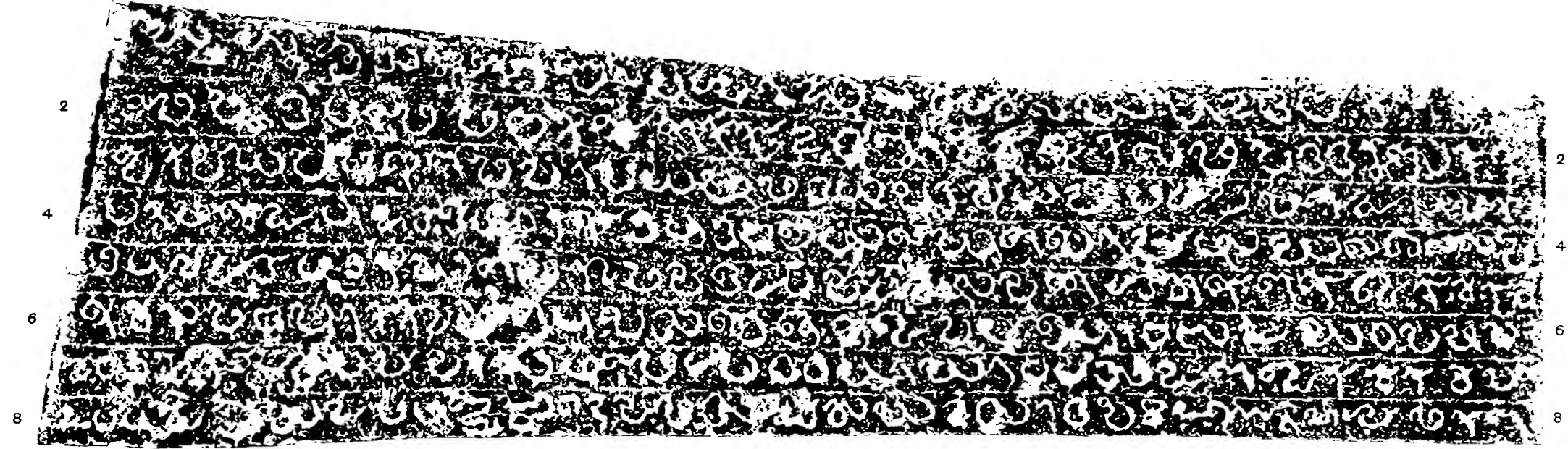
⁵ Read =*ttēśu*.

⁶ The historical introduction of this inscription agrees almost literally with that of the inscription E.

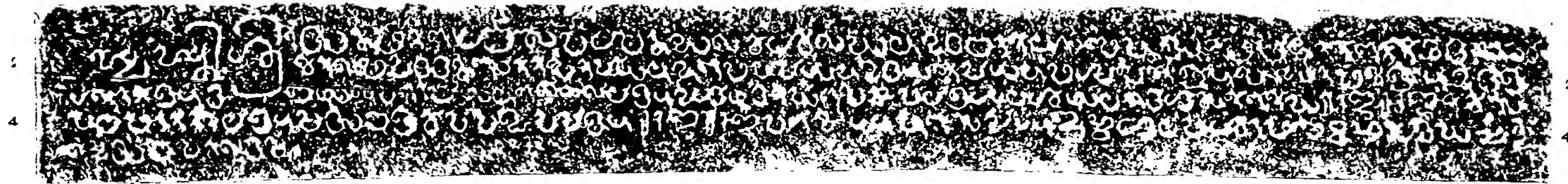
⁷ This is the ancient name of Shērmādēvi. In a later inscription (above, Vol. III. p. 240) the form Śēramāṇ-mahādēvi occurs. Both Śēramāṇ and Śēraṇ are Tamil designations of the Chōḷa king.

⁸ The introduction agrees with the Tirumalai inscription of the 21st year (*South-Ind. Inscr.* Vol. I. No. 66) in not mentioning the conquest of Baṭṭapāḍi, which is first referred to in an inscription of the 22nd year at Tiruvaijāṅṅu (No. 217 of 1894).

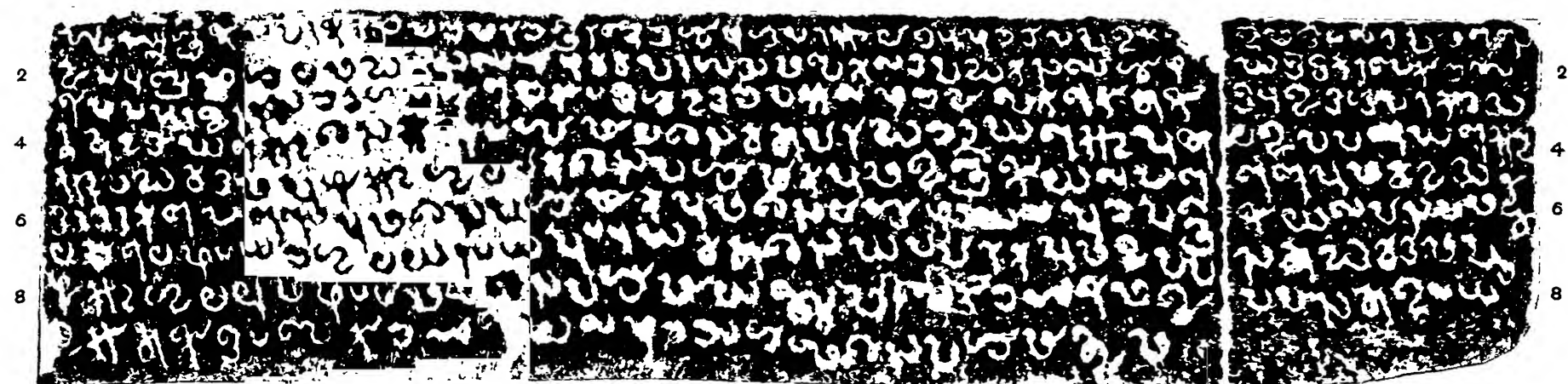
E.



F.



H



TEXT.

- 1 Svasti śrī [l*] Tiru-[ma]ga [pōl] [peru-ni*]lai-sēlvium taṇakkē u[r]imai
p[ū]ṇḍamai maṇa-[k*]kōl Kānda[lū]r-Śālai kala[m=a]ṇut-
2 t=aruli Vēṅgai-nāḍumñ=¹Ga[ṇ]ga-pādi*]yum Nuḷamba-pāḍiyum Taḍigai-
[va]ḷiyum Kuḍamalai-nā[ḍu]m Kollamum Kaliṅgamum
3 eṇ-diśai puga[l] tara Īla-ma[ṇḍalamum*] tiṇ-diṇal veṇṇi-taṇḍāl [ko]ṇḍu taṇ=olil
vaḷar ū[ḷi]yul ellā-yāṇḍu-
4 m to[ḷ]=Udagai viḷa[ṇ]gu

H.—Inscription in the Rāmasvāmin temple at Shērmādēvi.²

This inscription is dated in the 3rd year of the reign of the Chōla king Rājendra-Chōla I., who ascended the throne in A.D. 1001-2.³ It records that certain Vaikhānasas pledged themselves to supply daily one half of the amount of ghee that was necessary to keep one lamp burning in the temple, which bore the name Nigarili-Śōla-Viṇṇagar.⁴ Shērmādēvi itself had then the surname Nigarili-Śōla-chaturvēdimaṅgalam. These two surnames suggest that Nigarili-Śōlaṇ, i.e. 'the unequalled Chōla,' was a *tiruda* of Rājendra-Chōla I.

TEXT.

- 1 Svasti śrī [l*] Kō=Pparakēsarivaṇ[ma]r=āṇa śrī-Rājē[ndra]-Śōḷadēvarkk[u]
yāṇḍu ⁵[m]uṇṇāva[ḍu] I[ra]jarā[ja]-maṇḍalattu Muḷli-
2 nāṭṭu bra[hma]dēyam Niga[r]ili-Śōḷa-chchaturvēdimaṅgalattu Nigarili-Śōḷa-
Viṇ[ṇa]gar Vaigāṇasa-
3 rō[m] [i*]vv-ūr [i]r[u]k[k]iṇṇa Vel[ḷ]āḷa[n] Kāḍa[ṇ]-Jēṇḍaṇ paḷkal
[muṇ] nāṅgaḷ kā[śu] koṇḍu i-ttē[va]rkku ti-
4 ru-nundā-viḷakku eri[kka]=kkaḍavôm=āy erichchu [vā]rāṇṇa viḷakku arai[y] [i*]
ivv-a[rai] viḷakku-
5 kku[m] niśada[m] āḷakku neyy=āga [e]rippôm=āgavum [i*] i-śrī-kō[y]il ul=
alavu[m] śāndir-ā-
6 di[t*]targaḷ ul=alavum e[r]ippôm=āgavum [i*] eriyād=olil[yil] aṇṇu śrī-kōyil
vāri[yam] še-
7 y[vā]réy muṭṭiṇa ney[y]=iratti aṭṭavichchu ervippār=āgavum [i*] [i]-ppari[śu]
ni[śa]da[m] ā-
8 āḷakku neyyu[m] muṭ[tāma]l [e]rippô[m]=ā[y]ṇō[m] V[ai]gāṇasarōma [i*] i-
ppariśu o[t]ti
9 [i]-kkāśu koṇḍa Vaigāṇasar[ōm]il [muṇ]-ṇi[ṇ*][r]ômē erippôm=āṇôm [l*]

TRANSLATION.

Hail! Prosperity! In the third year (of the reign) of king Parakēsarivarman, *alias* the glorious Rājendra-Śōḷadēva,—we, the Vaikhānasas of the Nigarili-Śōḷa-Viṇṇagar (temple) at Nigarili-Śōḷa-chaturvēdimaṅgalam, a *brahmadēya* in Muḷli-nāḍu, (a district) of Rājārāja-maṇḍalam, having previously received money from the cultivator (Velḷāḷaṇ) Kāḍaṇ Śēṇḍaṇ, who resides in this village, and having (thereby) become bound to burn a sacred perpetual lamp for this god, have been burning half a lamp. We shall have to burn (one) āḷakku of ghee per day in this half lamp. As long as this holy temple exists, and as long as

¹ Read -nāḍu=.² No. 179 of the Government Epigraphist's collection for 1895.³ Above, Vol. IV. p. 266.⁴ On Viṇṇagar or Viṇṇagaram, 'a Viṣṇu temple,' see *South-Ind. Inscri.* Vol. II. p. 115, note 5; p. 260, note 2; and p. 344, note 3.⁵ Read mḍ.

the moon and the sun exist, we shall have to burn (*it*). If (*we*) do not burn (*it*), those who shall be in charge¹ of the holy temple at that time, shall make (*us*) burn (*it*), causing (*us*) to supply double the quantity of the missing ghee (*as fine*). Thus we, the **Vaikhānasa**s, shall have to burn without fail (one) *ālāṅku* of ghee per day. Having thus agreed, we, the representatives of the **Vaikhānasa**s who have received that money, shall have to burn (*that lamp*).

No. 7.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

(Continued from Vol. IV. page 266.)

A.— RAJARAJA.

No. 25.— Inscription in the Sthānūnātha temple at Śuchindram near Cape Comorin.²

1 Svasti śr[i] [||*] Tira-maga[!] pōla=
 5 kō Irāśarā[ān].
 6 Kēsari[vaṇma]rkkū [yā]ṇḍu paṇi-aiṇ[ju] iv[v]-āṇḍu Kaṇṇi-[nāy]irru muv[v-a]-
 7 n[diy=āg]i [Ś]e[v]vāy-[k]kiḷamai perṇa [Pū]rayirattadi-nāḷ

"In the year fifteen (*of the reign*) of king Rājārāja-Kēsari-varman,— on the day of Pūrva-Bhādrapadā, which corresponded to a Tuesday, three evenings having expired³ of the month of Kanyā in this year."

We have found before (above, Vol. IV. p. 266) that Rājārāja's reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. A date of the month of Kanyā (August-September) of the 15th year of his reign, therefore, will be expected to fall either in A.D. 999, in Śaka-Samvat 921 expired, or in A.D. 1000, in Śaka-Samvat 922 expired. As a matter of fact, this new date works out correctly for Śaka-Samvat 921 expired.

In Śaka-Samvat 921 expired the month of Kanyā lasted from the 27th August to the 25th September A.D. 999, and during this period the moon was in the *nakṣatra* Pūrva-Bhādrapadā— by the equal-space system for 15 h. 6 m., by the Brahma-siddhānta for 3 h. 56 m., and according to Garga for 3 h. 17 m., after mean sunrise— on Tuesday, the 29th August A.D. 999, which was the third day of the month of Kanyā⁴ (and the full-moon day⁵ of the month of Bhādrapada).

The date reduces the period during which the reign of Rājārāja must have commenced to the time from the 24th December A.D. 984 to (approximately) the 29th August A.D. 985.⁶

B.— KULOTTUNGA-CHOLA I.

No. 26.— Inscription in the Rājagōpāla-Perumāḷ temple at Maṇṇārguḍi in the Tanjore district.⁷

1 Svasti śrīḥ ௭ Pugaḷ-mādu vi[lāṇ]ga kōv=
 Irājākēsari-vaṇmar-āna Tr[i]bhuvana-chakrava[rtti]i[gaḷ] śrī-Kulōttuṅga-Śōḷa-

¹ Compare *South-Ind. Inscr.* Vol. III. p. 9 and note 4.

² The first 8 lines of this inscription are published above, p. 45 (No. 6, E).

³ I.e. either 'on the night of the third solar day,' or 'on the fourth solar day.'

⁴ The moon also was in Pūrva-Bhādrapadā on Monday, the 25th September A.D. 999, which was the 30th day of the month of Kanyā.

⁵ The full-moon *tithi* ended 13 h. 36 m. after mean sunrise.

⁶ [According to the Śuchindram inscription C. (p. 44 above) it commenced in the month of Karkāṭaka.— E H]

⁷ No. 103 of the Government Epigraphist's collection for 1897.

2 dē[va]rkk-iyāṇ[du] 48 āvadu Makara-nāyaṇṇu pūrvva-pakshattu trayōdaśiyum
Tiṅgaṭ-kiḷamaiyum perra Tiru[v]ādirai-nāl.

"In the 48th year (of the reign) of king Rājakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,—on the day of Ādrā, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara."

Above, Vol. IV. p. 263, we have seen that a day in the month of Kumbha of the 48th year of the reign of Kulōttuṅga-Chōḷa I. corresponds to the 25th January A.D. 1118. This date, of the month of Makara which immediately precedes the month of Kumbha, of the same 48th year, will therefore be expected to fall within a month before the 23rd January A.D. 1118, the first day of the month of Kumbha of that other date. And so it really does. For, the date corresponds to Monday, the 7th January A.D. 1118, when the 13th *tithi* of the bright half (of the month Māgha¹) ended 15 h. 1 m., and when the *naṭshatra* was Ādrā, by the equal-space system for 14 h. 27 m., by the Brahma-siddhānta for 0 h. 39 m., and according to Garga for 2 h. 38 m., after mean sunrise.

No. 8.— RAYAKOTA PLATES OF SKANDASISHYA.

By E. HULTZSCH, PH.D.

This inscription is edited from two sets of Sir Walter Elliot's ink-impressions, which I owe to the kindness of Dr. Fleet. On the wrapper in which I received the impressions are the following remarks in Dr. Fleet's hand:— "The original copper-plates belong to Sir Walter Elliot. Three plates, about $8\frac{1}{4}$ " by $3\frac{1}{4}$ ". In good order. They are quite smooth; the edges are not raised into rims. The ring has been cut. It is about $\frac{1}{3}$ " thick and $3\frac{1}{4}$ " in diameter. The seal is circular; 2" in diameter. It has, in relief on the surface of the seal, a kneeling bull facing to the proper left, and some small emblems, which I do not quite understand, above it; and a line of writing, which I cannot read, all round it. The label on them says that they were received from Captain Campbell of Royakota." Royakota is the former spelling of Rāyakōṭa (properly Rāyakōṭe in Kanarese), a hill fort, village and post office in the Krishnagiri tāluka of the Salem district.²

The inscription consists of three Sanskrit verses, a passage in Tamil prose (ll. 11 to 33), and a fourth Sanskrit verse at the end. The four Sanskrit verses must have been written or copied by a person who had only a very faint knowledge of that language. The Tamil portion is more correct, but shows many cases of doubling of initial and final consonants which are not sanctioned by the Tamil grammars.³

The alphabet of the four Sanskrit verses is Grantha. The prose passage is written in Tamil characters, occasionally interspersed with Grantha words. The alphabet of the inscription is decidedly more developed than that of the Kūram and Kaśākūḍi plates,⁴ but more archaic than that of the Hastimalla plates.⁵ If it is admissible to compare the characters of stone inscriptions, which sometimes retain older forms, I would say that the alphabet of

¹ The *tithi* of the date therefore is one of the *Kalpādis*.

² Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 195.

³ Wherever the doubling is inadmissible, I have enclosed one (or two) of the consonants in round brackets.

⁴ *South-Ind. Inscr.* Vol. I. No. 151, and Vol. II. No. 73.

⁵ *Ibid.* No. 76.

the Rāyakōṭa plates lies between the two Kūḷ-Muṭṭugūṛ inscriptions of Narasimhavarman as the upper limit, and the two Āmbūr inscriptions of Nripatūṅga-Vikramavarman as the lower one.¹

After an invocation of Viṣṇu (verse 1), the inscription furnishes the same genealogy as three inscriptions of the Pallava dynasty (*viz.* the Kailāsanātha inscription of Rājasimha,² the Kaśākūṭi plates,³ and the Udayēndiram plates of Pallavamalla⁴) as far as Aśvatthāman. But while the Pallava inscriptions⁵ continue the line from Aśvatthāman to his son Pallava, the Rāyakōṭa plates seem to state that Aśvatthāman had, by a Nāga woman, a son named Skandaśishya, a descendant of whom was another Skandaśishya, or, as he is called in the subsequent Tamil passage (l. 11), *kō vijaya-Skandaśishya-Vikramavarman*.

The Tamil portion states that, in his fourteenth year, the king issued a written order to the inhabitants of the district of Paḍuvūr-kōṭṭam and to the inhabitants of Mēl-Aḍaiyāru-nāḍu, a subdivision of this district, by which he granted to a Brāhmaṇa the village of Śārugūr (l. 14) in the same subdivision. This village received the surname Skandaśishyamaṅgalam (l. 22 f.) in honour of the donor. Among its boundaries we find (the hill named) Tiruvēḷālamuṇi (l. 26). This is the Tamil equivalent of Vēḷālaśikhara, a hill which is mentioned in the Udayēndiram plates of Pallavamalla⁶ among the boundaries of Udayachandramaṅgalam—the modern Udayēndiram in the Guḍiyātam tāluka of the North Arcot district.⁷ Consequently Śārugūr must have been situated near Udayēndiram, which, like Śārugūr and Āmbūr,⁸ belonged to Mēl-Aḍaiyāru-nāḍu.⁹

The etymological meaning of Skandaśishya is 'the pupil of the war-god.' The dynasty to which he belonged is not named in the inscription. That he claimed connection with the Pallavas is evident from the two facts that his seal bears a bull,¹⁰ and that he derived his descent from the same mythical ancestors as the Pallava kings of Kāñchi. On the other hand, the two words *kō vijaya* which are prefixed to his name, and the title Vikramavarman which follows it, in line 11, connect him with certain other princes who profess to have been descendants both of the Pallavas and of the Western Gaṅgas.¹¹ As I have stated before, the alphabet of the Rāyakōṭa plates would well suit this allocation. The legend according to which Skandaśishya was a remote descendant of another Skandaśishya, who was born to the sage Aśvatthāman by a Nāga woman, seems to be connected with a similar legend, the heroes of which are the Chōḷa king Kōḱkilli and the Toṇḍaimāṇ (*i.e.* the Pallava king) Iṇḍiraiyaṇ.¹² An inscription at Tirukkalukkuṇṇam mentions a Skandaśishya who was anterior to the Pallava king Narasimhavarman I.¹³ and who, accordingly, must have reigned long before the king who issued the subjoined grant.

According to line 12, the grant was made at the request of Mahāvali-Vāṇarāja, who must have been a feudatory of Skandaśishya. The title Bāṇādhirāja or Māvali-Vāṇarāja was bestowed on the Western Gaṅga king Prithivīpati II. by the Chōḷa king Parāntaka I.¹⁴ and appears to have been the hereditary designation of the Bāṇa chiefs, who derived their descent from the demon Bali.¹⁵

¹ See above, Vol. IV. pp. 182 and 360, Plates.

² *Ibid.* Vol. II. p. 342.

³ See, in addition to the three inscriptions quoted in the last sentence, the Amarāvati pillar inscription of Simhavarman II. (*ibid.* Vol. I. p. 25) and the Kūram plates (*ibid.* p. 144).

⁴ *Ibid.* Vol. II. p. 368, text line 70 f.

⁵ Above, Vol. IV. p. 180.

⁶ See page 49 above.

⁷ *South-Ind. Inscr.* Vol. II. p. 377, note 5.

⁸ *South-Ind. Inscr.* Vol. II. p. 381, and above, Vol. IV. p. 222.

⁹ See above, Vol. III. p. 74.

¹⁰ *South-Ind. Inscr.* Vol. I. p. 9.

¹¹ *Ibid.* p. 363.

¹² See *ibid.* p. 365.

¹³ *South-Ind. Inscr.* Vol. II. p. 382.

¹⁴ Above, Vol. IV. p. 181 f.

¹⁵ Above, Vol. III. p. 277.

i.

2
4
6
8

2
4
6
8

Handwritten text in a script, likely Grantha or Tamil, on a rectangular plate. The text is arranged in approximately 10 horizontal lines. There are two circular holes on the left side of the plate, one near the top and one near the bottom.

ii a.

10
12
14
16

10
12
14
16

Handwritten text in a script, likely Grantha or Tamil, on a rectangular plate. The text is arranged in approximately 10 horizontal lines. There is one circular hole on the left side of the plate, near the top.

176.

18

20

22

24

26
28
30
32

34  34

TEXT.¹

First Plate

- 1 ²Svasti śrī[h —] ³Lakishmidhāma radhā. hētu-vasudhāsambhattu-Kamsat vishah⁴
 2 patmaksha[h] ga]ganātalakshanaraprasissisinduvvidhi⁵ kshiramboḍhi.⁶
 3 śayalu-Dānavavadhūvaidhavyadāno Hari[h*] || [1*] Āsīd=Ambōjayōni.⁶
 4 s=tribhuvana-janaga⁹ Śripadēnnābhipatmaputratasy=Āngirā svan samaja-
 5 ni Dishanatasya¹⁰ sūnur=vvabhūva¹¹ Śayutasyamayō=bhūt samabhavad=am-
 6 dha¹¹ śrī-Bharadvāja-nām[ā*] drōṇa¹² Drāṇa¹³ pravīṇa¹⁴ charaṇam=upagatām¹⁵
 labdha-
 7 vān janma tasmān || [2*] Aśvarttām=āśya¹⁴ tantur=bhavati khalu purā
 vikramānyakra.¹⁵
 8 tāriyātō Dvijihv-āṅgini-putrāhvahṛitiyatajagatām ¹⁶Skandhaśi-

Second Plate ; First Side.

- 9 shy-ādhirājā¹⁷ || tat¹⁸ vamsē ¹⁹(śrī-)Skandhaśishya²⁰ samsachani²⁰ chaturasy=āka-
 10 rān=yātum=iśah karttā vēlā-vināśah Kalasābhava iva bhramayasākshi-
 11 rājā²¹ || [3*] Svasti śrī [1*] kō visaiya-Kandaśishya-Vikkiramaparu[ma*]rkku
 yāṇḍu
 12 paḍiṇālāvadu Mahāvali-Vānarājar vinṇappattāl Mahē-
 13 śvara(h)-bhaṭṭar ānattiy=āga=Ppaḍu(v)vār-kkōṭṭa[ttu*] Mēl-Adai-
 14 (y)y[ā*]ru-(n)nāṭṭu Śārugūru(m)m=adanai=chchurriy ²²senr=ulu-[p]ālum ētta-p-
 15 pādum=aru-kādum pīḍiligaikum ulu-kollaiyum eṇi-kādum(m) ma[ṇ*]ṇu-
 16 m (k)kālum (k)karaiyum (p)pariśum (k)kurambum (t)talai-ppēlaiyum

Second Plate ; Second Side.

- 17 (m)maṇṇum ²³[e]ppōr-ppatta nil[a]ṇṇum Vatsa-gōtrattu Prāvachchanna.²⁴
 18 sūtrattu Mā[dha*]vaśarṇma-bhaṭṭar[k*]ku=kkūdu(r)ttō(mm)m=enṇu²⁵ kōṭṭattār-k-
 19 kun=nāṭṭārkkum(m)m=eḷugu-²⁶tirumugam ²⁷aruḷu=chcheydu viḍutar²⁸ [1*] adu kaṇḍu
 20 kōṭṭa[t]tār(m)n=nāṭṭārum (t)toḷudu talaikku vaiy[t*]tu=kkōyik.²⁹
 21 karaṇattukku=kkōyil-āṇaikkum munṇ=āy=kkall[un]=gaḷḷiyu(m)-
 22 n=nāṭṭu=kkūduṭtu [1*] eḷudi viḍunda³⁰ aṇaiy-ōlai=ppaḍi i-Kandashishya.³¹

¹ From Sir W. Elliot's ink-impressions.² Before this word there seem to be traces of a symbol, perhaps om.³ Read *Lakṣmī*.⁴ Read *rathāṅgahēti-vasudhāsambhātṛi-Kamsadvishah*.⁵ Read *padmakshō*. I am unable to correct the remainder of this *pāda*.⁶ Read *kshiramboḍhi*. ⁷ This verse contains only three *pādas*. ⁸ Read =*Ambhōja*.⁹ Read *-janakaḥ Śripatēr=nābhī-padmat=putras=tasy=Āngirā svah*.¹⁰ Read *Dhishanatas=tasya sūnur=babhūva* | *Samyas=tasy=ātma* jō=.¹¹ Read *taḥ*. ¹² Read *drōṇē Drōṇaḥ*.¹³ Read *ksharaṇam=upagatāl=labdhavān=janma tasmāt*.¹⁴ Read *Aśvarttām=āśya tantur=*.¹⁵ Read *vikrama-nyakkṛit-drir=jātō*. I am unable to correct the remainder of line 8 as far as *jagatām**Dvijihv-āṅgini* is probably meant for *Dvijihv-āṅganā* (i.e. *Nāga-kanyā*), which, however, offends against the metre.¹⁶ Read *Skanda*.¹⁷ Read *°rājah*.¹⁸ Read *tad-vamsē*.¹⁹ Read *Skanda*.²⁰ Read *samajani*.²¹ Read *bhramayann=Abhīrājam (?)*.²² Read *senra ulu*.²³ Read *eppēr*.²⁴ Read *Pravachana*.²⁵ The engraver has himself cancelled the (r) by placing a horizontal line above it.²⁶ Read *eḷudu*.²⁷ Read *aruḷi*.²⁸ Read *viḍutār*.²⁹ Read =*kkōyir*.³⁰ Read *viḍutta*.³¹ Read *i-Kandaśishya*.

23	maṅgalattukku=kkil-pā(1)l-e[l*]lai	[Ma]nittidaliṇ	mē[r](k)kum	teṇ-
24	pā(1)l-e[l*]lai	Kuṛumaḍiyiṇ	vaḍakkum	mēl-pā(1)l-e[l*]lai
				Ila[t]-

Third Plate; First Side.

25	t[ai]yppāḍiy=engum	mudu-paḍi[yi]ṇ ¹ kka ¹	kiḷakkur	(v)vaḍa-pā-
26	r(k)k=ellaiy	Tiruvēlāla(m)muḍiyiṇ	mēlai=Kkuru[kkū][ḍi*]yiṇ	
27	(t)terkum [t*]	ikkūṇi[l*]	aga-ppaṭṭa	perun=nāṇ ² k)g=ellaiyiṇ
28	gambaḍi-ppaṭṭa	bhāmi	³ uṇi-nila(m)m=oliv=ingri	uḍumb=ōḍi āmai-
29	y	⁴ (n)naga(v)vaḍ=ellām	i-brāhmaṇar[k*]ku=kkuḍuttu=kkuḍatta	pa-
30	rihāra(m)m=āvaṇa	taṇiyum	(k)kūlamum	(t)taṭṭ[ār*]-kkāpamum
31	yu(m)n=nall-āru(m)n=nall-erudum		i)la-ppūchechiyum	idai-[p]-
32	pūchechiyum	ull-irukkaiyum	(m)maṇṇam	⁵ ēppōr-ppaṭṭa
				sa[r]vva-

Third Plate; Second Side.

33	⁶ pāda-[pari]hārattāl || Vasu ⁷ ki ⁸ vasa[nb]la ḍattā rājabhi[h]	Savirājabhi[h]	[t*]
34	y[a]sya yasya yadbā ⁹ bhūmitasya tasya ḍatā ⁹ phalaṃ || [4 h*]		

TRANSLATION.

A.—Sanskrit portion.

(Line 1.) Hail! Prosperity! [Verse 1, which is incomplete, seems to enumerate various epithets of Hari (Vishnu)].

[Verses 2 and 3, which are very corrupt, contain the following genealogy:— From the lotus on the navel of Śrīpati (Vishnu) was produced the lotus-born (Brahmā). His son was Āṅgiras; his son Bṛishapa (Bṛishapati); his son Śāmyu; his son Bharadvāja; his son Drōṇa; and his son Aśvatthāman. His son (?) by a Nāga woman (*Dvijula-dūya*[ā]) was the overlord (Śakāśishya) Skandasīshya. In his family was born (another) Skandasīshya, who resembled the pitcher-born (Agastya)].

B.—Tamil portion.

(L. 11.) Hail! Prosperity! In the fourteenth year (of the reign) of the king, the victorious Skandasīshya-Vikramavar[ma]n,—(the king) was pleased to issue the following writ addressed to the inhabitants of the *kōṭṭam* and to the inhabitants of the *nāḍu*:—“At the request of Mahavēli-Vīraṇṇa Mahāvara-bbaṭṭa being the executor,¹⁰ we have given to Mūḍha[va]n, a son of the Vata gōtra (and) of the Pravachana sūtra,¹¹ (the village of) Śārugaṇ in Mēl-Adaiy[ā]ru-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam,—the waste land under cultivation which surrounds this (village), (the land) irrigated by water-levers, cut jungle, *ṇḍiliga*,¹² the land under cultivation being jungle, commons,¹³ channels, embankments, ferry-boats, causeways, *talaipala*,¹⁴ and all other kinds of land.”

¹ The engraver has himsdf cancelled the *ku* of (*kku*) by placing a horizontal line above it.

² Read *uṇi-nila* = 930.

³ Read *uṇi-nila* = 930.

⁴ Read *ēppōr*.

⁵ Read *ōḍi*.

⁶ Read *bhūmita*.

⁷ Read *Sagar-ādīti*.

⁸ Read *gōṭra* = *tribe*.

⁹ Read *taṭṭa*.

¹⁰ *Vīraṇṇa* is the Tamil form of the Sanskrit *Viśvaṇṇa*; compare line 105 f. of the Kālikūṭi plates.

¹¹ According to Professor Jolly (*Recht und Sitte*, p. 4), *Pravachanasūtra* is the same as *Baudhāyanasūtra*. The same term occurs in two of the Udayendram grants; see above, Vol. III, p. 144, and *South-Ind. Inscr.* Vol. II, p. 379.

¹² The same term occurs in K. 182 of the large Leyden grant.

¹³ *ṇḍiliga* = *land under cultivation*.

¹⁴ *talaipala* = *causeway*.

(L. 19.) Having seen this (*order*), the inhabitants of the *kōṭṭam* and the inhabitants of the *nāḍu* reverently placed (*it*) on their heads and planted stones and milk-bush (*along the boundaries*)¹ before an accountant of the royal palace and an elephant of the royal palace.

(L. 22.) According to the royal order which was issued in writing, the eastern boundary of this (*village of*) *Skandaśishyamaṅgalam* (*is*) to the west of *Manitṭiṇal*; the southern boundary (*is*) to the north of *Kurumaḍi*; the western boundary (*is*) to the east of the ancient village called *Ilattaippāḍi*; and the northern boundary (*is*) to the south of *Kurukkuḍi* on the west of the *Tiruvēlālamuḍi* (*hill*).

(L. 27.) The land enclosed within the four great boundaries thus proclaimed, whatever the iguana runs and the tortoise crawls,² not excluding the cultivated land,³ was given to the *Brāhmaṇa*.

(L. 29.) The exemptions granted are (*the tax on*) looms and (*the tax on*) shops, the rent of the goldsmiths,⁴ the cloth on the loom,⁵ the best cow and the best bull,⁶ the tax on toddy,⁷ the tax on weights,⁸ and (*the tax on*) residence within (*the village*); with exemption (*from these*) and all other kinds of burdens (*the village was granted*).

[Verse 4 contains one of the customary admonitions to future kings.]

No. 9.—KONKUDURU PLATES OF ALLAYA-DODDA; SAKA-SAMVAT 1352.

By G. V. RAMAMURTHI, B.A.; PARLAKINEDI.

These plates were discovered in 1887, deposited in a small square receptacle in a brick mound in the village of *Koṅkuduru*,¹¹ 5 miles north of *Rāmachandrapuram* in the *Gōḍāvari* district. They were not claimed by any one as private property, and Mr. S. H. Wynne, the Collector of the *Gōḍāvari* district, sent them in September 1893 to Dr. Hultzsch, to be kept in the Madras Museum. The set consists of seven copper plates with raised ins and strung on a ring. The ends of the ring are secured in the crescent-shaped base of an oblong pedestal, which bears a recumbent figure of the sacred bull *Nandi*, with the symbols of the sun and the moon in front of it. One end of the ring is loose, and the plates may be detached from the ring by bending it. The size of each of the plates is about 19½" by 5½", and the ring-hole is about ¾" in diameter. The ring measures about 4½" in diameter and is about ½" thick.

I edit the inscription from two sets of ink-impressions, kindly sent to me by Dr. Hultzsch. All the plates except the fifth and the seventh are numbered by Telugu numerals, engraved

¹ Compare line 110 f. of the *Kaśākūḍi* plates.

² Compare ll. 174-176 of the large *Leyden* grant; and *Ind. Ant.* Vol. XX. p. 288 f. and Vol. XXII. p. 75.

³ See *South-Ind. Inscr.* Vol. II. p. 360, note 1.

⁴ See *ibid.* Vol. III. p. 26, note 2, and l. 305 f. of the large *Leyden* grant.

⁵ The two terms *tari* and *kūlam* occur in the same order in line 77 of the *Kōṅkuduru* plates. Instead of this, two later inscriptions have *tariy-irai*, 'the tax on looms,' and *kaḍaiy-irai*, 'the tax on shops.' See *South-Ind. Inscr.* Vol. I. p. 88 f.

⁶ With *tattār-kkūṇam* compare *tattār-ppāṭṭam*, *ibid.* Vol. II. p. 114, line 2 from below; Vol. I. Index, s. v. *tattār*; and l. 303 of the large *Leyden* grant.

⁷ Instead of *tari-kkūrai*, the same grant (l. 303) has the synonymous term *tari-ppūṇarai*.

⁸ The same two terms occur in line 127 of the *Kaśākūḍi* plates and in line 304 of the large *Leyden* grant.

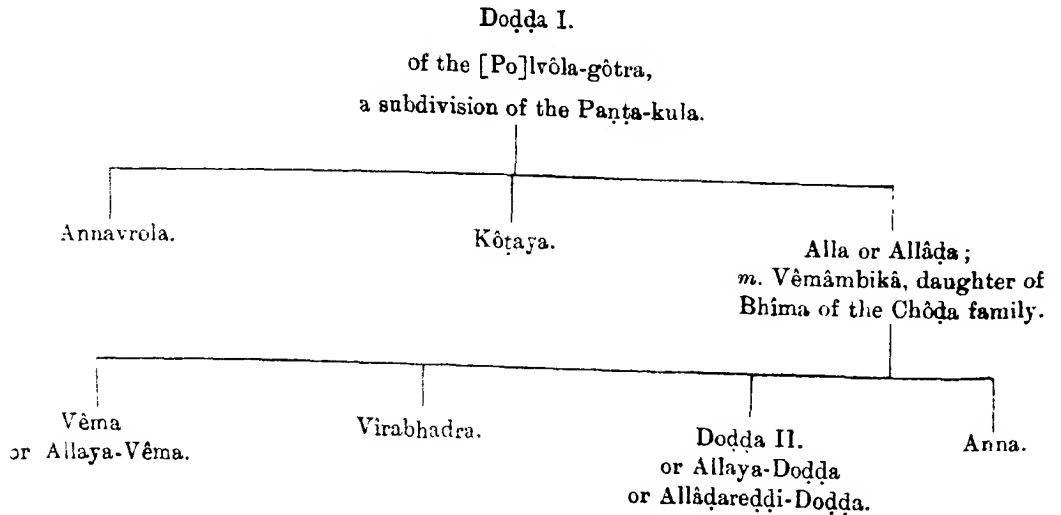
⁹ Instead of *ila-ppūṇchē*, the same grant (l. 236) reads *ilam-ppūṇchē*.

¹⁰ With *idai-ppūṇchē* compare *idai-ppāṭṭam* in the same grant (l. 304) and *idai-vari* in *South-Ind. Inscr.* Vol. II. p. 117.

¹¹ No. 18 on the *Madras Survey Map* of the *Rāmachandrapuram* taluka.

on the left margin of the second side of each. Each plate bears writing on both sides. A few letters on the first side of the first plate and a few others of the other plates, which are indistinct, being excepted, the inscription is on the whole well engraved and in good preservation. The language is, from line 1 to 130 and again from line 179 to 190, Sanskrit verse of various metres, while the intervening description of the boundaries of the village granted (ll. 130-179) is in Telugu prose. Some ungrammatical and archaic as well as obsolete words occur in the Telugu portion. The *anusvāra* in such words as *dāṁka* (l. 135) and *vāṅgu* (l. 139) is now omitted or attenuated into half-*anusvāra*.¹ The following are some of the peculiarities of the alphabet and orthography of this inscription:—(1) The alphabet closely resembles the modern Telugu character; *ḍ*, *ḷ*, *ṣ*, *ṣ̣*, *ā* in *ṣā*, and a few other letters, however, present older forms. (2) In such conjunct consonants as *ṅga*, the *anusvāra* is used instead of the proper nasal. (3) The *anusvāra* is improperly used in several cases, as *prasanna* (l. 126) for *prasanna*; in *tuṁma* (l. 138) the *m* is superfluous. (4) In *ṇumḍḍi* (l. 158) and *amṭṭa*^o (l. 174), *ḍ* and *t* are incorrectly doubled; the doubling of *y* in *pālaniyyaḥ* (l. 182) appears to compensate for the shortening of the preceding long vowel, though it is incorrect. (5) Except in the word *svargga* (l. 184), consonants are not doubled after *r*. (6) The vertical bottom-stroke which the modern alphabet employs to mark the aspirates is here generally dispensed with, except in the case of *bh*.² Where the top-stroke is not used, a small vertical stroke or a mark like a circumflex is placed beneath or by the side of the letter (ll. 35, 37). The *bhū* of *vibhūti* (l. 33) is distinguished from the *bū* of *bāla* (l. 34) by the angle under which the *ā* is affixed to the consonant. (7) The secondary form of *l* has two different shapes; compare (in l. 99) *Mallayārya* with *Jallipalli*. (8) Conjunct consonants as *rya*, *ryō*, *rva* are expressed, as in modern Telugu, by the full form of *r*, to which the secondary form of *y* or *v* is attached (ll. 44, 47, 54); but *rvō* and *rvē* are also expressed by the *rēpha* mark on the top of *vō* and *vē*. (9) No distinction is made between the short and long sounds of *e* and *o* even in Telugu words. (10) Two ways of marking *ḍ* and *ḷ* are noticeable. (11) In conjunct consonants the secondary form of *v* is not distinct from that of *p* (ll. 31, 32, 35). (12) The second *k* in *dikkāntā* (l. 35) is a full *k* without the top-stroke. (13) The *ṛi* of *Ṛigvēda* (l. 100) has a top-stroke.

As may be seen from the abstract of contents (p. 67 below), the inscription contains the following pedigree of the Redḍi chief Allaya-Dodḍa of Rājamahēndra:—



¹ See above, Vol. IV. p. 315.

² Compare Mr. Krishna Sastri's remarks, above, Vol. III. p. 21.

The date of the grant was the time of *Ardhodaya* in the month *Pausa* of *Śaka-Samvat* 1352 (expired), which corresponded to the cyclic year *Sādharaṇa* (v. 23). Professor Kielhorn kindly contributes the following remarks on this date:—"The *Ardhodaya* takes place on the new-moon *tithi* of the *amānta* *Pausa*, provided this *tithi* falls on a Sunday, when during day-time the *nakṣatra* is *Śravaṇa* and the *yōga* *Vyatipāta*. This most auspicious conjunction for making donations *did* take place in the given year. For in that year the new-moon *tithi* of the *amānta* *Pausa* ended 2 h. 20 m. after mean sunrise of Sunday, 14th January A.D. 1431, when the *nakṣatra* was *Śravaṇa* for 17 h. 4 m. and the *yōga* *Vyatipāta* for 18 h. 56 m. after mean sunrise."

The object of the grant was the village of *Gumpiṇi* (v. 23), which was surnamed *Allāḍa-reḍḍidoḍḍavaram* (v. 24) or *Doḍḍavaram* (ll. 146, 155, 159, 169, 173, and v. 89). This village cannot be traced on the map. But its position is defined by several villages which are mentioned in the description of its boundaries, and which, as Dr. Hultsch informs me, are found on the *Madras Survey Map* of the *Amalāpuram tāluka*. These are *Dēvarapalli* (No. 27 on the map), *Palavela* or *Palevela*—now *Palivela* (No. 42 on the map), *Mummaḍivaram*—now *Mummaḍivaraḥaḍu* (No. 26 on the map), *Īnthakōṭa*—now *Ītakōṭa* (No. 22 on the map) *Kētarāḷupalli* (No. 19 on the map) and *Vedurēśvaram*—now *Vedirēśvaram* (No. 20 on the map). The northern boundary of *Gumpiṇi* was the *Kauntēya* river. This must be another name of the *Gantamī*, or of its southern branch which passes to the north-east of *Palivela*.

I may here insert some facts mentioned in two Telugu poems composed by *Śrinātha*,¹ viz. the *Kāsikhaṇḍam* and the *Bhīmakhaṇḍam*,² as they confirm and even add to the information recorded in this inscription. The poet was contemporary with the last three *Reḍḍi* princes of the dynasty and dedicated the former poem to *Virabhadra-reḍḍi*, the brother of the *Doḍḍaya-reḍḍi* who issued the present charter, and the latter poem to the minister of *Virabhadra*. The *Kāsikhaṇḍam* contains the following account:—Among the divisions of the *Śūdra* caste, one is famed by the name of *Paṇṭa-kula*,³ of which *Perumāḍireḍḍi*, of the village *Dūvūru*, became celebrated as a devotee of *Śiva*. He belonged to the *Dēsati-vaṃśa*. His wife was *Annamāmbā*, by whom he had five sons, *Allaya*, *Peḍakōṭa*, *Annaprōla*, *Doḍḍaya* and *Pinnakōṭa*. The fourth, *Doḍḍaya*,⁴ is styled *Paṇṭakulārāja*. He married another *Annamāmbā* and had three sons, *Prōla*, *Kōṭa* and *Allāḍa*. The last is described as a great conqueror, and from the description the poet gives of his achievements, he seems to have risen to some importance and perhaps established a petty principality. His wife⁵ was *Vēmāmbā*, the grand-daughter of king *Anavēma*, who bore four sons,—*Vēma*, *Virabhadra*, *Doḍḍaya*, and *Annaya*.⁶ The eldest of them is said to have led an expedition as far as the *Vindhyas* and to have conquered *Sapta-māḍiya-rāya*, the king of *Jhūde-jantaru-nāḍu*, the chiefs of *Bārahadonti*, and the kings of *Oḍḍādi* and *Kāṭaka*. He is also said to have received tribute from *Paṇḍuvāsuraḍhāni*, the king of *Oḍḍe-dēsa*, the king of *Karṇāṭa*, the king of the *Yavanas* (?), and the chiefs

¹ This famous Telugu poet lived about the year 1435 A.D. He was patronized by the *Reḍḍi* chiefs of *Rājamahēndra*. Of his many works, the *Paṇḍitarāyacharitam* was dedicated to *Māmiḍi-Praggaḍa*, commander-in-chief of *Vēmāreḍḍi*'s forces; the *Naishadham* to *Mantri-Siṅgaṇa*, *Praggaḍa*'s brother; the *Bhīmaśāstra-khaṇḍam* to *Beṇḍapūḍi Annaya*, minister to *Virabhadra-reḍḍi*; and the *Kāsikhaṇḍam* to *Virabhadra-reḍḍi*; see *Rao Bahadur K. Viresalingam's Telugu Poets*, Part I. p. 66.

² The introductory verses in the first canto of this poem and generally the initial and the final verses of each canto contain numerous references to incidents in the lives of the *Reḍḍi* chiefs.

³ Compare verse 4 of this inscription.

⁴ The inscription traces the genealogy of the dynasty from this chief.

⁵ *Vēmāmbā* was, according to the inscription, the daughter of *Bhīma* of the *Chōḍa* family.

⁶ There is a peculiarity in the nomenclature of these *Reḍḍis*. The name of a chief is often prefixed to that of his son. *Allāḍa*'s sons are known as *Ala-Vēma*, *Ala-Vīra* or *Allanṛipa-Virabhadra*. So also, *Kāṭa*'s son is called *Kātaya-Vēma* or *Kāṭamareḍḍi-Vēmāreḍḍi*; see above, Vol. IV. p. 328.

of Bārahadonti-manne and Saptamādiya.¹ The titles by which he was well known are—Rāyavēśyābhujāṅga, Saṅgrāmapārtha, Karpūravasantarāya and Jaganobbagaṇḍa. The second chief, Virabhadra, is described as even more powerful than his brother. The chiefs of Kasimikōṭa, Veṅkaṭāyi, Kappakoṇḍa, Killeḍa and others are said to have been subdued by him. He was crowned during the life-time of Vēmāredḍi. Virabhadra married Anitalli, the daughter of Vēma, the son of king Kāṭa.² He was a votary of Śiva and a great warrior. The third chief, Doddaya,³ is also reported to have made many conquests. He led an expedition to the north and reduced Oddādi, Śrīngāraṁkōṭa and Lōtugeḍḍa.⁴ He was a very skilful horseman. On the race-courses he made his horse jump over a space of twenty-four cubits in one bound.⁵ After briefly describing the virtues of the youngest, Annaya, the poet expresses the wish that his patron might rule the whole country including Chikati, Kalinga, Chilkasamudra and Simhaśaila⁶ from his capital Rājamahēndra.⁷

As regards the connection between the Redḍis of Koṇḍaviḍu⁸ and those of Rājamahēndra nothing definite is known. The *Bhīmakhaṇḍam* states that the chief Allāḍa became the ruler of a kingdom extending as far as Simhādri, with his capital at Rājamahēndra, by the influence of his relationship with Prōlaya, Anavēma, Anapōta, Alavēma, Kumāragiri and others, who were the rulers of Pākanāḍu.⁹ It is probable that the Anavēma whose grand-daughter, Vēmāmbā, according to the *Kāśikkhaṇḍam*, was married to Allāḍabhūpati, is the Anavēma of Koṇḍaviḍu.¹⁰ But the present inscription says that Vēmāmbikā was the daughter of Bhīma of the Chōḍa family. To reconcile these two statements, it may be conjectured that Vēmāmbikā was the daughter of Anavēma's daughter and that Bhīma was his son-in-law. We learn from the Tottaramāḍi plates that Kāṭaya-Vēma's wife and mother were, respectively, the daughter and sister of Anavōta, the elder brother of Anavēma;¹¹ and the *Kāśikkhaṇḍam* tells us that this Kāṭaya-Vēma's daughter was married to Virabhadra, the second son of Vēmāmbikā. Though the relationship between these two Redḍi dynasties is thus established, it is not easy to explain how the kingdom of Rājamahēndra came into the hands of Vēma and Virabhadra. Kāṭaya-Vēma is said to have received it as a gift from Kumāragiri of Koṇḍaviḍu;¹² and he must have possessed it until at least A.D. 1416, the date of the latest inscription

¹ *Sapta-mādiya* probably means 'seven hills' and *Bārahadonti-manne* 'twelve hill states' (?). Oddādi is in the Vizagapatam district and Kāṭaka in Orissa. There is a village called Pāṇḍuva in the Gōḍāvari district. The Yavanas are the Muḥammadans.

² This is the Redḍi chief Kāṭaya-Vēma of Rājamahēndra, on whom see above, Vol. IV. Nos. 46 and 47.

³ This is the Redḍi chief who issued the present grant.

⁴ These places are in the Vizagapatam district.

⁵ Compare verse 19 of the inscription.

⁶ Chikati is at present a Zamindāri in the Gañjām district. The extent of Kalinga was perhaps at this time much reduced. Chilkasamudra is the lake Chilka to the north of Gañjām. Simhaśaila is a hill with a temple in Vizagapatam.

⁷ The position of Rājamahēndra is described in the *Kāśikkhaṇḍam* as follows: The river (Gōḍāvari) along the western city wall, the temple of Śrī-Mullagūri-Śakti in the N.E. corner, and the temple of Madama-Gōḍā in the fort.

⁸ Regarding the Redḍis of Koṇḍaviḍu Mr. Sewell says in his *Lists of Antiquities*, Vol. II. p. 187:— "After the subversion of the Gajapati Rājas of Oranḍal by the Muḥammadans in A.D. 1323, the Redḍi chiefs in different parts of the eastern coast rose to power. Amongst these the Koṇḍaviḍu chiefs were for a century so important that their government rises to the dignity of a kingdom, and their family to that of a dynasty." Then he gives a list of six chiefs with dates which do not tally with those given at p. 53 ff. Kumāragiri-Redḍi is said to have ruled from A.D. 1381 to 1395 (p. 187); but on p. 58 two inscriptions referring to him are recorded, which are dated in A.D. 1405 and 1407.

⁹ The tract of country from Koṇḍaviḍu in the Kistna district to Kandukūru in the Nellore district is said to be called Pākanāḍu. Compare above, Vol. III. p. 24

¹⁰ No. 4 in the genealogical Table of the Redḍis of Koṇḍaviḍu; above, Vol. IV. p. 321.

¹¹ Above, Vol. IV. p. 321.

¹² *Ibid.* p. 311.

referring to him.¹ He had a son,² but it is not known whether the latter inherited the principality.³

From the foregoing facts and from the inscriptions noted by Mr. Sewell, it is evident that this dynasty exercised but an ephemeral sovereignty. Dodḍaya, the fourth son of Perumādi, first rose to some importance, probably as an officer of the Koṇḍaviḍu Redḍis. Then his third son, Allāḍa, improved that position and transmitted it to his adventurous sons, who established a principality with Rājamahēndra as their capital. But neither Vēma's sons, if any, nor those of any of his brothers seem to have inherited their throne. The Gajapatis of Orissa or the kings of Vijayanagara must have driven the Redḍis from Rājamahēndra. The encouragement which these Redḍis gave to Telugu poets is one noteworthy fact of their short-lived government, which entitles them to the gratitude of posterity.

TEXT.⁴

First Plate ; First Side.

- 1 ✽ ल[क्ष्मी] पद्मकितां तनोतु भवतां लक्ष्मीपतिस्ततं [के]लीकीलतनुस्स-
- 2 मस्तजगतां रक्षाविधौ दक्षिणः । स्नेहाद्रौ धरणीं नि[जै]करमणीं कर्तुं र-
- 3 [स]ाधुदहन्⁵ तत्क्षेत्रकृतूहलात्पुलकितो य[ः]* स्तब्धरोमाभवत् ॥ [१*] अस्तु
- 4 [म]हो हस्तिमुखं स्वस्तिकं [व]स्मस्तजनिहेतुः । यत्कटरटदक्किमाला
- 5 [विलस]ति हरिनीलहारसमलक्ष्मीः ॥ [२*] कक्कापतेस्तां कलयामि बालां
- कलां⁶
- 6 कलकेन⁷ विभिन्नरूपां । यदंतरस्यंदिसुधार्द्रमौर्द्धित्युज-
- 7 यः पीतविषः शिवोभूत् ॥ [३*] अस्ति प्रशस्तमहिमा पुरुषः पुरा-
- 8 णस्तस्य क्रमान्मुखभुजोरुपदादभूवन् । वर्णा द्विजप्रभृतय[*]
- 9 [पद]पद्मजानां वंशेष्वभूजगति पटंकुलं प्रतीतं ॥ [४*] तत्रासीन्महितो
- 10 महीपतिलको मान्यस्ततामुन्नतस्यागी दीडमहीपतिस्सुकृतवान्
- 11 [पो]ल्लोलगोत्राग्रणीः । दानैर्यस्य विनिर्जितो मतिर्युतैस्साम्याय कल्प-
- 12 द्रुमो मौनो वल्कलसंवृतस्सुरगणं भक्त्या भजत्याधरात्⁸ ॥ [५*] श्रीयन्न-
- 13 ब्रोलप्रभुकोटया[ल्ल]भूमीश्वरास्तस्य सुताः प्रसूताः । सत्ये-

First Plate ; Second Side.

- 14 न सत्वेन जयेन धर्मतनूजभीमार्जुनतुल्यरूपाः ॥ [६*] तेषां कनिषीपि⁹ च
- 15 [ज]न्मनाभूज्येष्ठो¹⁰ गुणैरल्लधरातलेन्द्रः । चंद्रोप्यदोषाकरतामुपेत-
- 16 स्सौम्योपि भून्दनतां प्रयातः ॥ [७*] प्रतापमानौ प्रकटं यदीये विजृं-

¹ *Ibid.* p. 328.

² See *ibid.*

³ In his *Lists of Antiquities*, Vol. I. p. 41, Mr. Sewell notes two inscriptions at Pālakōl, dated A.D. 1415 and 1416, which refer to Allāḍa-bhūpāla (the father of Vēma and Virabhadra).

⁴ From ink-impressions supplied by Dr. Hultzsch.

⁵ Read °सादुदहन्त्.

⁶ The *anusvāra* stands at the beginning of the next line.

⁷ Read कलङ्गेन.

⁸ Read °त्यादरात्.

⁹ Read कनिषीपि.

¹⁰ Read °ज्योष्ठो.

- 17 भित्ति वैरिविलासिनीनां । मुखांबुजातानि मुहुः[*] स्वकियां¹ विकासलीलां
 18 विस्मृजन्ति चित्र ॥ [८*] शचीव शक्तस्य शिवेव शंभोः पद्मेव सा
 पद्मविलोचनस्य । वेमां-²
 19 बिका चोडकुलेंदुभीमभूपात्मजाभूम्बहितास्य जाया ॥ [९*] श्रीवेमभू-
 20 ³मीश्वरवीरभद्रभूनाथदोड्डचित्तिपात्रभूपाः । अल्लाडभूपस्य सु-
 21 ता अभूवन् गुणैर्यथा ⁴पडितरथस्य पुत्राः ॥ [१०*] गुणैस्स तेषां निजजन्म-
 22 ना च ज्यायानभूदल्लयवेमभूपः । रामो यथा रम्यगुणाभिराम[*] स्वसी-
 23 ध(ना)राणां⁵ निजभक्तिभाजां ॥ [११*] वेमप्रभो राजमहेंद्रनामा⁶ रामाभि-
 24 रामाजनि राजधानी । अनेकमातंगतुरंगपूर्णा शशांकसंकाशविराजिसौ-
 25 धा ॥ [१२*] धर्मानुन्नमयन् रिपून्विनमयन् राज्यश्रियं वर्धयन् पापं सं-⁷
 26 श्रमयन् प्रजास्य रमयन् विद्वज्जनान् स्थापयन् । कीर्तिं संरचयन् दिशासु
 27 निखिलक्षोणीभृतामाश्रयो राजा राजमहेंद्रनामनगरे वेमेश्वरो जृम्भ-
 28 ते ॥ [१३*] तस्यानुजो राजमहेंद्रराज्यपटाभिषिक्तो⁸ विलसत्प्रतापः । त्यागश्रि-

Second Plate; First Side.

- 29 या संभृतवीरभद्र[*] श्रीवीरभद्रचित्तिपो विभाति ॥ [१४*] अल्लनृपवीरभद्रं
 विभवस-
 30 मुद्रं ⁹वित्तीर्णितभद्रं । पूजामोदितरुद्रं बलजितबलभद्रमादुर-
 31 तिभद्रं ॥ [१५*] आकारजितजयंतौ जगति जयंतौ द्विषोश्चरेवंतौ । अमित-
 दय[१]-
 32 गुणदांतौ वेमेश्वरवीरभद्रभूकांतौ ॥ [१६*] राज्ञोस्तयो रम्यगुणोनुजात[*] श्री-
 33 दोड्डभूपो विजितारिभूपः । विभाति कर्पूरवसंतरायस्त्रयामभीमो ज-
 34 गनोब्धगंडः ॥ [१७*] आनमचित्तिपालकम्मकुटप्रप्रोतनानामणिच्छायावा-
 35 लरविप्रभापटलिकादीव्यत्पदांभोरुद्रः । दिक्कांताकुचचंदनायि-
 36 तयशस्त्रपूर्णरोदोतभूरल्लादचित्ति[*]पात्मजो¹⁰ विजयते दोड्डचमाना-
 37 यकः ॥ [१८*] ¹¹धारामंडलभंजणीमुरडिकाख्याते च दोड्डप्रभो वाहं लंघय-
 38 ति द्विधा¹² त्रिगुणिताष्टारद्विमात्रां भुवं । चित्रं किम्बु तदीयकीर्तिरव(१)लारो-
 हत्य-
 39 हो दिग्गजान् सूर्याश्वान्विपमानुपर्युपरि च प्रक्रीडति प्रत्यहं ॥ [१९*] भुव-
 नचित-

¹ Read स्वकीयां

² The *anuvāra* stands at the beginning of the next line.

³ Read भद्र .

⁴ Read पडित् .

⁵ Read नाक्षी .

⁶ The *anuvāra* stands at the beginning of the next line.

⁷ Read दराणां .

⁸ Read वित्तीर्ण .

⁹ Read भद्राड .

¹⁰ Read पट्टाभि .

¹¹ Read भञ्जनी .

¹² The word *dvidhā* has to be taken with *langhayati* and not with *trigunīta*, as the description of the same incident in the *Kārikhandaṃ* gives the length of the jump as 24 cubits.

- 10 ये धवळे विशदैर्यत्कीर्तिपूरकर्पूरैः । चित्रं चकोरयूनां दिवापि संभव-
 41 ति चंद्रिकामोदः ॥ [२०*] धाटीघोटिखुरायखंडितमहोष्ठीकरीक्रीकृतप्रांत-
 42 भ्रांतनतारिवीरपटले श्रीदोड्डभूमीश्वरे । चित्रं शत्रुनृपा निमज्ज विम-

Second Plate ; Second Side.

- 43 ले तत्खड्गधाराजले प्रोम्भज्ज्यमरांगनाकुचतटोसंघट्टिगंगाजले ॥ [२१*] कदा-
 44 चिदर्धोदयपुण्यकाले दोड्डचित्तीशोर्चितपार्वतीशः । दानानि रम्याणि विधा-
 45 य गंगातटग्रहाराणपि दातुमै[च्छ]त् ॥ [२२*] श्रीशाके करबाणविश्वगणिते
 साधा-

- 46 रणे वत्सरे पौषेर्धोदयनान्नि पुण्यसमये कौतियगंगातटे । ग्रामं गुं-
 47 पिणिनामकं सहलिकं सैख्यभोगाष्टकं विप्रेभ्योऽयदोड्डभूपतिरदादा-
 48 चंद्रमातारकं ॥ [२३*] अनवरतक्रतुरचनासंमोदितभूमिदेवदेवेन्द्रं । तं ग्रा-
 49 मं निजनाम्ना कृतवानल्लाडरेड्डिदोड्डवरं ॥ [२४*] ✽ ॥ वृत्तिमंतो
 द्विजव-

- 50 रा लिख्यंते सांप्रतं क्रमात् । अत्रायहारतिलके ^१सर्वेष्ट्यैकैकभागिन-
 51 : ॥ [२५*] ब्रह्मा यजुषि शास्त्राणां व्याख्याता नृपपूजितः । गौतम[:*]
 श्रीशिंगयज्व-

- 52 पेरुमाडिमघी^२ सुखी ॥ [२६*] षड्दर्शनीव्याक्रियाभिर्जिह्व[१*] यस्य विजृम्भते
 । पद्माल-

- 53 कोन्मयप्राज्ञः कौडिन्यो यजुरुज्वलः^३ ॥ [२७*] श्रीशिंगमद्देदिपौत्रो मीमां-
 54 साशब्दतर्कभूः । साहित्यसीमा हरितः शिंगयार्यो महोदयः ॥ [२८*]
 षड्दर्श-

- 55 न्यादिविद्यानां यस्य जिह्वा विहारभूः । मलावमाधवसुधीः कौडिन्यो य-
 56 जुषा पटुः ॥ [२९*] मीमांसामांसकः शब्दपटुस्तर्कपि कर्कशः । आत्रेयो
 यजु-

Third Plate ; First Side.

- 57 षि प्रौढ[:*] श्रीकृष्णभरतसुधीः ॥ [३०*] षड्दर्शनी नर्तकीष जिह्वाये
 यस्य नृत्यति । इंगुवुश्री-
 58 मल्लभट्टः शौनको यजुषान्निधिः ॥ [३१*] व्याख्याताखिलशास्त्राणामसदो
 राजपूजि-

^१ Read °ष्ट्यैकैक°.

^२ Read मखी,

^३ Read °रुज्वलः.

- 59 तः । हरितो गुडिमेष्ट्रीसर्वदेवमखीश्वरः ॥ [३२*] अतोयामकृतः पुत्रः[*]
क्रोत्तूरप्प-
- 60 ययज्वनः । विद्यान्वितश्रीर्हरितः[*] श्रीमामिडिमखी सुखी ॥ [३३*]
वेदशास्त्रपुराणेषु
- 61 वेदव्यास इवापरः । वैष्णवः काश्यपो वल्लभार्यनारायणस्सुधीः ॥ [३४*]
विद्योतं-¹
- 62 ते सुखे यस्य विद्यास्सर्वा विजृम्भिताः । सरस्वतीप्रोलुभट्टः कौडिन्यो राज-
- 63 पूजितः ॥ [३५*] सांगाग्रवेदनिश्चितः शास्त्रकाव्यादिभ्यधीः । चरित्रेण
च गोत्रेण
- 64 वसिष्ठो रामयस्सुधीः ॥ [३६*] भारद्वाजोऽग्रवेदाग्रः[*] क्रमधाडी गुणा-
र्णवः । श्री-
- 65 मानवमयज्वेद्रशिङ्गयार्यस्स दीक्षितः ॥ [३७*] यजुर्जटादेशचर्चाद्यवधानप्र-
- 66 चंडधीः । श्रीवेष्ट्यावधानीन्द्रः कौडिन्योऽप्यवर्यभूः ॥ [३८*] चित्रावधानी
- 67 यजुषि शौनको विस्मयार्यभूः । इंगुवुश्रीमंचनावधानीन्द्रो मखदीक्षितः
॥ [३९*]
- 68 यजुस्सामार्णवौ येन निपीतौ कपिगोत्रभूः । गुंटूरिनागयद्देदी साध्व-
- 69 रौद्रात्रभाग्यवान् ॥ [४०*] गोकूपल्यप्पयार्याब्धिचंद्रः[*] श्रीवत्सगोत्रजः ।
अनंता-
- 70 र्यसांगयजुत्थापस्तंब इवापरः ॥ [४१*] पीनुंगोटिपोतिभट्टो यजुःक्रमवि-

Third Plate; Second Side.

- 71 शारदः । आत्रेयस्सुयशा मानी पीतयार्यतनूभवः ॥ [४२*] कौशिकः[*]
श्रीयादव[नि]-
- 72 नरहर्यार्यगोपयः । अग्रवेदक्रमावृत्तिभाग्यवानाश्वलायनः ॥ [४३*] बेल्लधे-
विश्री-
- 73 केशवार्यः काश्यपः शिङ्गयात्मजः । श्रीमान् सांगयजुर्ब्रह्मा² गुणो सर्वोप-
- 74 कारकः ॥ [४४*] श्रीवत्सः[*] श्रीकंदुगुलमाधवार्यसुताप्पयः³ । यजुःक्रम-
प्रौ[दि]-
- 75 युक्तो दाता श्रीमान् गुणप्रियः ॥ [४५*] कौडिन्यः[*] श्रीबोनगिरि-
माधवार्याब्धि-

¹ The *anusvāra* stands at the beginning of the next line.

² Read यजुर्ब्रह्मा.

³ Read सुतो.

- 76 चंद्रमाः । नृसिंहशिष्टस्त्रुजनी यजुर्वेदचतुर्मुखः ॥ [४६*] श्रीयाकुनूरिना-
 77 गार्यशिष्टो विष्णुतनूभवः । यजुरस्त्रलितावृत्तिः कौशिकी विनयो-
 78 व्रतः ॥ [४७*] पामलपाटिनरहरिधीरः[*] श्रीरामयार्यतनुजातः । कौशि-
 79 कगोत्रो गुणवान् यजुरावृत्त्या समस्तबुधनंद्यः ॥ [४८*] हरितः कलु-
 वक्कश्रीव-
 80 लभहेदिशेखरः । प्रतापवानग्यजुषीः पूतकृन्मल्लयात्मजः ॥ [४९*] श्रीयंपदौ-
 81 भळ्हेदी हरितो गंगयार्यजः । ऋग्यजुः[*] श्रीतशास्त्रज्ञसलक्षणजटापटुः
 82 ॥ [५०*] भारद्वाजो देवरपुनरहर्यार्यनंदनः । शूराध्येता यजुर्वेदे श्रीमान्
 गण-
 83 पतिस्त्रुधीः ॥ [५१*] सुदिळ्ळणभट्टस्य सुतो नरहरिस्त्रुधीः । भारद्वाजो
 १यजुर्वेदप-
 84 टुराचार्यकीर्तिमान् ॥ [५२*] भारद्वाजः पेद्दयार्यः कोल्लूरनमभट्टजः । र-

Fourth Plate; First Side.

- 85 म्याग्रवेदनिपुणो दयावान् दीक्षितो महान् ॥ [५३*] काश्यपः[*] श्रीशिं-
 गरेमियळ्ळि-
 86 यार्यतनूभवः । पोतयार्यो यजुर्वेदमहावृत्तिमतां वरः ॥ [५४*] श्रीको-
 87 ळुंगंटिकोठार्यपुत्रः शांडिल्यगोत्रजः । माचनार्यो यजुर्वेदजटाव-
 88 लभनामवान् ॥ [५५*] श्रीकोडयळ्ळिपेद्दयार्यसत्पुत्रो हरितान्वयः । श्रीय-
 89 लाडार्यविप्रेद्रो यजुर्वेदविदां वरः ॥ [५६*] आदित्यार्यसुतः शृंगभार-
 90 द्वाजो यजुःपटुः । श्रीमान् बौदलपाटिश्रीपेद्दयार्यो महायशा-
 91 : ॥ [५७*] श्रीमान्पूरिदेचार्यपुत्रो गंगयकोविदः । आत्रेयो यजुरा-
 92 वृत्तिविख्यातो विप्रनंदितः ॥ [५८*] कौंदाटिपोचनार्यस्य सूतुरा-
 93 त्रैयगोत्रजः । श्रीपोतनार्यो गुणवानद्वितीयो यजुःक्रमे ॥ [५९*] गौतम-
 [*] श्रीका-
 94 मयार्यतनयो नयभूषणः । श्रीतंमयार्यो मतिमान् यजुरध्या-
 95 पकोत्तमः ॥ [६०*] रांपल्लिकूचनार्यस्य सूनुः[*] श्रीवत्सगोत्रजः । तिप्प-
 यार्यो यजुः-
 96 प्रौढः शब्दकाव्यादिभव्यधीः ॥ [६१*] शांडिल्यो जल्लिपल्लिश्रीशिंगयार्यसुतः
 कृती । स्वप्ने-
 97 प्यभंगाध्ययनः प्रोलयार्यो यजुःक्रमे ॥ [६२*] रम्योदयो राजुकोडपेद्द-

- 98 भट्टो यजुःकृती । यास्कान्वयो गौतमार्यजतस्सवन्नतान्वितः¹ ॥ [६३*]
वसिष्ठो-²

Fourth Plate; Second Side.

- 99 टिपेद्दिश्रीमल्लयार्यतनूभवः । जल्लिपल्लिनृसिंहार्यो यजुः[*]श्रुतिविशारदः
100 ॥ [६४*] ऋग्वेदाध्यापने दक्षो वल्लूरिमंचनात्मजः । भारद्वाजः शिंगयार्यसं-
101 पदुन्नतकीर्तिमान् ॥ [६५*] वड्डगुंटलकामार्यगर्भपुण्डरीदयस्सुखी । भारद्वा-
102 जो वल्लभार्यश्रीतो यजुषि शातधीः ॥ [६६*] नल्लूरिश्रीमल्लयार्यो मल्लयार्यत-
103 नूभवः । वाधूलो ब्राह्म(र)णावृत्तियुक्त ऋग्वेदपारगः ॥ [६७*] श्रीयर्तगूरि-
104 कामार्यो भारद्वाजः सुलक्षणः । यजुर्वेदालयः पुत्री वल्लभार्यस्य व-
105 ल्लभः ॥ [६८*] उड्डुकोडलपेद्धार्यकुमारो गौतमान्वयः । श्रीयन्नमा-
106 यो विनयो यजुः[*]श्रुतिविशारदः ॥ [६९*] कौडिन्यः कंचरेपल्लिनाराय-
107 णतनूभवः । यजुरावृत्तिसिंह[*] श्रीनरसिंहसुधीः सुधीः ॥ [७०*] हरितो
मारटू-
108 रिश्रीकृष्णमार्यशुभोदयः । अध्वर्युः[*] श्रुतिविख्यातस्तिष्पनार्यो दयापरः
॥ [७१*]
109 भारद्वाजः सुब्रुवीटियल्लयार्यप्रियात्मजः । श्रीमाचनार्यो यजु-
110 षि क्रमावृत्तिविचित्रधीः ॥ [७२*] काश्यपो विश्रुतोऽध्वर्युः[*] श्रुती
मल्लेलगंगनः । श्रीम-
111 ल्लयार्यसंज[र*]तो धैर्यगांभीर्यभूषितः ॥ [७३*] श्रीकोडश्रीनृसिंहार्यतन-
112 य[*] श्रीदयान्वितः । चिट्टनार्यः कण्वगोत्री यजुर्वेदधुरंधरः ॥ [७४*]
श्रीमंड-

Fifth Plate; First Side.

- 113 वेल्लिनागार्यतनयः केशवः सुधीः । काश्यपो निशितः शुक्लयजुर्वेदे गुणो-
114 व्रतः ॥ [७५*] काश्यपो मंडवेल्लिश्रीवल्लभार्यसुतः कृती । विद्वान् शतपथी
काम-
115 यार्यः शुक्लयजुःपटुः³ ॥ [७६*] गुडिवाडांनमार्यस्य कुमारः कौशिका-⁴
116 न्वयः । पीतार्यः शुक्लयजुषा कांतः शांतो गुणप्रियः ॥ [७७*] नूतकिश्री-
117 गंगनार्यगर्भरत्नमुदारधीः । कौडिन्यः सूर्यबुधः सशुक्लयजु-
118 रंचितः ॥ [७८*] गुणी कलंग⁵ख्यातकीमयामात्यनंदनः । कौडिन्यो मा-
119 चमंचीशो राजकार्यधुरंधरः ॥ [७९*] वल्लूरय्यलुमंचीशो गुणवान्

¹ Read °जातः सर्वज्ञतान्वितः.

² The letters टुः ॥ गुडिवा are written on an erasure.

³ Read वसिष्ठो.

⁴ The का at the end of the line is badly engraved.

120 कीर्त्तिभूषणः । आपस्तंबो राजमान्यः कौडिन्यः शिवभक्तिमान् ॥ [८०*]

मुडि-

121 यश्रीशिंगनार्यः कौडिन्यो यजुषा पटुः । विद्वान् संगीतसाहित्यशास्त्र-

122 मार्गविचक्षणः ॥ [८१*] श्रीवीताप्ययविप्रेद्रः कौडिन्यो राजवल्लभः । प्रि-

123 यवादी यशोहारी सुखवान् सुजनप्रियः ॥ [८२*] मौनभार्गवगोत्रः[*]

श्रीकैसपा-

124 यंतनूभवः । येऽवश्रीगोपणार्यो गुणवान्[ग]खलायनः ॥ [८३*] चेऽव-

125 श्रीयप्पयार्यतनयो विस्मयाह्वयः । का[श्यप]ान्वयसंजातो य[जु]-

126 वेदी महामतिः ॥ [८४*] प्रसन्नवल्लभहरेर्ब्रह्मनागे[श्वरस्य] च । अत्राग्रहारे

ललिते [द]-

Fifth Plate; Second Side.

127 तं वृत्तिद्वयं द्वयोः^१ ॥ [८५*] अग्रहारवरस्यास्य ग्रामग्रा[सा]र्थ्यमुत्सुकः^२ ।

प्रादादन्नव-

128 रग्रामं कृत्स्नं श्रीदोड्डभूपतिः ॥ [८६*] [श्री]भळामात्यतनयनारनाख्यस्य

मंत्रिणः ॥ खं-

129 डिकान्नवरचास्ति सार्धंखारिचतुष्टयं । [८७*] अस्य ग्रामस्य सी[म]ानो

दिक्षु पूर्वदिषु क्रमा-

130 त् । सर्वेषां सुप्रबोधाय लिख्यंते देशभाषया ॥ [८८*] ✽ ॥ अल्लाडरेडि-^३

दोड्डवरपु सीमा-

131 निर्णयमु^४ ॥ ईशान्यादि कौत्तेयमध्यमादि दक्षिणमुखमै धरिमीद पुंतदंड-

132 नु पल्लवेलपोलंसंधु^५नंदिकंवाननुंडि कौतमेर वच्चि मलंगि पश्चिममुखमै की-^६

133 तमेर वच्चि मेडितापवंक दक्षिणमुखमै कौतमेर वच्चि मळि^७ मेडिताप-

134 वंकनु पश्चिममुखमै कौतमेर वच्चि एप्पटि^८ दक्षिणमुखमै रावुलकु व-

135 चि आ पुंते पट्टि बरवंकलधांका^९ वच्चि मळि पडुमळिमुखमै ताळ्ळुकु व-

136 चि कोटिकि वेळ्ळि आ नडुमु पट्टुकोनि आग्नेयमुखमै कौतमेर वच्चि

तूळुपुमुखमै

137 रावुल पुंतने कलशि^{१०} चक्का दक्षिणमुखमै ऊरिवाकिटि तूळुपु पडुमटि

चालुरावु-

^१ The first six syllables in this line are engraved on an erasure.

^३ Read रेडिड.

^६ The *anusvāra* stands at the beginning of the next line.

^८ Read दक्षिण.

^४ Read निर्णयमु.

^९ Read °दांका.

^२ Read ग्रासार्थ°.

^५ Read पोलसंधि.

^७ Read मळियु.

^{१०} Read कलसि.

138 लं गलशि¹ तू०पुमुखमै कौतमेर वच्चि दक्षिणमुखमै रेंडु पेह तुंमल न-
 139 डुमंगानु रेंडूळ नडुमु वांगु वट्टुकोनि चिंतल तू०पुनंगा देवरपल्लि ऊ-
 140 रि मुंदटि बयलिकि² वेळ्ळि पुट्टायकु वच्चेनु तूर्पसीमकु ॥ अंतनुंडि³
 दक्षिणसी-

141 मकु पश्चिममुखमै ऊरि दक्षिणपु पुंतनडुमु वट्टुकोनि बरवंकल पुट्ट-

Sixth Plate; First Side.

142 कु वेळ्ळि ताळ्ळ दक्षिणमु पुंतनडिमि पुट्टकु वेळ्ळि गन्नरतोंट
 दक्षिणपु पुंतनडिमि पु-

143 ट्टकु वेळ्ळि पश्चिममुखमैये चे०वु दक्षिणपु पुंतमध्यमानकु वेळ्ळि अंतनुंडि

144 चका दक्षिणमुखमै पुंतनडिमि पुट्टकु वेळ्ळि अट्टे दक्षिणमुखमै देवरपल्लि-
 मनसं-⁴

145 धिनंदिकंभानकु वेळ्ळि वेळंगकु वेळ्ळि चक्कानु पलवेलनुंडि वच्चिन
 पेह पुंतकु वे-

146 ळ्ळि अंतनुंडि⁵ तूर्पमुखमै पुंतनडुमे पट्टि पोंगानु देवरपल्लि पलवेल
 दोडडवरपु

147 पोलमेर⁶ मुख्यलगुट्टनंदिकंभानकु वेळ्ळि अंतनुंडि दक्षिणमुखमै पुंतन-

148 डुमु वट्टुकोनि कौतमेर पोयि अंतनुंडि⁷ ⁸पश्चिममुखमै गट्टे पट्टि कौत-⁹

149 मेर पोयि मेडितापवंकनु गट्टे पट्टि दक्षिणमुखमै कौतमेर पोयि अं-

150 तनुंडि पश्चिममुखमै मेडितापवंकनु कौतमेर पोयि पुंतं गलशि¹⁰ दक्षिण-

151 मुखमै पुंतनडुमु वट्टुकोनि नोळ्ळपडियनडिमिकि वेळ्ळि अंतनुंडि पश्चिममुख-

152 मै पलवेलसंधुगट्टे¹¹ पट्टि चक्कानु तुंमकु वेळ्ळि गट्टे पट्टि कौतमेर
 वच्चि पलवेलसंधि-

153 ¹²नंधिकंभानकु वेळ्ळि उत्तरमुखमै गट्टे पट्टि वच्चि मेडितापवंकनु ¹³पश्चिम-
 मुखमै

154 कौतमेर वच्चि अंतनुंडि मेडितापवंकनु ¹⁴दक्षिणमुखमै वच्चि येण्टट्टि¹⁵ पच्चि-

155 ममुखमै गट्टे पट्टि पलवेल मुंमडिवरपु दोडडवरपु ¹⁶पोलमेर मुख्यल-

¹ Read गलशि.

² Read बयटिकि.

³ Read ०नुंडि.

⁴ Read मोनसं. The *anusvāra* stands at the beginning of the next line.

⁵ Read अंतनुंडि.

⁶ Read पोलिमेर.

⁷ The second *anusvāra* in अंतनुंडि is marked by a dot on the left side of नु.

⁸ Read पश्चिम.

⁹ Read कौत.

¹⁰ Read गलशि.

¹¹ Read संधि.

¹² Read नंदि.

¹³ Read पश्चिम.

¹⁴ Read दक्षिण.

¹⁵ Read येरपट्टि पच्चि.

¹⁶ Read पोलि.

Sixth Plate ; Second Side.

- 156 गुट्टनंदिकंवानकु वच्चेनु [॥*] यो¹ पोलं दक्षिणानं वलवेलपोलं नडुम खंड-
पोलं ओ-
- 157 क पुट्टे² । यो³ मूय्यलगुट्ट[नं]दिकंवाननुडिड उत्तरमुखमै कुंटपश्चिमानकु
वेळ्ळिळ पुं-
- 158 तनडुमे पट्टि पेड पुंतकु वच्चि अंतनुडिड पुंतनडुमे पट्टि पश्चिममुखमै यो-
159 थकोट दोड्डवरपु ⁴संधुपुंतकु वेळ्ळेनु । अंतनुडि पश्चिमपु सीमकु उत्तर-
मुख-
- 160 मै पुंतनडुमे पट्टि अन्नवरपुपाट्टि⁵ नैर्ऋतिमूल⁶ कुंटदक्षिणानकु वेळ्ळिळ अंत-
161 नुडि पश्चिममुखमै गट्टे पट्टि कौतमेर पोयि अंतनुडि उत्तरमुखमै
162 कौतमेर वच्चि अंतनुडि गट्टे पट्टि तूर्पुमुखमै अन्नवरपुपाट्टि पडुम-
163 ट्टि⁷ पुंतं गलशि⁸ उत्तरमुखमै पुंतनडुमे पट्टि केतराजुपल्लि
164 अन्नवरपुपाट्टि नडिमि पलानकु⁹ वेळ्ळिळ अट्टे केतराजुपल्लि कुंटदक्षि-
165 णानकु वेळ्ळिळ अंतनुडि आग्नेयमुखमै केतराजुपल्लि अट्टे दिरिसमु दक्षिणा-
166 न करमीद वेळ्ळिळ मरित्री कौतमेर वच्चि अंतनुडि दक्षिणमुखमै वेदुरे-
श्वर-
- 167 पु अन्नवरपुपाट्टि¹⁰ नडिमि गट्टु वट्टुकोनि कौतमेर वच्चि अंतनुडि तू-
168 र्पुमुखमै गट्टे पट्टि कौतमेर वच्चि अंतनुडि दक्षिणमुखमै वच्चि वेधुरे-¹¹
169 श्वरपु दोड्डवरपु नडिमि पुंतं गलशि¹² अंतनुडि तूर्पुमुखमै पुंतन-
170 डुमे पट्टि कौतमेर वच्चि रावुल पुंतं गलशि¹³ अंतनुडि उत्तरमुख-

Seventh Plate ; First Side.

- 171 मै पुंतनडुमे रावुल पश्चिमानंगा वच्चि अंतनुडि वेदुरेश्वरपु दोड्डवर-
172 पु ¹⁴संधुगट्टु वट्टुकोनि ¹⁴वायव्यमुखमै कौतमेर वोयि¹⁵ अंतनुडि के-
173 तराजुपल्लि दोड्डवरपु नडिमि गट्टु वट्टुकोनि उत्तरमुखमै कौत[मे]र वोयि
174 अंतनुडि एप्पट्टि¹⁶ गट्टे [पट्टि*] पश्चिमं कौतमेर वोयि अंतनुडि गट्टे
पट्टि उत्तरमु-

¹ Read ई.⁴ Read संधि.⁶ The secondary form of *ri* is also added to *रु*; read नैर्ऋत.⁸ Read गलशि.¹¹ Read वेदुरे.¹⁴ Read वायव्य.² Read पुट्टिये.⁵ Read पाटि.⁹ Read पोलानकु.¹² Read गलशि.¹³ Read वोयि.³ Read ई.⁷ Read ट्टि.¹⁰ Read पाटि.¹³ Read संधि.¹⁶ Read एप्पट्टि.

- 175 खमै कौतमेर वोयि एण्टिगट्टे¹ पट्टि पश्चिमं कौतमेर वोयि अंतनुंडि
ग-
176 ट्टे उत्तरं गौतमेर वोयि दीडिडतिप्प वेळ्ळि ओनृसिंहुनि पश्चिमान वेळ्ळि
संगडि-
177 रावुलकु वेळ्ळि ओंठि राविकि वेळ्ळि ²पोलमेरगट्टे पट्टि कौतियमध्य-
178 मानकु वेळ्ळेनु । इदि पश्चिमसीमान्नियमु³ । उत्तरानकु कौत्ते-
179 यम(ग)ध्यमान वेळ्ळि ईशान्यादि गलसेनु⁴ ॥ * ॥ आरामैरभिरामैर्भूदेवैः
सं-
180 पन्ननोहरैः । आदिकुंतातटे भाति ग्रामो दीडडवरो महान् ॥ [८६*]
अस्माडभू-
181 मोश्वरदीडडभूपो भविष्यतः प्रार्थयते नृपालान् । नमैष धर्मः
182 परिपालनिय्यः⁵ सौजन्यतो वा सुकतेच्छया वा ॥ [८७*] स्वदत्ताध्विगुणं
पु-
183 खं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं⁶ भवेत् ॥ [८८*]
दान-
184 पालनयोर्मध्ये दानाच्छेयोनुपालनं । दानात्स्वर्गमवाप्नोति⁷ पालनादच्यु-
185 तं पदं ॥ [८९*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां । ¹⁰षष्टिवर्ष-
सह-

Seventh Plate; Second Side.

- 186 स्नाणि विष्ठायां जायते क्रिमिः ॥ [८३*] एकैव भगिनी लोके सर्वेषामेव
भूमजां । न भो-
187 ग्या न करग्राह्या विप्रदत्ता वसुंधरा ॥ [८४*] गामेकां रत्निकामेकां
भूमेरप्ये-
188 कमंगुळं । हरवरकमाप्नोति याव[द]भूतसंप्लवं ॥ [८५*] न विषं विषमि-
189 त्याहुर्ब्रह्म[स्वं] विषमुच्यते । विषमेकाकिनं हंति ब्रह्मस्व¹¹ पुत्रपौत्र-
190 कं ॥ [८६*] * ॥ ओ ओ [८*]

ABSTRACT OF CONTENTS.

The inscription opens with an invocation of the boar incarnation of Vishṇu (verse 1), of Gaṇapati (v. 2), and of the crescent of the moon on the head of Śiva (v. 3). From the mouth, arms, thighs and feet of Vishṇu were produced the four castes. A well-known division of the

¹ Read एण्टि गट्टे.

⁴ Read गलसेनु.

⁷ Read परदत्तागु.

¹⁰ Read षष्टिं वर्षं.

² Read पोलि.

⁵ Read पालनोयः.

⁶ Read निष्फलं.

¹¹ Read ब्रह्मस्वं.

³ Read निर्णयसु.

⁶ Read तादृशगुणं.

⁹ Read सांप्रति.

feet-born (*i.e.* the Śūdras) was the **Paṇṭa-kula**¹ (v. 4). To this family belonged prince **Dodḍa (I.)** of the [Po]lvōla-gōtra (v. 5). His sons were the princes **Annavrōla**, **Kōṭaya** and **Alla** (v. 6). The youngest of these, **Alla** (v. 7), married **Vēnāmbikā**, the daughter of prince **Bhima** of the **Chōḍa** family (v. 9). **Allāḍa** (*i.e.* **Alla**) had four sons.—**Vēma**, **Virabhadra**, **Dodḍa (II.)** and **Anna** (v. 10). The eldest of these, **Allaya-Vēma** (*i.e.* **Vēma**, the son of **Alla**) (v. 11) or **Vēma**, had for his capital **Rājamahēndranagara** (v. 12 f.). His younger brother **Virabhadra** was also anointed to the kingdom of **Rājamahēndranagara** (v. 14). Verse 16 praises **Vēma** and **Virabhadra**, who were apparently joint rulers. Their younger brother, **Dodḍa (II.)**, had the surnames **Karpūravasantarāya**,² **Samgrāmabhima** and **Jaganobbagaṇḍa** (v. 17).

(V. 22.) "Once, on the auspicious occasion of *Ardhōdaya*, king **Dodḍa (II.)**, having worshipped Śiva (*and*) given away handsome donations on the bank of the **Gaṅgā**, also desired to grant *agrahāras*.

(V. 23.) "In the prosperous **Śāka** (*year*) reckoned by the hands (2), the arrows (5), and the *Viśvas* (13),—*i.e.* 1352,—in the (*cyclic*) year **Sadharana**, in (*the month of*) **Pausha**, at the auspicious time named **Ardhōdaya**, on the bank of the **Kauntēṇṇagangā**, king **Allaya-Dodḍa** gave to Brāhmaṇas the village named **Gumpiṇi**, with its *śūbhāras* (*and*) the eight kinds of *śūbhāras*³ (to be enjoyed by them) as long as the moon (*and*) as long as the stars (*and*)"

This village he named after himself **Allāḍareddidodḍavarāṇa** (v. 24). Each of the following donees received one share in the *agrahāra* (v. 25).

List of donees (vv. 26-84).

Name of donee.	Father's name	Gōtra	Share
Śingayajva-Perumāḍimakhin . . . . .	...	Gaṇṭama	Yāśas.
Panoāla-Kommaya . . . . .	...	Kaṇḍinya	Do.
Śingaya	Son of Śingamadvēdin	Harita	Do.
Malrāva-Mādhava . . . . .	...	Kaṇḍinya	Do.
Karra-Bharata . . . . .	...	Ātrēya	Do.
Inguvu-Mallubhaṭṭa . . . . .	...	Śaunaka	Do.
Gudimetta-Sarvadēvamakhin . . . . .	...	Harita	Do.
Māḍimakhin	Krottdr-Appayayāśan	Do.	Do.
Vilabbārya-Nārāyaṇa . . . . .	...	Kaṇḍinya	Do.
Sarasvatī-Prōlubhaṭṭa . . . . .	...	Kaṇḍinya	Do.
Kāmaya . . . . .	...	Śaunaka	Do.
Annamayajva-Śingayadikṣita . . . . .	...	Plāṇḍya	Do.
Yerrayāvadhānin	Appaya	Kaṇḍinya	Do.
Inguvu-Mālchenādvadhānin	Vissaya	Śaunaka	Do.

¹ See *op. cit.*, Vol. IV, p. 349.

² See *op. cit.*, Vol. I, p. 10, l. 10. ³ See *op. cit.*, p. 34, l. 10.

⁴ The eight reported *śūbhāras* are: habitation, beards, ornaments, jewels, women, flowers, perfumes, and areca-fruits and betel-leaves.

List of donees—*contd.*

<i>Name of donee.</i>	<i>Father's name.</i>	<i>Gōtra.</i>	<i>Vēda.</i>
Guntūri-Nāgayadvēdin . . .	...	Kapi . . .	Yajus and Sāman.
Ananta	Gōlapalli-Appaya . . .	Śrīvatsa . . .	Yajus.
Ponungōti-Pōtibhatta . . .	Pōtaya	Ātrēya	Do.
Adavani-Narahari-Gōpaya . . .	...	Kaśika	Rich.
Beldhēvi-Kēsava	Śingaya	Kāśyapa	Yajus.
Appaya	Kandugula-Mādhava . . .	Śrīvatsa	Do.
Nṛsimha	Bonagiri-Mādhava	Kaundinya	Do.
Ākunūri-Nāga	Vishnu	Kaśika	Do.
Pāmalapāti-Narahari	Rāmaya	Do.	Do.
Katuvakka-Vallabhadvēdin . . .	Mallaya	Harita	Rich and Yajus.
Śrīyampad-Aubhādvēdin	Gaṅgaya	Do.	Do.
Gaṇapati	Dēvarapu-Narahari	Bhāradvāja	Yajus.
Narahari	Sundila-Kṛishṇabhatta . . .	Do.	Do.
Pedayadikshita	Kollūr-Annamabhatta . . .	Do.	Rich.
Pōtaya	Śingarēmi-Yaraya	Kāśyapa	Yajus.
Machana	Korūgōnti-Kōṭa[ya]	Śāṇḍilya	Do.
Alāḍa	Koṇḍayara-Pedda[ya] . . .	Harita	Do.
Bondalapāti-Peddaya	Āditya	Śuṅga-Bhāradvāja	Do.
Gaṅgaya	Minaṇūri-Dōcha[ya]	Ātrēya	Do.
Pōtana	Kondāri-Pōchana	Do.	Do.
Tanaya	Kūnya	Gautama	Do.
Tippaya	Rāmpalli-Kūchana	Śrīvatsa	Do.
Prelaya	Jallipalli-Śingaya	Śāṇḍilya	Do.
Pōṇkōnda-Pēddibhatta	Gautama	Yāska	Do.
Jallipalli-Nṛsimha	Chitripeddi-Mullaya	Vasishtha	Do.
Sudaya	Vallāri-Māchana	Bhāradvāja	Rich.
Vāṇḍibhānti	Vogūgōnti-Kōṭa[ya]	Do.	Yajus.
Narāni-Mallaya	Mallaya	Vādhūla	Rich.
Artangūri-Kāma[ya]	Vallabha	Bhāradvāja	Yajus.
Annama	Uṇḍrukōṇḍala-Pedda[ya] . . .	Gautama	Do.
Narasimha	Kaṇcharēpalli-Nārāyaṇa . . .	Kaundinya	Do.

List of donees—*concl'd.*

<i>Name of donee.</i>	<i>Father's name.</i>	<i>Gōtra.</i>	<i>Vēda.</i>
Tippana	Māraṭūri-Kṛishṇama	Harita	Yajus.
Māchana	Subravīti-Yallāya	Bhāradvāja	Do.
Mallela-Gaṅgana	Mallāya	Kāśyapa	Do.
Chittāna	Koṇḍa-Nṛisimha	Kaṇva	Do.
Kēśava	Maṇḍavelli-Nāga[ya]	Kāśyapa	White Yajus.
Kāmāya	Maṇḍavelli-Vallabha	Do. . . .	Do.
Pōta[ya]	Goḍivāda-Annama	Kauśika	Do.
Sūraya	Nūntaki-Gaṅgana	Kauṇḍinya	Do.
Māchamantrin ¹	Kalaṅga-Kommayāmātya	Do. . . .	...
Vallūr-Ayyalumantin . . . .	... . . . .	Do. . . .	...
Mudīya-Siṅgana . . . .	... . . . .	Do. . . .	Yajus.
Bonta-Appaya . . . .	... . . . .	Do. . . .	...
Yeruva-Gōpaṇa	Kēśapa	Mauna-Bhārgava . . . .	...
Vissaya	Cheṛuvu-Appaya	Kāśyapa	Yajus.

Two further shares in the *agrahāra* were given to the Viṣṇu temple called **Prasanna-vallabha** and to the Śiva temple of **Brahmanāgēśvara** (v. 85). Finally **Dodḍa (II.)** gave to the *agrahāra* the village of **Annāvaram** for subsistence (*grāmagrāsārtham*²), with the exception (?) of 4½ *khāris* belonging to **Nāranamantrin**, the son of **Aubhaḷāmātya** (v. 86 f.). The boundaries of the granted village are written in the language of the country (*i.e.* Telugu) (v. 88).

In the detailed description of the boundary-line of **Allāḍareḍḍidoḍḍavaram** (ll. 130-179), the following villages are mentioned :—**Dēvarapalli**, **Palavela** or **Palevela**, **Mummaḍivaram**, **Īnthakōṭa**, **Annāvarapupāḍu**, **Kētarājupalli** and **Vedurēśvaram**. The northern boundary was the **Kauntēya** river.³

Verse 89 praises the village of **Dodḍavaram** on the bank of the **Ādikuntā**. In verse 90, king **Dodḍa (II.)**, (the son) of king **Allāḍa**, requests future kings to protect the grant. Verses 91-96 are six of the usual imprecatory verses.

¹ The addition of the titles *mantrin* and *amātya* shows that the donee was a *niyōgin*.

² [Compare *grāmōpahāra*, above, Vol. III. p. 28, text line 100, and *grāmagrāsamugḍaṇu*, Vol. IV. p. 359, text line 51.—E.H.]

³ In the Telugu portion (ll. 131, 177 and 178 f.) this river is called **Kauntēya**. In the Sanskrit verses occur the forms **Kauntēyagaṅgā** (v. 23), **Gaṅgā** (v. 22) and **Ādikuntā** (v. 89).

No. 10.—PITHAPURAM PLATES OF VIRACHODA,

DATED IN HIS TWENTY-THIRD YEAR.

By H. KRISHNA SASTRI, B.A.

The copper plates which bear this inscription were forwarded to Dr. Hultzsch by the Government of Madras. They were sent by the Raja of Pithāpuram to Mr. D. F. Carmichael when he was Chief Secretary, i.e. between the years 1875 and 1878. Mr. Carmichael had lent the plates for examination to Dr. Burnell, who figured the second side of the third plate in his *South-Indian Palaeography*, second edition, Plate xxix.¹

The plates are nine in number. Each of them bears writing on both sides, except the first and last which are engraved only on their inner sides. They are not of uniform size; but each measures, on the average, 10" by 5½". To the proper right of each plate is a hole, ¾" in diameter.² Through these holes is passed a massive ring which is now cut. It is ½" thick and 7¼" in diameter. Its ends are secured in a circular seal which measures 3½" in diameter. As may be seen in the collotype No. 2 on the Plate facing p. 104 of Vol. III. above, the seal rests on an expanded lotus flower and bears, in relief on a counter-sunk surface, the legend *śrī-Tribhuvan[ām]kuśa* in Telugu letters. Above the legend it bears a boar which faces the proper left and has an elephant-goad overhead. In front of the boar are a *chauri*, a conch, and the moon; and behind it, another *chauri*, a *svastika*, and the sun. Below the legend there is a drum (?), an expanded lotus flower, and apparently a wooden stand for supporting the *abhishēka* dish.

As observed by Dr. Burnell, the inscription is written in the transitional Telugu alphabet.³ This is shown e.g. by the two forms, one the earlier and the other later, in which the *mā* of *Dakṣiṇāmūrti* in ll. 162 and 163 appears. The final *m* is used in two cases, viz. in ll. 45 and 63; but in all other cases the *anusvāra* takes the place of final *m*. The only groups in which the nasal is not represented by *anusvāra* are *ṇa*, *ṇa*, *ṇa* and *nda*. The difference in the secondary forms of *a* and *ā*, *i* and *ī*, *u* and *ū*, *o*, *ō* and *au* is not kept up throughout. In three cases the long *ū* is marked by *ū* and *u*, viz. in the *ū* of *mūṇḍunu* in l. 215 and the *ū* of *dūrppuna* in ll. 262 and 263. The *ē* of *pyē* of *bhūmēr=apy-ēka*⁴ in l. 278 is added to the secondary *y*. The writing is protected by raised rims and is consequently in a state of perfect preservation, except certain letters written over erasures. The language of the inscription is Sanskrit poetry (verses 1-35) and Sanskrit prose (ll. 2-17; 18-31; 68-71; 80-186; 271-277; and 279 to 280). The description of the boundaries (ll. 187-271) is in a mixture of Telugu and Sanskrit prose. As regards orthographical peculiarities, it may be noted that a consonant, besides being, as usual, doubled after the secondary form of *r*, is frequently doubled after an *anusvāra*, as in ll. 2, 21, 23, 28 etc.; that *ri* is used for *ṛi* in *kṛita* for *ṛita* (ll. 2 and 20) and *Hrishikēśa* for *Hrishikēśa* (l. 115); and that in conjunct consonants the secondary *r* is not only omitted in several cases, but is mistakenly represented by *ē* in *sūddhē* for *sārdha* (l. 12), by *i* in *niggitya* for *nirgatya* (l. 15), and by *ā* in *Vishnuvaddhānō* for *Vishnuvardhanō* (l. 22). *Snāna* for *snāna* (l. 20) and *sārtaṁ* for *sārtham* (l. 61) are due to the vernacular pronunciation of Sanskrit words. The symbol for *r* is used in the following cases:—(1) in proper names,—*Chiriyāṇḍān*, *Erasāvaka*, *Eriyapōta*, *Kaḍalusirukūla*, *Perumburakkāḍal* and

¹ See Dr. Burnell's prefatory note, p. v. paragraph 3.

² On the margins of the ring-holes of plates III. a, IV. a and IV. b, and V. a, respectively, the Telugu words 3, 4 and 5 are scribbled. The last figure is not so clear as the first two.

³ See p. 1 above.

Tirukurungudi; (2) in the endings of Telugu names of towns,—*kurru*, *parru* and *torra*; (3) in the Telugu words,—*cheruru* (a tank), *éru* (a stream), *karu* (a bank), *koradu* (the stump of a tree), *kridarasulka* (?), *munniiru* (the sea), *paru* (to flow), *podaru* (a bush) and *rayi* (a stone); and (4) in the Telugu names of trees or plants,—*avuru*, *rela*, *rellu*, and *reḍaturu*.

The only copper-plate inscription of Vira-Chôḍa, which has been published before, are the **Chellûr plates** of his 21st year.¹ Like these plates and other inscriptions of the later Eastern Châlukyas, the subjoined inscription opens with a mythical genealogy of the Châlukya family (ll. 1-18) and a historical account of the Eastern Châlukya kings (l. 19 ff.). This part of the inscription contains nothing new to us, but agrees in every detail with the account given in the Chellûr plates.² The reign of Vira-Chôḍa is described in verses 18-26. Of these verses, 18-21 correspond to verses 18-21 of the Chellûr plates. Verse 20 gives the correct reading of the town where Vira-Chôḍa was crowned, *viz.* **Jananâthanagari**,³ which is perhaps a poetical form of Râjamahêndrapura, the modern Râjamahêndri. In verse 21 the Saka date of Vira-Chôḍa's accession is expressed by the numerical words *śasi-kh-âmbar-êndu*. This various reading, shows that Dr. Hultzsch was right in understanding the word *khadvaya* in *śasi-*

The donees of the grant were no less than five hundred and thirty-six Brāhmanas, who are grouped according to their *gōtras*. Appendices A. and B. contain the names of these Brāhmanas, and the names of the various *gōtras* to which they belonged, in alphabetical order. The titles which are added to their names are :— *sahasra*, *śaḍaṅgavid*, *bhaṭṭa*, *Daśapurībhaṭṭa* or *Daśapurīyabhaṭṭa*,¹ *trivēdin* or *trivēdībhaṭṭa*, and *sōmayājin* or *bhaṭṭasōmayājin*.² Arasabrahmā and Pārthasārathi are the only two names that occur without any titles. The majority of the names are of Tamil origin. For most of the following explanations of these names I am indebted to Mr. V. Venkayya, M.A. Tillanāyaka and Ambalattāḍi are names of the god Natarāja at Chidambaram. The former means 'the lord of Tillai' (Chidambaram), and the latter 'the dancer in the (Golden) Hall.' Kāmakōṭisahasra is called after the goddess Kāmakōṭi at Kāñchī. Taṇiyaperumān stands for Taṇigaiperumān, i.e. the god of Taṇigai, which is another name of Tiruttāṇi near Arkonam. The temple at Tiruttāṇi is dedicated to the god Subrahmaṇya. Kanda is a Tamil (or Prākṛit) form of the Sanskrit Skanda. Vēṇṇakūta is a modified form of Vēṇṇeykkūttāṇ, i.e. Kṛishṇa, who was very fond of butter (*veṇṇey*). Ulahamuṇḍān means 'one who swallowed the universe.' This may perhaps refer to Kṛishṇa, who, while yet a child, was one day suspected by Yaśōdā of having swallowed mud. On being asked by her to open his mouth, he did so, and to her astonishment Yaśōdā found that the whole universe was within him. Karimākya is probably a mistake for Karimāṇikya, 'the black gem,' a Tamil surname of Kṛishṇa. Kariyakō, 'the black king,' also refers to Kṛishṇa. Chendāmarakaṇṇa has to be dissolved into *śen-dāmarai-kaṇṇa*, i.e. 'he whose eyes resemble red lotuses.' This is the Tamil equivalent of the Sanskrit Puṇḍarikāksha, an epithet of Viṣṇu. Palligoṇḍān, 'he who is sleeping,' refers to Śēśhaśāyin (Viṣṇu). Simhapiṛān is the lion-god Nṛsiṃha. Śīralaṅgō stands for *Śīr-ūlan-gō*,³ which means 'the illustrious *yucarāja*.' This refers to Lakshmaṇa, who is often called Ilaiya-Perumāl in Vaishṇava works. Kaḍalusirukāla refers to Hanumat, who jumped over the sea (*kaḍal*) as if it were a small canal (*śiru-kāl*). Malahiniya-niṇḍrān⁴ is properly *Malai-kuniya-niṇḍrān*, meaning 'one who stood so that the mountain bent.' This refers to the sage Agastya, who commanded the Vindhya mountain to prostrate itself before him. Tiruvaraṅgamuḍayān and Tirumalayudayān are named, respectively, after the gods at Śīraṅgam and Tirumalai (or Tirupati). Arulāra or Arulāla is derived from the Arulāla-Perumāl temple at Little Kāñchī. In Attiyārālibhaṭṭa, Attiyār is perhaps a mistake for Attiyūr, the Tamil name of Little Kāñchī. Chelva stands for Śelva, i.e. Śelvappillai, the god at Mēlukōṭe in the Mysore State. Tirupoliyaninḍrān means 'one who stood resplendent.' This is the name of the god at Tirukkurugūr, as mentioned in the *Guruparamparāprabhāva*. Tirivāyikkulamudayān is perhaps derived from Tiruvāyikkulam, one of the names of the Rājagōpāla-Perumāl temple at Maṇimaṅgalam in the Chingleput district.⁵ Viṭṭirindān, 'one who is pleased to sit,' is the name of the Vaishṇava temple at Dūsi in the North Arcot district.⁶ Tirukuruṅguḍibhaṭṭa is called after the village of Kuruṅguḍi in the Tinnevely district. According to the *Guruparamparāprabhāva*, Yajñamūrti was the name of a certain *saṁnyāsin* of the Advaita school. It is said of him that he held a disputation with Rāmānuja and, being defeated, became a convert to the Vaishṇava faith. Ālīdēvayabhaṭṭa is named after Tirumaṅgai-Ālvār, who in Tamil works bears the

¹ According to Dr. Fleet (*Gupta Inscriptions*, p. 79, note 2) Daśapura is the ancient name of the modern Mandasār; see also above, p. 38.

² The title *paṇḍita* occurs only in the erased word Prabōdhasivapaṇḍita (l. 177, foot-note), which seems to be the name of a Śaiva (*Ārādhyā*) Brāhmaṇa.

³ The name Śīralaṅgō occurs in two inscriptions at Maṇimaṅgalam; *South-Ind. Inscr.* Vol. III. Nos. 35 and 38.

⁴ The name Malaiginiyaninḍrān occurs in three inscriptions at Maṇimaṅgalam; *ibid.* Nos. 35, 39 and 41.

⁵ *Ibid.* Nos. 33 and 36.

⁶ See the Government Epigraphist's *Annual Report* for 1892-93. The name Viṭṭirundān also occurs in an inscription at Maṇimaṅgalam; *South-Ind. Inscr.* Vol. III. No. 40.

epithet Tiruvālināḍaṅ, i.e. 'he who comes from the prosperous Āli country.' Ālavandān and Aḍahiyamaṇavāla are the names of two Vaiṣṇava Āchāryas. The first of these was the grandson of Nādamuni,¹ and the second name is a corruption of Aḷagiyamaṇavāla or, in Sanskrit, Rāmyajāmātri, i.e. 'the beautiful bridegroom.'² Ghṛitāsi is probably a Sanskrit rendering of Neyyundā, which forms part of the name of Neyyundālvār, one of the Vaiṣṇava Āchāryas mentioned in the *Guruparamparāprabhāva*. The list of Āchāryas given on pp. 82 and 83 of this work,³ includes, among many others, the names of Sundarattōḷudaiyāṅ, Periyāṇḍāṅ and Chīṇiyāṇḍāṅ, while that of Periyānāmbi occurs on p. 153. Sundarattōḷudaiyāṅ also occurs in the Tirupparaṅkunṇam inscription of Sundara-Pāṇḍya⁴ and means 'the god who has beautiful arms.' Tirunāṇḍudaiyāṇbhaṭṭa is called after Tirunāṇḍu, which occurs in Vaiṣṇava works as a synonym for Vaikuṇṭha, the abode of Viṣṇu. The title Nāḍavirukkum, which means 'one who is in the middle,' 'an arbitrator' (*madhyastha*), occurs in l. 177 of the subjoined inscription and is found also in the large Leyden grant, l. 138. Chīḍa in Chīḍabhaṭṭa is the same as Śīḍaṅ, a Tamil form of *śiṣya*, 'a pupil.' Tēvaḍi means 'the feet (i.e. the servant) of god.' Ārāmudu means 'fresh nectar,' Manattukkiniyāṅ means 'one who is pleasing to the mind,' and Āyiramjōti is 'the thousand-rayed,' i.e. 'the sun.' Two of the Maṇimaṅgalam inscriptions⁵ mention the names Dōṇaya and Dōṇaiya; the similar name Dōṇaya occurs repeatedly among the donees. Such an abundance of Tamil names in the list of donees of Virachōdachaturvēdimāṅgala leads one to infer that a large immigration or importation of Tamil Brāhmaṇas to the north must have taken place during the reign of Kulōttuṅga-Chōḷa I. The large proportion of Vaiṣṇava names among the donees further suggests that about this time the Rāmānuja faith counted many devotees, who adopted as their names the Tamil equivalents of Sanskrit names, which occur in the sacred works of Vaiṣṇavas.⁶ Three of the donees bear the title *Brahmamahārāja*, which must have been an invention of the Chōḷa king Rājārāja I. in whose inscriptions it is first found.⁷ Of these three donees one was called Kulōttuṅgachōḍa-brahmamahārāja after the reigning sovereign. The second was a military officer (*sēnāpati*) and had the title Rājārājabrahmamahārāja, which, as we know from the Chellūr plates, had been conferred on a certain Pōtana. The third had the name Kumāranārāyaṇabrahmamahārāja, which was perhaps derived from a surname of Vira-Chōḍa himself.

The boundaries of Virachōdachaturvēdimāṅgala were: in the south, Ponnavaḍa and Mallavrōlu; in the west, Kolliprōlu and Chembrōlu; in the north, Polakumbarra, Paṅkalapūṇḍi and Bēṇḍapūṇḍi; and in the east, the sea (ll. 186-188). With line 188 begins a second, much more detailed description of the boundary-line of the granted village. This passage enumerates various canals, tanks, ponds, hamlets, hills, boulders, pieces of waste-land and high ground, foot-paths, ant-hills, valleys etc. It also includes the names of a number of trees, an alphabetical list of which is given in Appendix C. Of the villages that are mentioned

¹ [An abbreviated form of this name is Nātha in Sanskrit, as will be seen from the expression *sādhyaḥ bhaktiṁ śikṣā Nāthādayah*, which occurs on p. 36 of the *Yatindramatadīpikā* of Śrinivāsadāsa, Telugu edition, Madras, 1868. In his remarks on this work (*Report on the Search for Sanskrit Manuscripts* for the year 1893-84, p. 70, No. 154), Dr. Bhandarkar gives a list of the Vaiṣṇava Āchāryas mentioned at the beginning of the *Yatindramatadīpikā*. In this list occurs Śrīparāṅkuśanātha as the name of one of the Āchāryas. But the term Śrīparāṅkuśanātha evidently denotes two individuals, Śrīparāṅkuśa and Nātha, the former being the name of Nammālvār, alias Śāthāri or, in Tamil, Śaḍagōpa. The latter, Nātha, refers to Nādamuni.—V.V.]

² This is the name given to Rāma in Vaiṣṇava works.

³ Madras edition, Kaliyugādi 4990, Virōdhiin.

⁴ *Archæological Survey of Southern India*, Vol. IV. p. 52.

⁵ *South-Ind. Inscr.* Vol. III. Nos. 31 and 36.

⁶ The *Nāḷayiraprabandham*, which is called the "Drāviḍa-Vēda," is a collection of Tamil poems written by the Ālvārs. The Rāmānuja Vaiṣṇavas, especially those of the Teṅgalai sect, have a greater regard for Tamil which is the language of their sacred texts, than for Sanskrit, just as the Mādhva Vaiṣṇavas prefer the Kannaḍa language.

⁷ *South-Ind. Inscr.* Vol. III. p. 14.

in the grant, the following admit of identification. One of the two villages¹ which formed the southern boundary of Virachôdachaturvêdimaṅgala, Ponnavaḍa, may be identified with Ponnada which is found to the east of Piṭhâpuram on the *Madras Survey Map* of the Piṭhâpuram division. The western boundaries, Kolliprôlu and Chembrôlu, are found on the same map as Gollaprol and Chebrolu, on the high-road from Piṭhâpuram to Kattipudi. Bendapûṇḍi, one of the northern boundaries, is Bendapudi, on the road to Vizagapatam. Two other villages between which the northern boundary passed, Siṅgavikrama and Donteṅgi (l. 253), are found on the map as Srungarrukham and Tondangi between Bendapudi and the sea. Among the boundaries of Navavâḍa, a hamlet of Virachôdachaturvêdimaṅgala (l. 266), we find Bendapûṇḍi (the modern Bendapudi) and Duggavâḍa. This village is identical with the modern Durgada, which is found on the map between Bendapudi and Chebrolu. Chembrôlu, the modern Chebrolu, belonged to the district of Bottepinâṇḍu (l. 209).² The district of Prôlvuâṇḍu, in which Mâlavelli and Ponnatorra were situated (ll. 69 and 182), is already known from two inscriptions in the Kuntimâdhava temple at Piṭhâpuram, and included also Navakhaṇḍavâḍa (near Piṭhâpuram) and Sarpavaram.³

TEXT.⁴*First Plate.*

- 1 * श्रीमान् जगच्चयमिदं हरिरादिदेव[*] स्रष्टुं विरिंचिमसृजन्नजनांभि-
पद्मात् [1*]
- 2 तस्मादभूत्किल भहामुनिरचिरत्रेस्त्रोमो महेश्वरशिखांतक्रितप्रतिष्ठः⁷ [॥ १*]
तस्माद्भुधः त-
- 3 तच्चक्रवर्त्ती⁸ पुरुरवाः तस्मादायुः ततो न[हु]षः ततो ययातिः ततः पूरुः
ततो जनमेजय-
- 4 : ततः प्र[1*]चीशः ततस्त्रैव्यातिः ततो ह्यपतिः [त*]तस्मावर्चभौमः
ततो जयसेनः ततो महाभौमः
- 5 तस्मादैशानकः ततः क्रीधाननः ततो देवकिः तस्मादृभुकः तस्मादृचकः
ततो मतिवरः ततः कात्यायनः
- 6 ततो नीलः ततो दुष्यंतः ततो भ[र*]तः ततो भूमन्ः ततो हस्ती
ततो विरोचनः तस्मादजमीलः ततस्त्रैव-
- 7 रणः ततस्सुधन्वा ततः परिचित् ततो भीमसेनः [ततः*] प्रदीपनः
ततश्शंतनुः ततो विचित्रवीर्यः ततः
- 8 पाण्डुराजः ततः पाण्डवाः तेषु वंशकरादर्जुनादभिमन्यु[*] ततः परिचित्
ततो जनमेजय-

¹ According to the Telugu portion (l. 204) these two villages belonged to the district of Uttaravarusa, in which, according to line 183, Ālami, one of the three components of Virachôdachaturvêdimaṅgala, was situated.

² The same district is mentioned in l. 202 as Bontepinâṇḍu.

³ See *above*, Vol. IV. p. 230 and note 1.

⁴ From the original plates.

⁵ Read श्रीमान्जगच्चय°.

⁶ Read नाभि.

⁷ Read कृत.

⁸ Read °वर्त्ती.

- 9 : ततः क्षे[मु]कः ततो नरवाहन¹ ततश्शतानीकः तस्मादुदयनः ततः
प्रभृत्यविच्छिन्न-
10 संतानेष्वयोध्यासिंह[१*]सनासीनेष्वेकान्नषष्टिचक्रवत्तिष्ठ² गतेषु तद्वंश्यो विज-
यादि[त्यो]
11 नाम राजा विजिगीषया दक्षिणापथं गत्वा त्रिलोचनपल्लवमधिदक्षिण्य दैव-
दुरोहया लो-
12 कात्तरमगम[त्] [१*] तस्मिन्³ संकुले पुरोहितेन वृद्धामात्यैश्च 'साङ्गेमन्तर्व्वद्वी
तस्य महादेवो मुडिवे-
13 मुनामाग्रहारमुपगम्य तद्वास्तव्येन विष्णुभट्टसोमयाजिना दुहितृनिर्व्विशेषमभिर-
क्षिता सती विष्णुवर्द्धननन्द-
14 नमस्तु [१*] सा च तस्य कुमारकस्य 'कलक्रमोचितानि कम्म[१]णि⁴
क[१*]रयित्वा तमवर्द्धयत् [१*] स च मात्रा विदि-
15 तद्वत्तातो निर्गित्य⁷ चलुक्यगिरौ नन्दाभगवतीं गौरीमाराध्य कुमारनारायण-
मातृगणांश्च सं-⁸
16 तर्था 'श्वततपत्रैकशंखपञ्चमहा[श]ब्दादी[नि] कुलक्रमागतानि ¹⁰निक्षप्तानीव
साम्राज्यचिह्ना-

Second Plate; First Side.

- 17 नि समादाय कडंबगंगादिभूमिपान्नजित्य¹¹ सेतुनर्मदामद्य¹² दक्षणापथं
पालयामा-
18 स [१*] तस्यासीद्विजयादित्यो विष्णुवर्द्धनभूपतेः [१*] पल्लवान्वयजाताया
महादेव्याश्च नन्दनः ॥ [२*] तस्मत्-
19 : पुलकेशिवल्लभः तत्पुत्रः ¹³कीर्तिवम्भ[१] तस्य तनयः । श्रीमतां सकल-
भुवनसंस्तूयमानमानव्य-
20 सगीत्र[१*]णां हारीतिपुत्राणां¹⁴ कौशिकीवरप्रसादलब्धराज्यानामश्वमेदाव[भृ]थस्त्रा-
नपवित्रीकृतवपुषां¹⁵ चा-
21 लुक्यानां कुलमलंकरिणीस्तत्याश्रयवल्लभद्रस्य¹⁶ भ्राता कुलविष्णुवर्द्धनीष्टोदश¹⁷
वर्षाणि वेङ्गीदेशमपालयत् [१*]

¹ Read °वाहनः.

⁴ Read सार्धमन्.

⁶ The word कम्मणि is written partly on and partly below an erasure.

⁷ Read निर्गत्य.

⁹ Read इवेतातप.

¹³ Read °मध्यं दक्षि.

¹⁵ Read °मेधावभ्युद्यमानपवित्रीकृत.

² Read °वर्तिष्ठ.

⁵ Read कुल.

¹⁰ Read निक्षिप्त.

¹³ Read कीर्ति.

¹⁵ Read °भेद्रस्य.

³ Read तस्मिन्.

⁸ The *anusotra* stands at the beginning of the next line.

¹¹ Read त्रिजित्य.

¹⁴ Read पुत्राणां.

¹⁷ Read °नीष्टोदश.

- 22 तत्सुतो जयसिंहवत्सभस्त्रयस्त्रिंशतं⁽¹⁾ तदनुज इद्रभट्टरक[ः*]¹ सप्त दिनानि
तत्सुतो विष्णुवद्वा[नो]² नव वर्षाणि त-
- 23 त्सूनूर्मयुवराजः³ पञ्चविंशतिं तत्सुतो जयसिंहस्त्रयोदश तदवरजः कोकिलि-
षन्मासान्⁴ (त)तस्य भ्राता विष्णुव-
- 24 र्जनस्तमुच्चाव्य⁵ सप्तत्रिंशतं वर्षाणि⁶ तत्सुतो विजयादित्योष्ठादश⁷ तत्तनया⁸
विष्णुवर्जन[ः*]
- 25 ष[ट्त्रिं]शतं तत्सुतो नरेन्द्रमृगराजोष्ठाचत्वारिंशतं तत्सुतः कलिविष्णुवर्जनोध्य-
र्जव-
- 26 र्धं तत्सुतो गुणगविजयादित्यश्चत्वारिंशतं वर्षाणि त[द्वा]तुर्विक्रमादित्यस्य
तन[य]-
- 27 शालुक्यभीमस्त्रिंशतं तत्सुतः कोकिलभिरगुणविजयादित्यष्षमासान्⁹ तत्सुतो[म्भ]राज-
स्सप्त वर्षाणि तत्तनय¹⁰
- 28 बालमुच्च[ः*]य त[ः*]डपो मासमेकं तंजित्वा विक्रम[ः*]दित्य एकादश
मासान् तत्ताडपराजसुतो यु[द्ध]मत्स्यस्य त-
- 29 मुच्चाव्य देशदम्भराजानुजो राजभीमो द्वादश¹¹ तत्सूनुरम्भराजः पञ्चविंशतिं
तस्य द्वैमातुरो दाननृपः¹² त्रीणि [ः*]
- 30 ततस्सप्तविंशतिवर्षाणि दैवदुरीहया वेंगोमहिरनायिकाभव[त्] [ः*] ततो
¹³[द]नार्जवसुतः शक्तिवर्मनृपा¹⁴ द्वाद[श*] वर्षा-
- 31 णि भु[व*]मपाल[य]त् [ः*] ततस्तदनुजस्सप्त वत्सरान् भूतवत्सलः [ः*]
विम[ः]लादित्यभूपाल[ः] पाल[ः*]यामास मेदिनी[म्*] । [ः*] त-
- 32 त्तनयो नयशाली जयलक्ष्मीधाम राजराजनरेन्द्रः [ः*] चत्वारिंशतमब्दानेक
च पुनर्महोमपालयदखि-
- 33 लाः¹⁵ [॥ ४*] यो रूपेण मनोभवं विशदया कांथा कला[न]ात्रिभिं
भोगेनापि पुरंदर¹⁶ विपुलया ल[क्ष्म]ा च ल-

Second Plate ; Second Side.

- 34 स्त्रीधरं । भीमं भीमभुजाव[ले]न विहसन् भाति स्म भास्वद्यशः श्रीम-
त्सोमकुलैकभूषणमणि[र्ही]-

¹ Read इन्द्रभट्टरकः.

² Read कोकिलिः षषमासान्.

³ Read त्सूनूर्मयुवराजः.

⁴ Read सप्त.

⁵ Read तत्तनयो.

⁶ Read तत्तनयो.

⁷ Read तत्तनयो.

⁸ Read तत्तनयो.

⁹ Read तत्तनयो.

¹⁰ Read तत्तनयो.

¹¹ Read तत्तनयो.

¹² Read तत्तनयो.

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²⁸ Read तत्तनयो.

²⁹ Read तत्तनयो.

³⁰ Read तत्तनयो.

³¹ Read तत्तनयो.

³² Read तत्तनयो.

³³ Read तत्तनयो.

³⁴ Read तत्तनयो.

³⁵ Read तत्तनयो.

³⁶ Read तत्तनयो.

- 35 [नै]कचिंतामणिः ॥ [५*] राजासावनुरूप[रूप*]विभवाममंगनाम्ना भुवि
प्रखातामुपयच्छत¹ स विधिवद्देवीं जगत्पा-
- 36 वर्नी ॥ या जङ्घोरिव² जङ्घवी हिमवतो गौरीव लक्ष्मीरिव क्षीरोदादिव-
शेषवंशतिलकाद्राजेंद्रचोडादभूत् ॥ [६*] पु-
- 37 त्रस्तयोरभवदप्रतिघातशक्तिनिशेषितारिनिवहो महनोयकीर्तिः³ [१*] गंगाधरा-
द्रिसुत[यो]रिव कात्तिके[यो]⁴ राजेंद्र-
- 38 चोड इति राजकुलप्रदीपः⁵ । [७*] भासा[सु]न्नतिहेतुं प्रथमं⁶ वेंगोश्चरत्-
मध्यास्य [१*] यस्तेजसा दिगंत[१*]नाक्र[मति*]
- 39 [स]हस्र[भानु]रुदयमि[व]⁷ । [८*] उद्यच्चण्डंतरप्रतापदहनप्लुष्टाखिलहेषिणा
सत्त्वान्¹⁰ केरलपाण्ड्य[कुं]-¹¹
- 40 [तलमुख][१*]निर्जित्य देशान् [बलात्] [१*] आन्ना¹² मौलिषु भूमृतां
भयरुजा चित्तेषु दुर्मेधसां प्रीतिस्तत्सु दि[श]ासु
- 41 कीर्तिरतला¹³ येनाप्यितो[जुंभ]ते । [९*] भोगीशाभीलभोगप्रति[म]निज-
भुज[१*]भस्मितात्यंतविभ्य[न्ना]ना-¹⁴
- 42 भूपाललोकप्रहितबहुविधानधरन्नाभिरामं [१*] धत्ते मौलिं पराद्धौ महिति¹⁵
वृपकुले यः
- 43 कुक्षोत्तुंगदेवो¹⁶ देवेद्रत्वादूनै सुरपतिमहिमा चोडराज्येभिषिक्तः । [१०*]
हस्तभ्राजितशखच-¹⁷
- 44 क्रजलजं यं रा[जन]ारायणं लोक स्तूति स सूर्यवंशतिलकाद्राजेंद्रदेवार्णवात्¹⁸
[१*] संभूतामधुरा-
- 45 न्तकीर्ति विदितान्नाम्नापरेण स्वयं लक्ष्मीमुदपति¹⁹ स लोकमहितां देवीं
जगत्पावनीम् ॥ [११*] गांगौघा इ-
- 46 व निर्मलाः कृततमोर्ध्वसा दिनेशा इव क्षीणीव्रा²⁰ इव भूभरत्रयमसह्य
जातास्तयोस्मूनवः । [१२*][न्य]-

¹ Read प्रखातामुपयच्छति.⁴ Read कार्तिकेयो.⁶ Before भा stands the first half of another, incomplete भ. The सु of भासामुन्नति looks almost like स.⁷ Read प्रथमं.⁹ Read उद्यच्चण्डतर.¹¹ A syllable, probably *mma*, has been erased at the end of this line.¹² The beginning of this line up to आन्ना is written on an erasure; read आन्ना.¹³ Read रतुषा येनाप्यितोऽप्यते.¹⁵ Read देवेन्द्र.¹⁷ Read मुदपति.² Read जङ्घोरिव जाङ्घवी.³ The *akshara* दी of प्रदीप seems to be corrected from घौ.⁵ The syllables *sa*, *bhā*, *na* and *sa* are corrected from others.⁸ Read सर्वान्.¹⁰ Read भर्त्सिता.¹² Read ब्रह्म.¹⁴ Read क्षीणीव्रा.¹⁶ Read देवार्णवात्.¹⁸ Read क्षीणीव्रा.²⁰ Read क्षीणीव्रा.³ Read कीर्तिः.¹⁵ Read महति.¹⁶ Read देवार्णवात्.

- 47 ध्य¹ नयविक्रमैकनिलयं श्रीराजराज² प्रति [प्रो]त्या वाचमिमा[म]वोचत
पिता ³सर्वोव्वराधी-
- 48 श्वरः । [१२*] वत्स वेंगीमहीराज्यं मया दिग्विजयेषिणा [१*] मत्पि-
तृष्ये पुरा न्यस्तं विजयादित्य-
- 49 भूभुजि ॥ [१३*] स च पंचदशाब्दानि पंचाननपराक्रमः [१*] महीं⁴
⁵रत्तब्रह्मीना[यो] दिवं देवोपमो गतः । [१४*] कुलक्र-
- 50 मागता⁶ धीर धुरं वेंगीभुवो वह ॥ बाला अपि स्वकार्येषु⁷ क्षमास्तेज-
स्विनः खलु ॥ [१५*] इ[त्यु]क्त्वा तां धुरं

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- 51 दत्ता⁸ गुरूणा चक्रवत्ति[न]ा⁹ । असह्यतद्वियोगोपि विनयाद्वहति स्म
सः । [१६*] श्रीपादसेवासुख[तो]
- 52 गुरूणां न जातु राज्य¹⁰ सुखमित्यवेक्ष्य [१*] संरक्ष्य वेंगीभुवमेकमब्द¹¹
भूयस्स पित्रोरगमत्समीपं ॥ [१७*]
- 53 तदनुजमध¹² धीरं वीरचोडं कुमारं गुणमिव तनुबद्ध¹³ [वि]क्रमं चक्रवत्ती¹⁴
[१*] उ[द]यमिव रविस्त¹⁵ प्राप्य वेंगी-
- 54 श्वरत्व¹⁶ वितनु¹⁷ शिरसि पादं भूभुतामित्यवीचत् ॥ [१८*] इत्याशिषं
समुपगम्य नृपादवंध्यान्मातुस्त-
- 55 दयजन्पुत्रद्वितयात्क्रमेण [१*] आनस्य तामवरजैः [प्रणतः*] कुमारस्मृष्टः[१*]
स्वदेशगमनाय स [तैः] कथं¹⁸
- 56 चित् ॥ [१९*] शत्रुध्वान्तमपास्य राजनिकरानाच्छाद्य धाम्ना परान्दु[र्वृ]त्ता-
न्विनिवर्त्य भूकमलिनीं कृत्वा त-
- 57 धा¹⁹ नन्दिनीं । आरूडो²⁰ जननाथनामनगरीहर्म्यादयाद्रि²¹ विभुर्वेंगीभूतल-
भूषण²² नृपसुतो ब[१]-
- 58 लार्कविंबद्युतिः²³ । [२०*] शाकाब्दे शशिस्त्रांबरे[न्दु]गणिते सिं[ह]ाधिरूडे²⁴
रवौ चंद्र²⁵ वृ[द्धि]-

¹ Read °ध्य.

⁴ The ह्रीं of महीं is corrected from म.

⁶ Read °मागता.

⁹ Read °वर्तिना.

¹² Read °मध.

¹⁵ Read रविस्तं.

¹⁷ The five letters वितनु शिर are written on an erasure.

¹⁸ Read कथं ; the anusvāra stands at the beginning of the next line.

¹⁹ Read °धा.

²² Read विभुर्वेङ्गी.

²⁴ ह is corrected from घ ; read °रूडे.

² Read °राजं.

⁷ Read कार्येषु.

¹⁰ Read राज्यं.

¹³ Read बद्धं.

¹⁶ Read °श्वरत्वं.

²⁰ Read आरूडो.

²¹ The * of dyntih is written on an anusvāra.

³ Read सर्वोव्वरा°.

⁵ Read रत्तब्रह्मी°.

⁸ Read दत्तां गुरूणा.

¹¹ Read °मब्दं.

¹⁴ Read °वर्ती.

²³ Read हर्म्याद°.

²⁵ Read चन्द्रे.

- 59 मति त्रयोदशतिथौ¹ वारे गुरोर्द्वैष्टिके । लग्नेय श्रवणे समस्तजगतीराज्याभि-
षिक्ती मुदे
- 60 लोकस्याद्वहति² स्म [प]ट्टमनघ[ः*] श्रीवीरचोडो नृपः³ । [२१*] यो
दीनकीटिमभिवाञ्छितवस्तुदानैस्वीतो-⁴
- 61 नपाश्रितभयोपनुदा भुजेन । रत्नसमस्तभुवनाश्रयनाम सार्व⁵ धत्ते प्रजाश्च
निजधर्मपरि-
- 62 ग्रहेण । [२२*] भूलीकादुदिता महोन्नतिमतो दिङ्मण्डलव्यापिनी संक्रा-
[न्ता*]खिलसत्पथा⁶ परिगता लोकानधोर्द्ध्व[ः*]न-⁷
- 63 पि । सन्मागाच्चलितां भुवीह पतितां पश्चाद[वो]गामिनी⁸ गंगा⁹ कीर्त्तिर-
मंगलप्रमथिनी¹¹ यस्यातिशेतेतराम् ॥ [२३*] त्व-
- 64 क्त्वा भूभारखेदं¹² पणिपतिरचलं पाति पाताललोकं सत्त्वा¹³ निर्व्याकुला-
सीत् परकुपतिपरित्यागिनी [मे]-
- 65 दिनी च । लक्ष्मीभाजं[ः*] [दि]जानामपि मखनिवहैर्नर्नदितं¹⁴ द्रववृन्दैरित्यं
त्रैलोक्यमेतत्¹⁵ [ध्रु]वमतिमुदितं [य]-
- 66 च भूभारभाजि ॥ [२४*] अक्षत¹⁶ [यो] महीं रत्नगुरुणा चक्रवर्तिना¹⁷
। आहुती¹⁸ यज्वनीद्वामदेह[ः]ल[क्ष्मी]-

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- 67 दिदृ[क्ष]या । [२५*] कं[ः*]तिन्नवामनुदिनत्रयनाभिरामां पुष्पान्तमिन्दुमिव
यं तरु[ण] नृपेन्द्रः [ः*] पश्यन्नतुप्त-
- 68 नयनोप्यथ पञ्चमाब्दे प्रास्थापयत्पनरुदीचजयाय¹⁹ स्रु[म*] ॥ [२६*] स
सर्वलोकाश्रय[ः*] श्री[वि*]णुवदनम-²⁰
- 69 हाराज[ः*]धिराजो राजपरमेश्वरः परमभट्ट[ः*]रकः परमब्रह्मण्य[ः*] श्री-
वीरचोडदेवः प्रोक्तुनागदुविषयनि-
- 70 वासिनो राष्ट्रकूटप्रमुखान् कुटुंबिनस्सर्वान् समाहूय मन्त्रिपुरोहितसेनापति-
युवराज[ः]दौवा-
- 71 [रि]कसमक्षमित्यमाज्ञापयति । यथा²¹ । वेदानां²² परिरक्षणे कृतमतिर्देवादि-
देवस्तपस्तप्त्वा संजनयांवभूव भग-

¹ Read तिथौ.

⁴ Read 'दानेर्भीतानुपाश्रितभयापनुदा.

⁶ Read सत्पथा.

⁸ Read 'दृष्टौ.

¹² Read फणि°.

¹⁵ Read 'मत्तद.

¹⁸ Read आहुती दौवनी°

²¹ Read यथा.

² Read 'स्योद्वहति.

⁷ Read 'नधी°.

¹¹ Read गंगा कीर्त्ति°.

¹² Read सर्वो

¹⁶ Read अक्षतं.

¹⁹ Read 'यज्मन°.

²² Read वेदानां.

³ Read नृपः.

⁵ Read सार्व.

⁹ Read सन्मागा°.

¹¹ Read प्रमथिनी.

¹⁴ Read 'नर्नदितं देव°.

¹⁷ Read 'वर्तिना.

²⁰ Read 'वधेन.

- 72 वान¹ ब्राह्मणान् [१*] यैराश्चर्यमहानुभावभवनैर[ग्नौ] ^२यथाचो[दि]तं सायं
प्रातरिह[१*]र्षितेन हविष[१*] जीवन्ति देवा-
- 73 दिवि ॥ [२७*] दुष्टो जात्या प्र[क्त]त्या कलुषितहृदयः क्रूरकर्मा[पि] ^३यथा-
मेकं विप्रं प्रसाद्य प्रशमितदुरितः स्वर्गमाप्त-
- 74 स्त्रिशंकुः [१*] राज्ञां वंशे विराजन् बहुसुकृतबलाद्देवराज्येभिषिक्तो येषामे-
कस्य कोपात् [प्र]भुरपि नहुषः
- 75 पातितो नाकलोकात् ॥ [२८*] आज्ञा[विधे]यानि भवन्ति यस्य जगन्ति
सर्वाणि स ^४चन्द्रमौलिः [१*] विधा[य*] येषां वि-
- 76 [धि]वद्^५ सपर्य्यां त्रिलोकनाथस्त्रिपुरं विजिग्ये^६ । [२९*] येषां प्रभावेन^७
सहस्रधामा रक्षांसि संध्यादितय^८
- 77 विधूय [१*] विभाति निर्व्विघ्नविय[त्]प्रचारो जगन्ति रत्नन्^९ जगदेक-
चक्षुः । [३०*] वंशेषु तेषामृषिपुंगवानां विख्या-
- 78 तभूदेवकुलोत्तमेषु [१*] प्रशस्तवाक्याशुभलक्षणां गा ये भांति वेदा इव
मूर्त्तिमन्तः [॥ ३१*] ये वाङ्मयांभो-
- 79 निधिसारतत्वज्ञानोज्ज्वलत्कौस्तभरत्नभासा^{१०} [१*] कृतप्रकाशं हृदयं दधानाः
विभांति विष्णोरिव मूर्त्ति-
- 80 वेदाः^{११} [॥ ३२*] ते नामतो गोत्रतश्च निरूप्यन्ते । तत्र तावदभिराममूर्त्ति-
र[चो]रनिथिरस्मत्पुरोहि[तो]^{१२} भा-
- 81 गह्वयवान् [१*] चीडभट्टः । श्रीकृष्णभट्टः । श्रीधरभट्टः । आञ्चभडारभट्टः ।
श्रीकृष्णभट्टः । सर्वदेवभट्टसोमयाजी ।
- 82 केशवभट्टः तिरुवरंगमुडयान्भट्टः । यज्ञात्मभट्टः । नारसिंहभट्टः । तिरु-
वरंगमुडयान्भट्टः तिरुम-
- 83 लयुडयान्भट्टः सज्जनभट्टः श्रीधरभट्टः । ^{१३}मादवभट्टः श्रीरामभट्टः । कड[लु]-
सि००काल[भ]ट्टः[*]

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- 84 केशवभट्टः नारसिंहभट्टः । केशवभट्टः [वि]द्वक्तभट्टः । वामनभट्टः ।
सर्वदेवभट्टः श्रीरंगशायिभट्टः[*]

^१ After this word four *aksharas* are missing ; नारायणो would suit the metre.

^२ Read यथा.

^३ Read येषां.

^४ Read चन्द्र.

^५ Read विधिवत्.

^६ Read विजिग्ये.

^७ Read प्रभावेण

^८ Read दितये.

^९ Read रत्नमयं.

^{१०} Read तत्त्वज्ञानोज्ज्वलत्कौस्तभ.

^{११} Read वेदाः.

^{१२} Read °राचारविधि°.

^{१३} Read माधव.

- 85 । गोविंदभट्टः । वेन्नयषडंगवित् । नंदिकुमारभट्ट¹ । तिरुमलयुडयान्भट्टः
श्रीवासुदेवभट्टः सो-
- 86 मदेवभट्टः दा[मो]दरभट्टः² । जामियत्रिवेदी । नित्यानंदत्रिवेदी । ³नारा-
यणषडंगवित् । कामियष-
- 87 डंगवित् । अरुलालदशपुरिभट्टः । गंगा[ध]रभट्टः । अ(1)रुलालभट्टः
श्रीकृष्णभट्ट । [मा]धवभट्टः । तिरु-
- 88 मलयुडयान्भट्टः । वामनभट्टः । माधवभट्टः । नारायणषडंगवित् । श्रीरंग-
नाथभट्टः⁴ । तिल्लनाय-
- 89 कभट्टः । विष्णुभट्टः । तिरुवरंगसहस्रः । विष्णुभट्टः । नारायणभट्टः ।
पार्थसारथिः⁵ । नारायणभट्टः । वेन्नकूत-
- 90 भट्टः । कुमारस्वामिभट्टः । नागदत्तभट्टः । कुप्पयभट्टः । नगदीनयभट्टः ।
⁶अंबलताडिभट्टः । चेंदामरकणभट्टः
- 91 श्रीकृष्णभट्टः । तिरुवेंगडसहस्रः । नारायणभट्टः । त्रिविक्रमभट्टः । गोविंद-
भट्टः । पोतिय-
- 92 भट्टः । ज[1*]त[वे]दिभट्टः । श्रीकृष्णभट्टः श्रीरामसहस्रः सिंहपिरान्सहस्रः
कुमारस्वामिभट्टः ।
- 93 गुंडदेव[भ]ट्टः [1] दीनय[भ]ट्टः । श्रीनारसिंहभट्टः । वामनभट्टः । वेन्नकूत-
सहस्रः । नारायणस-
- 94 सहस्रः । पीन्नयसहस्रः [1] श्रीरामभट्टः । केशवभट्टः । का[म]यसहस्रः
दीनयभट्टः श्रीरामभट्टः । दक्षिण[1*]मूर्ति-
- 95 भट्टः । लक्ष्मीधरभट्टः । नारायणभट्टः सोमदेवभट्टः । नारायणभट्टः । केश-
वभट्टः । नारायणभट्टः । तिरुवरं-⁷
- 96 गनारायणसहस्रः । दामोदरभट्टः । मावयभट्टः । वामयभट्टः । तिरुमलयु-
डयान्[भ]ट्टः । गंगाधर-
- 97 भट्टः । श्रीगण्डभट्टः । माधवभट्टः । तिरुमलयुडयान्भट्टः [आ]लसहस्रः ।
विष्णुभट्टः । नागदेव-
- 98 सहस्रः । पीन्नयसहस्रः श्रीधरभट्टः । तणियपेरुमान्सहस्रः ⁸श्रीकैलानमुडयान्-
सहस्रः
- 99 आलवंदान्भट्टः । पिट्टयभट्टः । घृता[शि]भट्टः । आरामुदुभट्टः श्रीकृष्णभट्टः ।⁹

¹ Read भट्टः.² This name is inserted in the place of शंकरनारायणभट्टः which has been erased.³ Read नारायण.⁴ Read नाथ.⁵ Read सारथिः.⁶ Read अंबलताडि.⁷ The anusudra stands at the beginning of the next line.⁸ Read कैलास.⁹ The visarga at the end of this line belongs to the erased name मेडियभट्टः which is still partly seen.

- 100 गंगाधरभट्टः । गोविंदसहस्रः नारायणभट्टः । श्रीधरभट्टः । नारायणभट्टः
नारायणभट्टः

Fourth Plate; Second Side.

- 101 इत्येकान्नविंशत्युत्तरशतसंख्या भारद्वाजगोत्रजाः । गोविंदभट्टः ¹कूमारस्वामिभट्टः ।
यज्ञात्मभट्टसोम-
- 102 याजी । ताडिकुमारभट्टः विष्णुभट्टः दीनयभट्टः । करि[य]कीसहस्रः नाराय-
णभट्टः दीनयभट्टः । इति संकृति-
- 103 गोत्रजा नव । श्रीकृष्णभट्टः दोड्डियभट्टः । तिरुवरंगमुडयान्भट्टः । दीन-
यभट्टः त्रिविक्रमभट्टः । वेन्नकूत-
- 104 भट्टः । गंगाधरभट्टः दामयषडंगवित् । गोविंदभट्टः उलहमुण्डान्भट्टः ।
श्रीरंगनाथभट्टः । कुमारस्वामिभ-
- 105 ट्टः नारायणभट्टः । माधवभट्टः । तिरुमलुडयान्भट्टः । विष्णुभट्टः । माधव-
भट्टः चीडियषडंगवित् । दीनयभ-
- 106 ट्टः नारायणभट्टः । कोलवामनभट्टः । अत्ताडि[भ]ट्टः । अत्तामभट्टः । दा-
मोदरभट्टः । सीरलंगोभट्टः । अडहि-
- 107 यमणालुभट्टः । आदित्यभट्टः । दीनियसहस्रः । कुमारपेरुमान्भट्टः । ति-
रुण्णंगाडभट्टः । शिवदे-
- 108 वभट्टः । भीमनाथभट्टः । गोविंदभट्टः । यज्ञदीणभट्टः । उत्तरीश्वरपडवित्²
। अत्ताडिभट्टः । शक-³
- 109 रनाराय[ण]भट्टः । विष्णुसहस्रः श्रीर[1*]मभट्टः । वासुदेवभट्टः चेस्वसहस्रः
। मधुसू[द]नभ-
- 110 ट्टः नाराय[ण]भट्टः । श्रीरामाभट्टः ⁴मादवभट्टः इति पंचोत्तरचत्वारिंश[त्]
कश्यपगोत्रजाः । श-⁵
- 111 भुभट्टः । कुमारस्वामिभट्टः । विष्णुभट्टः । माध[व*]भट्टः । देवकुमारभट्टः
विद्ययषडंग-
- 112 वित् । मलहिनियनिण्डान्भट्टः । श्रीकृष्णभट्टः । अरुलारभट्टः यज्ञमूर्तिभट्टः ।
दीनियत्रिवेदिभट्टः । रैम-
- 113 नषविंगवित्⁶ । श्रीधरषडंगवित् । ⁷मादवभट्टः । कामयत्रिवेदी । कुमार-
स्वामिभट्टः । श्रीकुमारभट्टः शं-⁸
- 114 करषडंगवित् । अय्यपिरान्सहस्रः । नामयभट्टः । वेन्नकूतभट्टः ईश्वरभट्टः ।
दीनयषडंगवित् । शंक-

¹ Read कुमार.

⁴ Read माधव.

⁷ Read माधव.

² Read षडङ्गवित्.

⁵ Read शंभु.

⁸ The *anusvara* stands at the beginning of the next line.

³ Read शङ्कर.

⁶ Read षडङ्गवित्.

- 115 रनारायणभट्टः । तिरुमलुडयान्भट्टः ¹ऋषीकेशभट्टः । श्रीधरभट्टः । आको-
ण्डविल्लभट्टः । केशवभट्टः
116 अरुलारसहस्रः । तिरुनीलकण्ठभट्टः । तिरुवाकुलमुडयान्सहस्रः । यज्ञदीण-
भट्टः [1] सिंगपिरान्भ-
117 ट्टः । तिण्डयसहस्रः । कोलवामनसहस्रः । सुदरतोलुडयान्सहस्रः । नारा-
यणभट्टः । वे[ण्ण]कू-

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- 118 तसहस्रः । चं[द्र]शेखरभट्टः नंबियाण्डानुभट्टः² कामयभट्टः श्रीधरसहस्रः ।
विहयभट्टः । मा-
119 वियषडंगवित् । द[1*]मोदरसहस्रः । सीरलंगोभट्टः । चेल्वयभट्टः ।
कंदयसहस्रः । रुद्रसहस्रः ।
120 चि[00]याण्डान्[भट्टः](ः)सोमयाजी । पेरियाण्डान्भट्टसोमयाजी श्रीरामभट्टः ।
पेरिय(1)नंबिभट्टः । इति ह-
121 [रि]तगो[त्र]जाः पंचोत्तरपंचोशत्³ [1] नारायणभट्टः । गंगाधरभट्टः ।
नारायणभट्टः । श्रीरामदशपुरिभट्टः । सी-
122 रलंगोभट्टः । सर्वदेवभट्टः । श्रीवासुदेवभट्टः । मेडयभट्टः । पोतिथषडंग-
वित् । मनत्तुक्किनियान्भ-
123 ट्टः । भा[स्कर]रभट्टः । [ए]00सेवकभट्टः । मेडयषडंगवित् । नीलकण्ठभट्टः ।
तिरि-
124 'वल्लयुडयान्भट्टः मा[ध]वभट्टः उल्लहमुण्डान्भट्टः । जन्नयसहस्रः श्रीहनुम-
सहस्रः अप्पयभट्टः [वे]न्न-
125 यभट्टः तेवडि[स]हस्रः । शंकरसहस्रः तिरुमलुडयान्भट्टः [1] पेरियाण्डान्भट्टः
श्रीधरभट्टः श्रीराम-
126 भट्टः । शिवदेभट्टः । आदित्यषडंगवित् दामोदरभट्टः [1] व[1]सुदेवभट्टः ।
ज[1*]तवेदिभट्टः माधवषडुं⁵
127 गवित् । अत्तियषडंगवित् । नंदिकुमारभट्टः । [केश]वभट्टः वीटिरिंदान्भट्टः
। आयिरंजोतिस-
128 हस्रः । भट्टदेवभट्टः । वामनभट्टः । दामोदरभट्टः । पेरिया[ण्डा*]न्भट्टः
। कुमारस्वामिभट्टः । दामं⁶

¹ Read ऋषी°.

² Read °मल°.

³ Read दामय.

⁴ Read °नभट्टः.

⁵ Read षडङ्ग. The anusvara stands at the beginning of the next line.

⁶ Read पञ्चाशत्.

- 129 यसहस्रः । अडिह्नंविचतु[र्वे]दिभट्टः श्रीवेदव्यासभट्टः [1] इति कौशिक-
गोत्रजाः (1) अष्टोत्तरचत्वारिंशत् । श्री-
130 गरुडदशपुरीयभट्टः । वे[ण्ण]कृतभट्टः । इति द्वौ गर्मागोत्रजौ । रमयभट्टः
। अरुलारदशपुरीयभट्टः ॥
131 चन्द्रशेखरभट्टः । भीमनाथभट्टः । आरामदुभट्टः । श्रीकृष्णदशपुरीयभट्टः ।
ति[रु]वरंगमुडयान्म-
132 ट्टः । आदित्यभट्टः इत्यष्टौ वाघूलगोत्रजाः । श्रीकृष्णभट्टः । श्रीकृष्णभट्टः
। इति द्वौ कपिगोत्रजौ ॥ यन्न[म्]-
133 र्त्तिभट्टः । दारयषडंगवित् । दोनयत्रिवेदी ॥ भीमयभट्टः । इति चत्वार-
र(1): कुल्लगोत्रजाः [1*] श्रीकृष्णभट्टः
134 नारायणभट्टः । यन्नकेशवभट्टः । केशवभट्ट[1*]: । श्रीकुमारभट्टः । सूर्य-
देवभट्ट¹ । श्रीकृष्णभट्टः । वासुदे-
135 वभट्टः । इत्यष्टौ बादरायणगोत्रजाः । तिरुवरंगदेवभट्टः । सर्वदेवभट्टः ।
श्रीरामभट्टः । सर्वदेव-

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- 136 भट्टः । वेण्णकृतभट्टः । श्रीधरभट्टः । श्रीकृष्णसहस्रः । कामियषडंगवित्
। वीट्टिरिंदान्भट्ट[ः]
137 कोवाण्डान्भट्टः । मनत्तिकिनियान्सहस्रः इत्येकादश लीङ्गितगोत्रजाः । श्री-
कृष्णभट्टः । श्रीकृष्णभट्टः ना-
138 रायणभट्टः । इति त्रयो² [क]ामकायनगोत्रजाः । श्रीरामभट्टः । श्रीकृष्ण-
भट्टः । परमेश्वर-
139 भट्टः । यन्नस्कंदभट्टः । देवदेवेशभट्टः । मयुसूदनभट्टः माधवभट्टः श्रीराम-
भट्टः । श्रीवासुदे-
140 वभट्टः । विष्णुभट्टः । रुद्रभट्टः । दोनयभट्टः । दक्षिण[1*]मूर्त्तिभट्टः ।
यज्ञात्मभट्टः । कुमारस्वामिभट्टः । श्री-
141 रामभट्टः । शीरलंगोभट्टः । शंकरनारा[य]णभट्टः । यन्नमूर्त्तिभट्टसोमयाजी ।
दामोदरभट्टः । श्री-
142 वासुदेवभट्टः नारायणभट्टः । भीमेश्वरभट्टः दोनयभट्टः । सुब्रह्मभट्टः ।
अरुलारभट्टः । तिरिमलयुडय[1*]-

¹ Read भट्टः.

² Read त्रयः.

³ Read मयुसूदन.

- 143 गभटः¹ । वासुदेवभटः । दामोदरभटः । श्रीकृष्णभटः[.] । [स्]र्गदेवभटः
 । वासुदेवभटः । मा[ध]व-
 144 भटः सिंगपि[र]ान्सहस्रः वेन्नकृतसहस्रः । अरुलारसहस्रः । पद्मनाभभटः
 दक्षिणामूर्ति-²
 145 भटः । श्रीरामदेवभटः । सिंगपिरान्भटः । श्रीकृष्णसहस्रः । ईश्वरभटः
 । माधवसहस्रः । अ-
 146 रसब्रह्मा । जनाईनभटः माधवभटः । दारयभटः । अरुलारसहस्रः तिरु-
 वरंगमुडयान्सहस्रः । ति-
 147 रिवा[यिक्कु]लमुडयान्सहस्रः नारायणभटः 'पुरुषोत्तिमभटः पोन्नयसहस्रः ना-
 रायणभट-
 148 [.] नित्यानंदभटः । सोमदेवभटः । 'पात्यसारधिभटसीमयाजी । विहय-
 भटः । सीरलंगी(व)भटः । निरवद्यभटः[.]
 149 वाजपेययाजी भागद्वयवान् इति षष्टिः कुं[डि]नगोत्रजाः । दत्तत्रिवेदिभटः
 । केशवभटः तिरुवेंगडभटः[.]
 150 [रम]ण्डयभटः । ईश्वरभटः । वेमनभटः । अत्तियारालिभटः वेन्नयभटः ।
 वेन्नकृतभटः । षष्टिरुद्रभ-
 151 टः । केशवभटः । मणिनागभटः श्रीकृष्णभटः । विष्णुदीनयभटः । कुमा-
 रस्वामिसहस्रः दक्षिणामूर्तिभटः
 152 दामोदरभटः 'क[र]मकोटसहस्रः । तिरुपोलियनिण्ड्रान्सहस्रः श्रीवासुदेव-
 सहस्रः श्रीरामभटः

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- 153 माधवभटः । शंकरनारायणसहस्रः सिंगपिरान्सहस्रः । रचैनपडंगवित् ।
 आराम[दु]भटः । दीनयसहस्र-
 154 [.] दक्षिणामूर्तिभटः । सोमयभटः इत्यात्रेयगोत्रजास्त्रिंशत् ॥ पेरुवुळीकड-
 ल्लट्ट(ः)सीम-
 155 याजी । आरामदुभटः । केशवभटः[*] गोविंदभटः इति चत्वारो
 'रधितरगोत्रजाः । श्रीधरभटः । शंकरनारायण-
 156 भटः । लास्कोण्डवेत्तिभटः । न[र]ायणभटसीमयाजी । तिरुकुळीगुडिभटः ।
 तिरुवरंगनारायणभटः । ति-

¹ Read °नभटः.

⁴ Read पुरुषोत्तम.

⁷ Read रधितर.

² Read °भूर्ति.

⁵ Read पार्थसारथि.

³ Read ईश्वर.

⁶ Read °कोटि.

- 157 रिवायिकुलमुडयान्भटः । माधवभटः । पल्लिगोण्डान्भट^१]: । यन्नमूर्ति-
भटः । नारायणभटसोमयाजी । चंद्र-
- 158 शेखर[भ]टः श्रीरा[म]भटः तिरिवाकुलमुडयान्भटः । गंगाधरभटः ।
श्री[रं]गनाधभटः^२ । रुद्रकुमार-
- 159 भटः । श्रीरामभटः पीतयषडंगवित् । वेन्नकृतभटः नारायणभटः वेम[य]-
षडंगवित् । अप्ययषडं^३
- 160 गवित् । माधवभटः [।] श्रीरामभटः श्रीरामभटः सुब्रह्मभटः । श्री-
रामभटः । केशव[भ]टः पुरुषोत्तमभटः
- 161 [न]ारायण(भ)सहस्रः दक्षिणामूर्तिभटः । वेणकृतभटः । सोमनाधभटः^४
तिरिवायिकुलमुडयान्भ-
- 162 टः । सिंगपिरा[न्][भ*][ट]ः ईश्वरसहस्रः नारायणसहस्रः श्रीभ[र*]तसहस्रः
। श्रीकृष्णभटः । दक्षिणामूर्तिभटः
- 163 केशवसहस्रः तिरुवरंगमुडयान्भटः । तिरुप्पनंगाडुसहस्रः सीरलंगोसहस्रः
दक्षिणामू-
- 164 र्तिभटः गोविंदभटः केशवभटः [त्रि]विक्रमभटः । ए०००यपीतषडंगवित् ।
श्रीधरभटः शंकरनार[र]-
- 165 यणभटः आदित्यदेवभटः नारायणभटः श्रीधरभटः । दोनयभटः भीम(र)य-
भटः । केशवभटः पद्मनाभभटः[.]
- 166 गंगाधरभटः इत्येकोत्तरषष्टिर्वत्सगोत्रजाः [।*] मण्डयभटः त्रि[वि]क्रमभटः ।
रुद्रकुमा-
- 167 रभटः सिंगपिरानभटः । आलिदेवयभटः । पद्मना[भ]भटः नारायणभटः
तिरुवरंगमुडयान्भटः श्री-
- 168 धरभटः मणिनागभटः विष्णुभटः श्रीरामभटः नारायणभटः तिरिप्पोरिभटः
तिरिमल्लुडयान्सह-
- 169 स[.]*] वामनभटः कोण्डयसहस्रः आदित्यदेवसहस्रः इत्यष्टादश गौतमगो-
[त्र*]जाः । अडशियमण्णवासभटः
- 170 तिरुप[नं]गाडभटः माधव[भ]टः दोनयसहस्रः वामनभटः केशवस[ह]स्रः
गोविंदसहस्रः कुमार-
- 171 स्वामिभटः अरुलारभटः इति ^५वशिष्टगोत्रजा नव । कुमारस्वामिभटः [।]
श्रीधरभटः श्रीभरतभटः दामी-

^१ Read नाथ.^२ Read वेध^३ The *anuvāda* stands at the beginning of the next line.^४ Read 'नाथभटः । तिरि'.^५ Read वशिष्ठ.

Sixth Plate; Second Side.

- 172 दरभट्टः कुमारस्वामिभट्टः आण्डमणिभट्टः दामोदरभट्टः भागद्वयवान् क[रि]-
माक्यभट्टः इति¹ अष्ट नितुं-
- 173 दि[गो]त्रजाः [I*] दीनयषडंगवित् । कीण्डयषडंगवित् जन्नयभट्टः ।
जन्नयषडंगवित् । दीनयभट्टः जनाईनष-
- 174 डंग[वित्] । इति शालावतगोत्रजाषट् । यज्ञात्मभट्टसोमयाजी² श्रीकृष्ण-
भट्टः गोविंदभट्टः श्रीभरतभट्टः । इति चत्वार-
- 175 रो विश्व[I*]मित्रगोत्रजाः । मूर्त्यदेवसहस्रः । अप्ययभट्टः । केशवभट्टः
कुलीतुंगचोडब्रह्ममहाराजः । सेनापतिः³ राज-
- 176 राजब्रह्ममहाराजो भागचतुष्टयव[ान्] कुमारनारायणब्रह्ममहाराजो भागद्वय-
वान् । दिवाकरभट्टः । न-
- 177 डविरुक्कुं कालकालभट्टः । केशवभट्टः । इति सुजलगोत्रजा नव । नारा-
यणसहस्रः प्र⁴
- 178 ॥ इति द्वौ वालखिल्यगोत्रजौ । दामोदरभट्टसोमयाजी । दुग्गयभट्ट[:*]
॥ तिरुनाण्डयान्भट्टः । आण्डम(र)णिभट्टः इ-
- 179 ति चत्वारश्शट्गोत्रजाः । वासुदेवभट्टः । वेण्णकूतसहस्रः नाराय[ण*]भट्टः
। इति शाण्डिल्यगोत्रजास्तयः । निंब[दि]वभट्ट-
- 180 [:] इत्येकी विष्णुवृद्धः । नारायणभट्टः । गोविंदभट्टः श्रीकृष्णभट्टः इति
त्रयः पाराशर्यगोत्रजाः । इति ष-
- 181 [ट्]त्रिंशदुत्तरपंचशतसंख्येभ्यः (1) षट्कर्मनिरतभ्यः⁵ न्यूनाधिकभावेन "चतु-
श्शतारिंशदधिकपं"⁷
- 182 चशतसंख्यान् भागान् परिकल्प्य भवद्विषये द्वादशपूण्डिसहितमालवेत्तिनाम-
ग्रामः पोन्नतो[न]I-
- 183 मग्रामश्च उत्तरवरुसविषये आलमिनामग्रामश्चेति ग्रामत्रयमेकीकृत्य श्रीवी-
रचोडचतुर्वेदिमंग-
- 184 लनाम्ना सुप्रतिष्ठ[I*]ग्रहारीकृत्य प्रतिसंवत्सशमत्र⁶ प्रतिभागं सार्द्धं निष्कं
क[रं] परिकल्प्य यदतीत्यत्तिज्ञा[या]-

¹ Read इत्यष्ट.² Read सोमयाजी.³ Read सेनापती.⁴ The rest of this line after म has been erased; but the erased words प्रवीधशिवपडितः भागद्वयवान् are still faintly visible.⁵ Read निरतभ्यो.⁶ Read चतुश्चत्वारं.⁷ Read करमत्र.⁷ The anusvara stands at the beginning of the next line.

- 185 वेण्डायाभिनवादिक्¹ यच्च क्रीड०शुक्लनामकं यच्च वणिग्भ्यः पू[णीं]पजी-
विभ्य[श्च] राजयाह्नं तत्स[र्व्यं] परिहृत्य स-
186 र्वकरपरिहारेण धारापूर्वकमस्माभिराचंद्रार्कमुत्तरायणनिमित्त² दत्तमिति
विदितमस्तु वः ॥ अस्य ग्रामसीमानः ।
187 दक्षिणतः ॥ पोन्नवाडयु मल्ल[त्रो]लुनु सीमा ॥ पश्चिमतः कोल्लिप्रोलुनु
चेंब्रोनु सीमा ॥ उत्तरतः ॥ पोल्कुंब-
188 ळुनु । 'डकल[पू]ण्डिनि [बे]ण्डपूण्डिनि सीमा[नः] ॥ चेत्रसीमाना' ॥
पूर्वतः समुद्रः । आग्नेय्यां दिशि पोन्नवाड पोल्-
189 मुनीयूरि पोल्मुं गूडिन चोटि मोवलि तोडि इसुकमेट्टयु दीनि पडु-
मटि रिट्टमानि तोडि ताडुनु सीमा ॥ दक्षिणतः
190 दीनि[के] नैर्ऋति मुच्चितल तोडि बयलुनु दीनिके नैर्ऋतिं बि[च]निक
तोडि ताडुनु दीनिकि नैर्ऋतिं दीवसु[हुं]दा-

Seventh Plate; First Side.

- 191 डुनु दीनि [नै]रतिनि⁵ कुमडु तोडि ताडुनु दीनि पडुमटनुप्पुटे०नु
पोन्नवाडवु बोयिन. वीरचोडच-
192 'तुर्व्वदिमंगलमुन [पे]दरुवुन चेतुटिमेट्टयु दीनि दक्षिणमुन बूरुवुकोनयुनुप्पु-
[टे०]नुं [ह]प्पिंचि
193 पाठिन मेलवंककु दक्षिणमुन[व]डुपिंचनिकम्मानु दीनि आग्नेयमुन
लिंममुकु०नु बूरुवुकोनयुनु[प्पु]-
194 टे०नुं गूडिन चोटि जा०[मि]ट्टयु दीनि दक्षिणमुन लिंममुकु०
आग्नेयमुन [अ]वु०गुंटयु दीनि द-
195 क्षिणमुन निग्गलपुंगालियुं गोडे०नुं गूडिन चोटनु⁷ दीनि दक्षिणमुन
पुलुवंगु० दक्षिणमुन गोडे-
196 टि पल्लमुनु दीनिकिं बडुमट 'नैरतिमूल 'च०वुकट्टुन राविम्मानु दीनि
पडुमट शम्भिम[र*]नुनु दीनि पडुमट मायल-
197 ¹⁰ट्टि कट्टमीदि ताडि[मि]ट्टयु दीनिक पडुमटि कट्टमीदि ०युनु दीनिक
पडुमटि कट्ट [स]ममिन चोटि चविटिमेट्टयुनु
198 दीनिक पडुमटि ताडिमिट्ट तोडि मेट्टु दीनिक पडुमटि ईद
उत्तरमिंचिमेलविनमेलवंकचोटि अवु०नु दी-

¹ Read 'दिक्.

⁴ Read सीमानः.

⁷ Read चोटनु.

¹⁰ This line up to *adyana* is written on an erasure.

² Read निमित्त.

⁵ Read नैर्ऋतिनि.

⁶ Read नैर्ऋति.

³ Read डकल०.

⁶ Read 'तुर्व्वदि०.

⁹ Read वे०वु.

- 199 निक वायव्यमुन रेण्डु से००७वुल नडिमि पुट्टयु दीनिक वायव्यमुन
ब्रोन्नवेन्नकट्ट पडुमटि पु-
- 200 ट तोंडि जम्मिको००डुनु दीनिक पडुमटि अव००७गुंट तोडि पुट्टयुनु
दीनिक पडुमट गारप००-
- 201 कि नैरतिमुल¹ डेंतिपुट्ट नडिमि अव००७गुण्टयु दीनिक पडुमटि अव००७-
गुण्टयु दीनिक पडुमट²
- 202 वोंत्तेपिनाण्टि किं बोयिन पेदेरुवन तूर्पुन पुट्टयु दीनि पडुमटिनुत्तरदक्षिण-
मैन अव००७गु-
- 203 ए नडिमि तुम्भमानुनु दीनिक पडुमट नरलोक[भै]रवुण्डनुनेटि क००
पुट्टयु सीमा ॥ नैर्ऋत्यां दि-
- 204 शि । उत्तरवरुसमन्नबालुनु³ बोन्नवाडयुं गूडिन चोटि ००७युनु दीनि
उत्तरमुन बबिल⁴ तोडि पुट्टयुनु
- 205 दीनि उत्तरमुन क[ट्ट] दक्षिणमुन गोंकि तोडि अव००७गुण्ट[यु*]नु
दीनिक वायव्यमुन पुट्टयुनु दीनि पडुमट वड-
- 206 गोंडि ये००⁵ उत्तरमिंचिमेलविनमेःनवंक कोल्लिबालुनु⁶ मन्नबालुनु⁷ गुडिन⁸
चोटि पुट्टयु⁹ सीमसु । पश्चिम[I]-
- 207 या¹⁰ दि[शि] । दीनिक वायव्यमुन पल्लमुन पडुमटि गोंकिमानुनु
दीनिक उत्तरमुन¹¹ गुण्ट नैर्ऋति पुट्टयुनु दीनिक उत्तरमु-
- 208 न कडंपगुण्ट नैर्ऋति पुट्टयु दीनि उत्तरमुननोँक तोडि पुट्टयु दीनि
उत्तरमुन ग[I*]रम्भानुनु दीनि उत्तरमुन
- 209 बबिलको००टि मेट्टयु दीनि उत्तरमुन कोल्लिबालुनु बोत्तेपिनाण्टि चेंब्रो-
लु[नु] गूडिन चोटि तंगडुंजेट्टुन पु-

Seventh Plate ; Second Side.

- 210 ट्टयुनु¹⁰ दीनि तूर्पुन¹¹ उप्पि पोद[टि] तोडि पुट्टयुनु दीनि उत्तरमुन
वेलंगकु दक्षिणमुन गारम्भानुनु दीनि-
- 211 किं दूप्पुन¹² गारम्भानि तोडि तुम्भानुनु¹³ दीनि तूर्पुन तुम्भानुनु
दीनिक उत्तरमुन [मोँ]तुवुनु दी-

¹ Read नैर्ऋतिमुल.

² Read ००७गुण्ट.

³ Read गूडिन.

⁴ Read ०मुन.

⁵ Read दूप्पुन.

⁶ The *anusvāra* stands at the beginning of the next line.

⁷ Read बबिल as in l. 209 below.

⁸ Read पुट्टयु

⁹ Read ०युनु.

¹⁰ Read तुम्भानुनु

¹¹ Read ०बालुनु.

¹² Read ०या.

¹³ Read तूर्पुन.

- 212 निक उत्तरमुन मोतुवुन दीनिक तूर्पुन वीरदरिण्टि कळि जुविसानुन
दीनि उत्तरमु वलनि कनुमकुनुत्त-
- 213 रमेन तुम्भानुन दीनि उत्तरमुन कनुम कळि गोंकिमानुन दीनि उत्तर-
रमुन वीरदरिण्टि कळिनु
- 214 दीनिक उत्तरमुन छेळिगड्ड वीरदरिण्टं गूडिन चोटुन दीनिक पडुमट
छेळिगड्ड उत्तरमुन वलनि तुम्भ-
- 215 मांकुलु 'मूडुनु दीनिक वायव्यमुन मे[ड*]पळिनु जंबोलुन गूडिन
चोटि चाकिगुण्टयुन दीनिक उत्तर[र]मुन श-
- 216 भिमिमानुन दीनिक उत्तरमुन शमि तोडि वेंपमानुन दीनि उत्तरमुन
मेडपळिनुन्दारेकियं गूडिन चोटि पोलमुन
- 217 रेंडु छालुन सीमसु ॥ वायव्यां दिशि । दीनिकिनाम्नेयमुनं द्रोचिमिनि
तोडि गोंकिमानुन दीनिक तूर्पुन वनिम्मा-
- 218 नुन दीनिक तूर्पुन इलिंदिमिनि तोडि पुट्यु सीमसु ॥ उत्तरस्यां
दिशि । दीनि तूर्पुन पुट्यु दीनि-
- 219 क तूर्पुन ओदिमा[नु]न दीनिक आम्नेयमुन तुम्भ(र)मानि तोडि पुट-
युन दीनिक आम्नेयमुन वे-
- 220 सु तोडि पुट्युन दी[नि]क तूर्पुन चंडुमानि तोडि पुट्युन दीनिक
तूर्पुन वेलंगमानुन
- 221 दीनिक आम्नेयमुन ओदिमानुन दीनिक आम्नेयमुन गोदुमानुन दीनिक
आम्नेयमुन चंडुमानुन
- 222 दीनिक दक्षिणमुन सुलुमोतुवुन दीनिक दक्षिणमुन दारेकियं बोलकुंबळि
पोलमुन गूडिन
- 223 चोटि अतुळिगुण्टयुन दीनिक तूर्पुन पेन्देरुवन पे[ह] ओदिमानुन दीनिक
तूर्पुन चेळुवु पडमटि
- 224 गट ओदिमानुन दीनिक तूर्पुन चेळुवु नडुमुगा वीच्चिन चोटि
तूर्पुन गट तुम्भानुन दीनिक तूर्पुन
- 225 उप्पि पोदळिन गोंकिमानि तोडि पुट्युन दीनि तूर्पुन पेन्देरुवुनत्तरमु
वलनि तुम्भानुन दीनि तूर्पु-
- 226 न उप्पि पोदटि पुट्युन दीनिक वायव्यमुन तुम्भानुन दीनिक वायव्य-
मुन बेंडपंडिकि बोयि-

* The *u* of *mū* is expressed by *a* and *u*.

* Read तूर्पुन.

* Read पंडिकि.

- 227 न पेन्देखु तूर्पुन¹ पेह चिंतयुनु दीनि तूर्पुन¹ कोडु[ग]परि चिंतयुनु
दीनि तूर्पुन¹ चे००वुनुत्तरमुन क-
- 228 ह वेलंग(र)स[र*]नुनु दीनि तूर्पुन¹ गोंकि तोडि गूण्टयुनु² दीनि तूर्पुन³
वेंपमानुनु दीनि तूर्पुन³ वेलं⁴

Eighth Plate; First Side.

- 229 ग तोडि गा[र]मानुनु दीनिक ईशानमुननिलिंदिम्वानि तोडि वेसुनु
दीनि तूर्पुन नलुवु वंकल वेलंक[स्वा]-
- 230 नुनु दीनि ई[श]ानमुन गुमुडु तोडियारिमानुनु दीनिक तूर्पुन
चोटि [अ]वु००गुंटयुनु दीनिक तूर्पुन पेन्देखु-
- 231 न पेह ओदिमानुनु दीनिक तूर्पुन⁵ ओदिमानि तोडि गोंकिमानुनु
दीनि तूर्पुन⁵ तूममानि तोडि पुट्टयुनु दीनिक ईशान-
- 232 मुन अलि[म्मु]नै००वंडनुनेटि क००⁶ 'बोलकुप००⁷नु डंकलपूंडि पोलमुन
गामयवेलंगस[र*]नि तोडि [गों]किमानु-
- 233 नु दीनिक तूर्पुन अलिम्मुने००वंडनुने००⁸ सीमसुगानियेति क००⁹
इलिंदिम्वानुनु दीनिक ईशानमुन पेह चिंतमानुनु
- 234 दीनिक वायव्यमुन गोंकि तोडि पुट्टयुनु दीनिक उत्तरमु वेंपमानि
तोडि चिंतमानुनु दीनिक उत्तरमुन डकल⁹
- 235 पूंडि¹⁰ पेन्देखुनकु उत्तरमुन वनिमानि तोडि चिंतमानुनु दीनिक
ईशानमुन वेंपमानुनु दीनिक उत्तरमुन¹¹ डक-
- 236 लपूंडिनि बंडपूंडि पोलमुन बंटुनवनिगुण्ट तूर्पुन कट्टयुनु दीनिक वायव्य-
मुन दुम्पकोम्मानिपोटि आग्नेय-
- 237 मुन चीकुरेंगुमानुनु दीनिक वायव्यमुन ¹²नेलियुनारिमानि पुट्टयुनु दीनिक
ईशानमुन वेंपमा-
- 238 नुनु दीनिक ईशानमुन डंगु तोडि पुट्टयु दीनिक ईशानमुन मुप्पुंग-
चिंतमानि पुट्टयुनु दीनि-
- 239 क ईशानमुन मूडु वं[क]ल चिंतमानुनु दीनिक ईशानमुन जम्पप००¹²कि
दक्षिणमु वलनि [ड]गु

¹ Read तूर्पुन.

² Read गुंटयुनु.

³ Read तूर्पुन.

⁴ The *anusvāra* stands at the beginning of the next plate.

⁵ Read तूर्पुन.

⁶ Read तुम्मा.

⁷ Read बोलकु^०.

⁸ Read 'वंडनु'.

⁹ Read डकल^०. After this a letter has been erased.

¹⁰ Read 'पूंडि'.

¹¹ Read 'मुन डकल'.

¹² Read नेलि^०.

- 240 तोडि चिंतमानु दीनिक ईशानमुन चोकुरेनुंगो००डुन¹ दीनिक तूर्युन
पेह चिंतयुन दीनिक ईशान-
- 241 सुन नेलि² तोडि पुट्युन दीनिक ईशानमुन नुवुंचेनियोह गीकिम्वानु
दीनिक ईशानमुन पुट्युन दीनिक ईशा-
- 242 नमुन वेमु तोडि मुं[डु]³ वंगल चिंतमानु दीनिक ईशानमुन वेलु-
वुलुटि⁴ तोडि पुट्युन⁵ दीनिक ईशानमुन
- 243 वेंपम्वानु दीनिक ई[श]ानमुन वेमु तोडि चिंतमानु दीनिक तूर्युन
भीमावरमुन बेंडपूडि पोलमुन⁶
- 244 गूडिन चोटि चिंतमानि पुट्यु[नु] दीनिक तूर्युन ००ल तोति⁷ चंडुमा-
नु दीनिक तूर्युन चंडुमानि तो-
- 245 डि षयुन⁸ दीनिक तूर्युन⁹ गुचिचिंतमानु दीनिक तुप्पुन⁹ वेलंगम्वानु
दीनिकिनाग्नेयमुन वेलंग तो[डि] वें-
- 246 पम्वानु दीनि तुप्पुन⁹ तीरनपु वेलंगम्वानु दीनि तूर्युन⁹ चिंतमानि
तोडि वेंगम्वानु दीनिक
- 247 आग्नेयमुन गीकिम्वानि तोडि वेलंगम्वानु दीनिक आग्नेयमु[न]
कप्पनिपट्टि¹⁰ उत्तरमुन वेगम्वानु

Eighth Plate; Second Side.

- 248 दीनि तूर्यु इलिंदिम्वानु दीनि तुप्पुन¹⁰ गट्टुमेलविनमेलवंक तोडि चिंत-
मानु दीनिकि आग्नेयमुनना[लि]-
- 249 मुन्नी००वण्डनुनेटि कट्टि¹¹ चिंतमानु दीनिक ¹¹तूर्युननालिमुन्नी००वण्डनुनेटि
उत्तरमु कट्ट चि[त*]मानु दीनिक तुप्पु¹¹
- 250 निथ्येटि कट्टि¹² मुच्चिंतमांकुलुन दीनिक तुप्पुन¹² एटि कट्टि¹² चेमडुन वेमुन
मुसि[ण्डि]मांकुलुन दीनिक ई-
- 251 शानमु इथ्ये००नु चे००व नडुमुगा वच्चि ईशानमु उत्तरमुन चिंतमानु
दीनिक ईशानमुननिथ्येटि कट्टि¹³ चे-
- 252 मडु तोडि वेलंगम्वानु दीनि तूर्युननिथ्येटि कट्टि¹³ वेमु तोडि गीकि-
म्वानु दीनि तूर्युन इथ्येटि क-

¹ Read ०डुनु.

⁴ Read ०लवुटि.

⁶ The *ansardra* stands at the beginning of the next line.

⁸ Read पुट्युनु (?).

¹¹ Read तूर्यु.

² Read नेलि.

⁵ Read पुट्युनु.

⁹ Read तूर्युन.

¹² Read तूर्युन.

³ Read मुंडु वंक त.

⁷ Read तोति.

¹⁰ Read तूर्युन.

- 253 कौ वेसु तोडि गौकिमानुनु दीनि तूर्पुन इय्यटि¹ कौ वेलंगमानि
तोडि पुट्टयुनु दीनि तूर्पुन² सिंगविक्र[सु]-
- 254 नु भीमावुरमुनुयुं बोलमुन चोडि आलिमुन्नी³वण्डनुने⁴ वच्चि पंपावदिं
गूडिन चोडि नेट्टिसंगासुनु
- 255 दीनि दक्षिणमुन गौकि तोडि पुट्टयुनु दीनिक दक्षिणमुन पेह वेलंग-
युनु दीनिक आग्नेयमुन गामने⁵[य]-
- 256 नि गुंटयुनु दीनिक आग्नेयमुन गौकि तोडि वेलंगमानुनु दीनिक आ-
ग्नेयमुन गौकिमानुनु
- 257 दीनिक उत्तरमुन डगुमानुनु दीनिक उत्तरमुन डौतिपुट्टनुनु दीनिक
उत्तरमुन गौकि तो-
- 258 डि वेलंगयुनु दीनि उत्तरमुन सिंगविक्रमुं दोष्टिंगिं गूडिन चोडि
गौकिमानुनु दीनिकिनाग्ने-
- 259 यमुन गौकि तोडि सुपुंगवेलंगय⁶ सीमा [॥*] ऐशान्यां दिशि [॥*]
दीनि तूर्पुन⁷ वेडतु⁸मानुनु दीनि तू-
- 260 र्पुन [चि]तियबोयुनि सरिय तूर्पु वलनि ओदिमानुनु दीनियाम्नेयमुन
ओदिमानुनु दीनि तूर्पुन⁹ अ-
- 261 ओपल्लसुनु दीनि तूर्पुन चे¹⁰वुनुत्तरमुन वनियुनु बब्बिलमानुनु दीनि
ईशा[न*]मुन डगुमानि तोडि मेह[यु]-
- 262 [नु] दीनिक तूर्पुन विजयादित्यपेंदेरुवनकुं ¹¹[द्र]र्पुन उप्पुटेडि कौकिं
बोयिन ओवुनु दीनिकि दक्षिणमु ए-
- 263 टि पडुमटि कट्ट ओड्डबोयिनि गुण्ट कौ चिंतयुनु दीनिकं ¹²[द्र]र्पुन
ए¹³ [सो]च्चि¹⁴ एटि तूर्पुन डगुमानि तोडि
- 264 रेण्डु सित्तलुनु¹⁵ दीनि तूर्पुन¹⁶ चिंत तोडि ओयुनु दीनि तूर्पुनयोडि
ताडुनु दीनियाम्नेयमुन रेकि
- 265 ताडुनु दीनियाम्नेयमुन पिंचनिक तोडि ताडुनु दीनि तूर्पुन¹⁷ समुद्रसु
कौ गुसुडु तोडि इसुकमे-

Ninth Plate.

- 266 इयुनु दीनि तूर्पुन समुद्रम¹⁸ सीमा [॥*] यिय्यूरि¹⁹ पू[ण्डि न]ववाड
सीमानः [॥*] पूव्वतः²⁰ बेण्डपूण्डि एलमे-

¹ Read इय्यटि.² Read तूर्पुन.³ Read चिंतलुनु.⁴ Read इय्यूरि.⁵ Read तूर्पुन.⁶ The *u* of *du* is expressed by *u* and *u*.⁷ Read तूर्पुन.⁸ Read तूर्पुन.⁹ Read तूर्पुन.¹⁰ Read सुपुंगवेलंगयु.¹¹ Read जोच्चि.¹² Read समुद्रसु.

- 267 रय सीमा । आग्नेयां दिशि वेण्डपूण्डि पोलगरुस सीमा । दक्षिणतः
वेण्डपूण्डि पोलगरुस सीमा ।
- 268 नैर्ऋत्यां दिशि वे[ण्ड]पूण्डियु दुग्गवाडयुं गूडिन चोटि चण्डुमांकुलु मू-
ण्डुनु सीमा ॥ प[श्चि]मतः
- 269 दुग्गवाडयु नागदमुं गूडिन पोलमुन वेण्नेकिम्मान¹ सीमा । वायव्यां दि-
शि नागदमुन चुम्मिकिम्मान
- 270 गूडिन चिंतमानुनु सीमा । उत्तरतः चुम्मिकि पोलगिरुस सीमा ॥ ऐ-
शान्यां दिशि चुम्मिकियु वेण्ड[पू]-
- 271 ण्डियुं गूडिन चोटि मुकुन काण्डय सीमा । अत्र व्याकरणं व्याचक्षा-
नस्य² वृत्यत्यं भाग एकः मी-
- 272 मं[१*]साव्याख्यात्रे द्वौ । वेदांतं व्याख्यातुरेकः ऋग्वेदमध्यापयितुरेक[.*]
यजुर्वेदमध्यापयितु-
- 273 रेकः स[१*]मानि गापयितुरेकः रूपावत[१*]रं व्याचक्षाणस्यैकः पुराण³
वाचयितुरेकः वैद्यस्यैकः अंब-
- 274 ष्टस्यै[क][.*] विषवादिन एकः ज्योतिर्विद एकः । इति गुणवृत्तिभागा
द्वादश । ग्राममध्यवधिवसत⁴ विष्णुभट्ट[१*]र-
- 275 काय भागी द्वौ । पश्चिमं दिग्भागमधिवसते च द्वौ श्रीकैलासदेवाय
द्वौ इतराभ्य⁵ वास्तुदे[व*][त]ाभ्यः एक इ-
- 276 ति सप्त देवभागाः । अस्योपरि न केनचित् बाधा कर्तव्या यः [क*]-
रोति स पंचभिर्भूजापातकैर्युक्तो भवति
- 277 तदा⁶ चोक्त भगवता व्यासेन । स्वदत्तां परदत्ता⁷ वा यो हरेत वसुध्वरां
[१*] षष्टिं वर्षसहस्राणि विष्टायां जायते क-
- 278 मिः । [३३*] गा[मि]कां स्वन्न[मि]कं वा भू[मि]रप्येकमंगुलं [१*] हरन्न-
रकमाप्नोति यावदाभतसंज्ञवं । [३४*] बहुभिर्वसुधा
- 279 दत्ता बहुभिश्चानुपालिता [१*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा
पाल¹⁰ [॥ ३५*] श्रीविजयरान्यसंवत्सरे च्युत[र*]विंशति-
- 280 संवत्सरे दत्तस्यास्य शासनस्यान्नमिः पंच प्रधानाः काव्यकर्ता विद्ध्यभट्टः
लेखकः पेन्न[१*]चार्यः ✽ ✽

¹ Read सानु.⁴ Read °मध्यमधिवसते.⁷ Read दत्तां.⁹ The *é* of *pyé* is added to the secondary form of *y*.⁵ Read °चाणस्य वृक्षार्थं.⁶ Read इतराभ्यौ.⁸ Read स्वर्ण°.³ Read पुराणं.⁶ Read तथा चोक्तं.¹⁰ Read फलम्.

ABRIDGED TRANSLATION.

(Verse 1.) The glorious Hari (Vishnu), the first of the gods, produced from the lotus of his navel Viriñchi (Brahmā), in order to create these three worlds. From him was born, it is said, the great sage Atri; (and) from Atri the Moon, who has taken up his abode on the crest of Mahēśvara (Śiva).

[Lines 2-60, except verse 15 which is translated below, agree with the Chellūr plates of Vira-Chōda.]

(V. 15.) "O brave (son)! Take up the burden of the Vēṅgi country which is hereditary in (our) family. Powerful men, though young, are verily fit for their duties."¹

(V. 22.)² Protecting a crore of the poor by granting (them) the objects of (their) desires; those in fear by (his) arm which dispelled the fears of refugees; and the subjects by adhering to his duty, he bears the name *Samastabhuvanāśraya* (i.e. the refuge of the whole world), which is full of significance.

(V. 23.) Rising from the earth, attaining to great heights, spreading over all quarters, transcending all heavens and reaching still higher worlds, his fame, which destroys (all) evils, far excels the Gaṅgā, which drops from heaven, falls upon this earth (and) takes a still more downward course.³

(V. 24.) The king of serpents (Śēsha), having abandoned the toils of the burden of the earth, protects the lower world undisturbed; the whole earth, too, avoiding other, bad rulers, is freed from agitation; and the hosts of gods enjoy the numerous sacrifices of the prosperous twice-born. Thus these three worlds are verily in great glee while this (king) is bearing the burden of the earth.

(V. 25.) While ruling the earth unopposed, he was called (back) by (his) father, the emperor. (who was) desirous of gazing on the beauty of (his) body which was blooming with youth.

(V. 26.) Looking at him, the youth, who, like the (waxing) moon, was day by day acquiring new splendour which gave delight to the eyes, the lord of kings could never satisfy his eyes, but sent (his) son back in the fifth year, in order to conquer the north.

(L. 68.) This asylum of the whole world, the glorious Vishnuvardhana mahārājādhirāja, rājaparamēśvara, paramabhaṭṭāraka, the most pious one, the glorious Vira-Chōdadēva, having called together all householders, (viz.) the *Rāshṭrakūṭas* etc. inhabiting the district of Prōlunāṇḍu, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the door-keepers:—

[Vv. 27-32 are in praise of the Brāhmaṇa caste.]

(L. 80.) These (Brāhmaṇas) are enumerated with their names and *gōtras*.

[Ll. 80-180 contain a list of the donees.⁴]

¹ This verse follows verse 15 of the Chellūr plates. In these plates it is omitted by the engraver, though required by the context.

² This verse follows verse 21 of the Chellūr plates.

³ The attributes given to the fame and to the Gaṅgā admit of a second explanation, suggesting that the former went to heaven and the latter to hell.

⁴ The names of 8 donees have been erased, viz. of [Ma]timānbhatta and Mēdiyabhatta in l. 99; of Aḍhiyānbhatta in l. 111; of Śrī-Vāsudēvabhatta and Śrī [Rama]nda[ya*]bhatta in l. 123; of Ālavandānbhatta in l. 164; of Śrī-Ra[ṅga]nāthabhatta in l. 166; and of Prabōdhasivapaṇḍita in l. 177. On the other hand the following 6 donees received 8 extra shares:—Abhirāmamūrti who was the officiating priest (*purōhita*) of the king (l. 80),—1 extra share; Niravadyabhatta who performed the *Vājapēya* sacrifice (ll. 148-149),—1 extra share; Dāmōdarabhatta (l. 172),—1 extra share; Rājārjabrahmanamahārāja who was the commander of the forces (*sādpati*) (ll. 175-176),—3 extra shares; Kumārānārāyaṇabrahmanamahārāja (l. 176),—1 extra share; and Prabōdhasivapaṇḍita (l. 177),—1 extra share. The totals of the donees and of the shares, as stated in ll. 181-182 of the text (536 and 544), may be arrived at by adding the 8 erased names to 528 which is the number of donees actually named in the plates, and by adding 8 extra shares to the single shares of the 536 donees.

(L. 180.) "Be it known to you that,—having assigned five hundred and forty-four shares — (*some getting*) less and (*some getting*) more—to these (Brāhmaṇas), five hundred and thirty-six in number, who are engaged in performing the six duties; having united three villages, *viz.* the village named **Mālavelli** with its twelve hamlets (*pūṇḍi*) and the village named **Ponnatorra**, (*both*) in your district, and the village named **Ālami** in the **Uttaravarusa** district; having converted (*these three villages*) into a well-established *agrahāra*, by name the prosperous **Virachôdachaturvêdimāṅgala**; having fixed an annual assessment of one and a half *nishka* on each of these shares; and having remitted the *siddhāya*, *avēṇḍāya*, *abhinava* and other (*revenue*) besides this (*assessment*), (*the tax*) called *krīḍaraśulka*, and what is due to the king from merchants and well-to-do people,—we have given (*the said village*), with exemption from all taxes, with libations of water, to last as long as the moon and the sun, on the occasion of the summer solstice.

(L. 186.) "The boundary villages of this (*village are*):—In the south **Ponnavāḍa** and **Mallavrôlu** (*form*) the boundary; in the west **Kolliprôlu** and **Chembrôlu** (*form*) the boundary; (*and*) in the north **Polakumbarra**, **Ḍaṅkalapūṇḍi** and **Beṇḍapūṇḍi** (*form*) the boundaries."

[Ll. 188-266 contain a more detailed description of the boundary-line of the granted village. In this passage the following villages are mentioned besides those already referred to in Ll. 186-188:—**Liṅgamakurru**, **Puluvaṅguru**, **Gāraparru**, **Mēḍaparru**, **Dāreki**, **Jammaparru**, **Bhimāvura**, **Kappaniparru**, **Siṅgavikrama** and **Donṭeṅgi**. The boundary in the east was the sea (l. 188).]

[Ll. 266-271 contain a description of the boundaries of **Navavāḍa**, a hamlet (*pūṇḍi*) of **Virachôdachaturvêdimāṅgala**. In this passage the villages of **Beṇḍapūṇḍi**, **Duggavāḍa**, **Nāgāḍa** and **Trummiki** are mentioned.]

(L. 271.) "In this (*village*) one share (*was assigned*) for the maintenance of one who expounds grammar; two to the expounder of *Mīmāṃsā*; one to the expounder of *Vêdānta*; one to the teacher of the *Rîgvêda*; one to the teacher of the *Yajurvêda*; one to the teacher of the singing of the *Sāmans*; one to the expounder of *Rûpārātāra* (?); one to him who teaches the reciting of the *Purāṇas*; one to the physician; one to the barber; one to the poison-doctor; (*and*) one to the astrologer. These are the twelve shares for the maintenance (*of holders*) of offices. Two shares (*were assigned*) to the god **Vishṇu** who resides in the centre of the village; two (*shares*) also (to **Vishṇu**) who resides on the western side (*of the village*); two (*shares*) to **Śri-Kailāsadēva**; (*and*) one (*share*) to the other local deities. These (*are*) the seven shares of gods."

[Ll. 276-279 contain the usual imprecations.]

(L. 279.) The executors (*ājñapti*) of this edict (*śāsana*), which was given in the **twenty-third** year of the years of the glorious and victorious **reign**, (*were*) the five ministers (*pradhāna*). The author of the poetry (*was*) **Viddayabhaṭṭa**; the writer (*was*) **Pennāchārya**.

APPENDIX A.—LIST OF DONEES.

Abhirāmamūrti, 80.
 Âchhabhaḍārabhaṭṭa, 81.
 Aḍahiyamaṇavâlubhaṭṭa, 107.
 Aḍasiyamaṇavâlubhaṭṭa, 169.
 Aḍihanambichaturvêdibhaṭṭa, 129.
 Âdityabhaṭṭa, 107, 132.
 Âdityadêvabhaṭṭa, 165.
 Âdityadêvasahasra, 169.

Âdityashaḍaṅgavid, 126.
 Âkoṇḍavillabhaṭṭa, 115.
 Âlasahasra, 97.
 Âlavandānbhaṭṭa, 99.
 Âlidêvayabhaṭṭa, 167.
 Ambalattâḍibhaṭṭa, 90.
 Âṇḍamaṇibhaṭṭa, 172, 178.
 Appayabhaṭṭa, 124, 175.

APPENDIX A.—LIST OF DONEES—*contd.*

- Appayashadāṅgavid, 159.
 Ārāmadubhaṭṭa, 131, 153, 155.
 Ārāmadubhaṭṭa, 99.
 Arasabrahmā, 146.
 Arulālabhaṭṭa, 87.
 Arulāladaśapuribhaṭṭa, 87.
 Arulārabhaṭṭa, 112, 142, 171.
 Arulāradaśapuribhaṭṭa, 130.
 Arulārasahasra, 116, 144, 146.
 Attāḍibhaṭṭa, 106, 108.
 Attāmaḥhaṭṭa, 106.
 Attiyārālibhaṭṭa, 150.
 Attiyashadāṅgavid, 127.
 Āyiranjōtisahasra, 127.
 Ayyapirānsahasra, 114.
 Bharatabhaṭṭa, 171, 174.
 Bharatasahasra, 162.
 Bhāskarabhaṭṭa, 123.
 Bhaṭṭadēvabhaṭṭa, 128.
 Bhīmanāthabhaṭṭa, 108, 131.
 Bhīmabhaṭṭa, 133, 165.
 Bhīmēśvarābhaṭṭa, 142.
 Chandrasēkharabhaṭṭa, 118, 131, 158.
 Chelvasahasra, 109.
 Chelvayabhaṭṭa, 119.
 Chendāmarakannabhaṭṭa, 90.
 Chidabhaṭṭa, 81.
 Chidiyashadāṅgavid, 105.
 Chiriyāṇḍānbhaṭṭasōmayājin, 120.
 Dakṣiṇāmūrtibhaṭṭa, 94, 140, 144, 151, 154, 161, 162, 163.
 Dāmayasahasra, 128.
 Dāmayashadāṅgavid, 104.
 Dāmōdarabhaṭṭa, 86, 96, 106, 126, 128, 141, 143, 152, 172 (twice).
 Dāmōdarabhaṭṭasōmayājin, 178.
 Dāmōdarasahasra, 119.
 Dārayabhaṭṭa, 146.
 Dārayashadāṅgavid, 133.
 Dattatrivēdibhaṭṭa, 149.
 Dēvadēvēśabhaṭṭa, 139.
 Dēvakumārabhaṭṭa, 111.
 Divākārabhaṭṭa, 176.
 Dōḍiyabhaṭṭa, 103.
 Dōnayabhaṭṭa, 93, 94, 102 (twice), 103, 105, 140, 142, 165, 173.
 Dōnayasahasra, 153, 170.
 Dōnayashadāṅgavid, 114, 173.
 Dōnayatrivēdin, 133.
 Dōniyasahasra, 107.
 Dōniyatrivēdibhaṭṭa, 112.
 Duggayabhaṭṭa, 178.
 Eṇasēvakabhaṭṭa, 123.
 Eṇiyapōtashadāṅgavid, 164.
 Gaṅgādhārabhaṭṭa, 87, 96, 100, 104, 121, 155, 166.
 Garuḍabhaṭṭa, 97.
 Gaṇḍasapuribhaṭṭa, 130.
 Ghṛtāsibhaṭṭa, 99.
 Gōvīndabhaṭṭa, 85, 91, 101, 104, 108, 155, 164, 174, 180.
 Gōvīndasahasra, 100, 170.
 Guṇḍadēvabhaṭṭa, 93.
 Hanumasahasra, 124.
 Hṛishikēśabhaṭṭa, 115.
 Īśvarabhaṭṭa, 114, 145, 150.
 Īśvarasahasra, 162.
 Janārdanabhaṭṭa, 146.
 Janārdanashadāṅgavid, 173.
 Jannayabhaṭṭa, 173.
 Jannayasahasra, 124.
 Jannayashadāṅgavid, 173.
 Jānniyatrivēdin, 86.
 Jātavēdibhaṭṭa, 92, 126.
 Kaḍalusigukālabhaṭṭa, 83.
 Kailāsamudayānsahasra, 98.
 Kālākālabhaṭṭa, 177.
 Kāmakōṭisahasra, 152.
 Kāmabhaṭṭa, 118.
 Kāmayasahasra, 94.
 Kāmayatrivēdin, 113.
 Kāmiyashadāṅgavid, 86, 136.
 Kandayasahasra, 119.
 Karimākyaḥhaṭṭa, 172.
 Kariyakōśasahasra, 102.
 Kēśavabhaṭṭa, 82, 84 (twice), 94, 95, 115, 127, 134, 149, 151, 155, 160, 164, 165, 175, 177.
 Kēśavasahasra, 163, 170.
 Kōlavāmanabhaṭṭa, 106.
 Kōlavāmanasahasra, 117.
 Koṇḍayasahasra, 169.
 Koṇḍayashadāṅgavid, 173.
 Kōvāṇḍānbhaṭṭa, 137.
 Kṛishṇabhaṭṭa, 81 (twice), 87, 92, 99, 133, 150.
 Kṛishṇubhaṭṭa, 91, 103, 112, 132 (twice), 134, 137 (twice), 138, 143, 151, 162, 174.
 Kṛishṇudaśapuribhaṭṭa, 131.
 Kṛishṇusahasra, 136, 145.

APPENDIX A.—LIST OF DONEES—*contd.*

- Kulōttuṅgachōḍabrahmamahārāja, 175.
 Kumārabhaṭṭa, 113, 134.
 Kumāranārāyaṇabrahmamahārāja, 176.
 Kumāraperumānbhaṭṭa, 107.
 Kumārasvāmibhaṭṭa, 90, 92, 101, 104, 111,
 113, 128, 140, 170, 171, 172.
 Kumārasvāmisaahasra, 151.
 Kuppayabhaṭṭa, 90.
 Lakshmidharabhaṭṭa, 95.
 Lālkoṇḍavellibhaṭṭa, 156.
 Mādhavabhaṭṭa, 83, 87, 88, 97, 105, 110, 111,
 113, 124, 139, 143, 146, 153, 157, 160, 170.
 Mādhavasahasra, 145.
 Mādhavashadāṅgavid, 126.
 Madhusūdanabhaṭṭa, 109, 139.
 Malahiniyanipdrānbhaṭṭa, 112.
 Manattikiniyānsahasra, 137.
 Manattukkiniyānbhaṭṭa, 122.
 Maṇḍayabhaṭṭa, 166.
 Maṇināgabhaṭṭa, 151, 168.
 Māvanabhaṭṭa, 105.
 Māvayabhaṭṭa, 96.
 Māvīyashadāṅgavid, 119.
 Mēdayabhaṭṭa, 122.
 Mēdayashadāṅgavid, 123.
 Nāgadattabhaṭṭa, 90.
 Nāgadēvasahasra, 97.
 Nagadōnayabhaṭṭa, 90.
 Nāmāyabhaṭṭa, 114.
 Nambiyāṇḍānbhaṭṭa, 118.
 Nandikumārabhaṭṭa, 85, 127.
 Nārasimhabhaṭṭa, 82, 84, 93.
 Nārāyaṇabhaṭṭa, 89 (twice), 91, 95 (thrice),
 100 (thrice), 102, 105, 106, 110, 117, 121
 (twice), 134, 138, 142, 147 (twice), 159, 165,
 167, 168, 179, 180.
 Nārāyaṇabhaṭṭasōmayājin, 156, 157.
 Nārāyaṇasahasra, 93, 161, 162, 177.
 Nārāyaṇashadāṅgavid, 86, 88.
 Nilakaṇṭhabhaṭṭa, 123.
 Nimbādēvabhaṭṭa, 179.
 Niravadyabhaṭṭa, 148.
 Nityānandabhaṭṭa, 148.
 Nityānandatrivēdin, 86.
 Padmanābhābhaṭṭa, 144, 165, 167.
 Palligoṇḍānbhaṭṭa, 157.
 Paramēśvarabhaṭṭa, 138.
 Pārthasārathi, 89.
 Pārthasārathibhaṭṭasōmayājin, 148.
 Periyānambibhaṭṭa, 120.
 Periyāṇḍānbhaṭṭa, 125, 128.
 Periyāṇḍānbhaṭṭasōmayājin, 120.
 Perumburakkadālbhaṭṭasōmayājin, 154.
 Piṭṭayabhaṭṭa, 99.
 Ponnayasahasra, 94, 98, 147.
 Pōtayashadāṅgavid, 159.
 Pōtiyabhaṭṭa, 91.
 Pōtiyashadāṅgavid, 122.
 Purushōttamabhaṭṭa, 147, 160.
 Rachechenashadāṅgavid, 153.
 Rājarājābrahmamahārāja, 176.
 Rāmabhaṭṭa, 83, 94 (twice), 109, 120, 125,
 135, 138, 139, 141, 152, 158, 159, 160
 (twice), 168.
 Rāmābhaṭṭa, 110.
 Rāmadaśapuribhaṭṭa, 121.
 Rāmādēvabhaṭṭa, 145.
 Ramanādayabhaṭṭa, 150.
 Rāmasahasra, 92.
 Raṅganāthabhaṭṭa, 88, 104, 158.
 Rēmanashadāṅgavid, 112.
 Rēmayabhaṭṭa, 130.
 Rudrabhaṭṭa, 140.
 Rudrakumārabhaṭṭa, 158, 166.
 Rudrasahasra, 119.
 Sajjanabhaṭṭa, 83.
 Śāmbhubhaṭṭa, 110.
 Śāṁkaranārāyaṇabhaṭṭa, 109, 115, 141, 155,
 164.
 Śāṁkaranārāyaṇasahasra, 153.
 Śāṁkarasahasra, 125.
 Śāṁkarashadāṅgavid, 114.
 Sarvadēvabhaṭṭa, 84, 122, 135 (twice).
 Sarvadēvabhaṭṭasōmayājin, 81.
 Shashṭīrudrabhaṭṭa, 150.
 Simhapirānsahasra, 92.
 Siṅgapirānbhaṭṭa, 116, 145, 162, 167.
 Siṅgapirānsahasra, 144, 153.
 Sīralāṅgōbhaṭṭa, 106, 119, 122, 148.
 Sīralāṅgōbhaṭṭa, 141.
 Sīralāṅgōsahasra, 163.
 Śivadēbhaṭṭa, 126.
 Śivadēvabhaṭṭa, 107.
 Sōmadēvabhaṭṭa, 86, 95, 148.
 Sōmanāthabhaṭṭa, 161.
 Sōmayabhaṭṭa, 154.
 Śrīdharabhaṭṭa, 81, 83, 98, 100, 115, 125, 136,
 155, 164, 165, 168, 171.

APPENDIX A.—LIST OF DONEES—*concl'd.*

Śrīdharasahasra, 118.	Tiruvāraṅgasahasra, 89.
Śrīdharashadāṅgavid, 113.	Tiruvēṅgaḍabhaṭṭa, 149.
Śrīraṅgaśāyibhaṭṭa, 84.	Tiruvēṅgaḍasahasra, 91.
Subrahmanyabhaṭṭa, 142, 160.	Trivikramabhaṭṭa, 91, 103, 164, 166.
Sundaratōluḍayānsahasra, 117.	Ulahamundānbhaṭṭa, 104, 124.
Sūryadēvabhaṭṭa, 134, 143.	Uttariśvarashadāṅgavid, 105.
Sūryadēvasahasra, 175.	Vāmanabhaṭṭa, 84, 88, 93, 128, 169, 170.
Tādikumārabhaṭṭa, 102.	Vāmayabhaṭṭa, 96.
Taniyaperumānsahasra, 98.	Vāsudēvabhaṭṭa, 85, 109, 122, 126, 134, 139, 142, 143 (twice), 179.
Terupoliyanindrānsahasra, 152.	Vāsudēvasahasra, 152.
Tēvaḍisahasra, 125.	Vēdayāsabhaṭṭa, 129.
Tillanāyakabhaṭṭa, 88.	Vēmanabhaṭṭa, 150.
Tiṇḍayasahasra, 117.	Vēmayashadāṅgavid, 159.
Tirimalayudayānbhaṭṭa, 124, 142.	Vennakūtabhaṭṭa, 84, 89, 103, 114, 150, 159.
Tirimaludayānsahasra, 168.	Vēṇṇakūtabhaṭṭa, 130, 136, 161.
Tiripporibhaṭṭa, 168.	Vennakūtasahasra, 93, 144.
Tirivākkulamudayānbhaṭṭa, 158.	Vēṇṇakūtasahasra, 117, 179.
Tirivāyikkulamudayānbhaṭṭa, 157, 161.	Vennayabhaṭṭa, 124, 150.
Tirivāyikkulamudayānsahasra, 147.	Vennayashadāṅgavid, 85.
Tirukurūṅṇudibhaṭṭa, 156.	Viddayabhaṭṭa, 118, 148.
Tirumalayudayānbhaṭṭa, 83, 85, 88, 96, 97.	Viddayashadāṅgavid, 111.
Tirumaludayānbhaṭṭa, 105, 115, 125.	Vishṇubhaṭṭa, 89 (twice), 97, 102, 105, 111, 140, 168.
Tirunāṇḍudayānbhaṭṭa, 178.	Vishṇudōnayabhaṭṭa, 151.
Tirunīlakanṭhabhaṭṭa, 116.	Vishṇusahasra, 109.
Tiruppanāṅgaḍabhaṭṭa, 170.	Vīṭṭirindānbhaṭṭa, 127, 136.
Tiruppanāṅgaḍabhaṭṭa, 107.	Yajñadōṇabhaṭṭa, 108, 116.
Tiruppanāṅgaḍasahasra, 163.	Yajñakēśavabhaṭṭa, 134.
Tiruvākkulamudayānsahasra, 116.	Yajñamūrtibhaṭṭa, 112, 132, 157.
Tiruvāraṅgaḍēvabhaṭṭa, 135.	Yajñamūrtibhaṭṭasōmayājin, 141.
Tiruvāraṅgamudayānbhaṭṭa, 82 (twice), 108, 131, 163, 167.	Yajñaskandabhaṭṭa, 139.
Tiruvāraṅgamudayānsahasra, 146.	Yajñātmbhaṭṭa, 82, 140.
Tiruvāraṅganārāyanabhaṭṭa, 156.	Yajñātmbhaṭṭasōmayājin, 101, 174.
Tiruvāraṅganārāyanasahasra, 96.	

APPENDIX B.—LIST OF GOTRAS.

No.	Names of gōtras.	Number of donees belonging to each gōtra.
1	Ātrēya	29
2	Bādarāyana	8
3	Bhāradvāja	117
4	Garga	2
5	Gautama	18
6	Harita	54
7	Kāmākāyana	3
8	Kapi	2
9	Kāśyapa	45
	Carried over	278

APPENDIX B.—LIST OF GOTRAS—*concl'd.*

No.	Names of gôtras.	Number of donees belonging to each gôtra.
	Brought forward .	278
10	Kausika	46
11	Kupdina	60
12	Kutsa	4
13	Lôhita	11
14	Mudgala	9
15	Nitundi	8
16	Pârâsarya	3
17	Rathitara	4
18	Sâlâvata	6
19	Samkriti	9
20	Śaṇḍilya	3
21	Śata	4
22	Vâdhûla	8
23	Vâlakhilya	1
24	Vasishṭha	9
25	Vatsa	60
26	Vishṇuvṛiddha	1
27	Viśvâmitra	4
TOTAL NUMBER OF DONEES .		528

APPENDIX C.—LIST OF TREES.

Âri.	movali.
avaḍu, avuṛu, auru,—rushes, bulrush.	môvi.
babbila, s. a. prabbali,—the rattan tree.	musiṇḍi, s. a. musidi,— <i>Strychnos nux vomica</i> .
bûruva, bûruḡa, s. a. bûruḡa,— <i>Bombax heptaphylla</i> .	nelli,— <i>Emblie myrobalan</i> .
chaṇḍru, s. a. chandra,— <i>Mimosa catechu</i> .	odi, s. a. oddi,— <i>Odina pinnata</i> .
chevuḍu, chemuḍu, s. a. jemuḍu,— <i>Euphorbia tirucalli</i> .	puṅga. ¹
chikureṅgu, chikureṇu, s. a. chikireṇi,—a medicinal plant.	râvi,— <i>Ficus religiosa</i> .
chiñchanika.	rèḡu,— <i>Zysyphus jujuba</i> .
chinta,—the tamarind tree.	ṛêla,—the <i>Oassia</i> tree.
ḍaṅgu, ḍaggu.	ṛellu,— <i>Saccharum sara</i> .
droñchi.	riṭṭa. ²
goṇki.	tâḍu,—the palmyra tree.
gottu, s. a. gotti,—bramble.	taṅgaḍu, s. a. taṅgèḍu,— <i>Cassia auriculata</i> .
ida, s. a. îta,—the date tree.	trummi, s. a. trumika,— <i>Diospyrus glutinosa</i> .
ilindi, s. a. ilinda.	tumma,— <i>Mimosa arabica</i> .
jammi, sammi, s. a. sâmî,— <i>Prosopis spicigera</i> .	uppi,— <i>Volkameria capparidis</i> .
juvvi,— <i>Ficus infectoria</i> .	vani. ³
kâra, s. a. gâra,—bramble.	vedatuṛu.
kumuḍu, gumuḍu,— <i>Gmelinia arborea</i> .	velaṅga, s. a. velaga,— <i>Feronia elephantum</i> .
	velleki.
	vêmpa, s. a. vêpa,—the margosa tree.
	vêṅga, s. a. vêṅgisa,— <i>Pterocarpus bilobus</i> .

¹ This is the Tamil name of the tree known as *Dalbergia arborea*. It is called *hoṅge* in Kanarese and *kāṇḡa* in Telugu. *Puṅga* is not found in the Telugu dictionary.

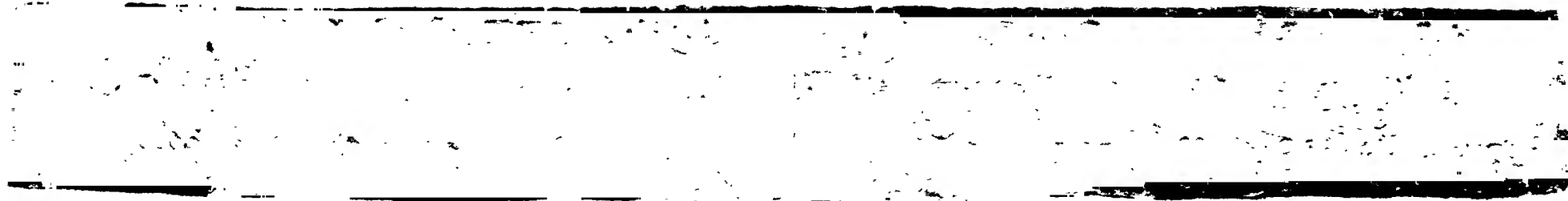
² In Marāṭhî, *riṭhe* means *Sapindus emarginatus*.

³ *Vanni* in Tamil and *banni* in Kanarese mean the same as the Sanskrit *sâmî*,—*Prosopis spicigera*.

Maunggun Gold Plates.

FIRST PLATE.

Positive of front.

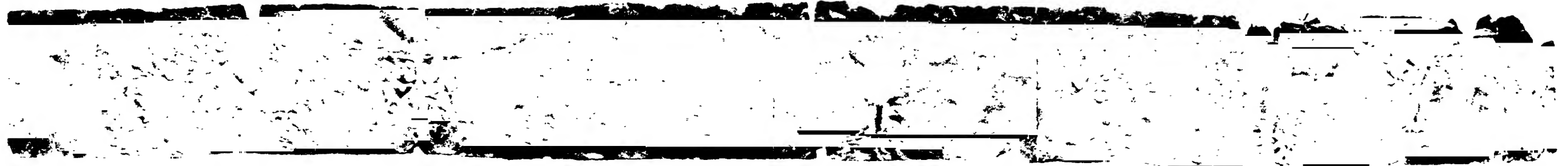


Negative of back.



SECOND PLATE.

Positive of front.



Negative of back.



No. 11.— MAUNGGUN GOLD PLATES.

By MAUNG TUN NYEIN, HONORARY ARCHEOLOGICAL OFFICER, BURMA.

These two gold plates were found in a brick last year by some people who were digging foundations for a new pagoda at Maunggun village near Hmawza in the Prome district. They were sent by Sir Frederic Fryer, the Lieutenant-Governor of Burma, to Dr. Hultzsch for transmission to the British Museum. London.

Each of the two plates bears three lines of writing and is inscribed on one side only. The letters show through on the reverse. The weight of the first plate is 110 grains, and that of the second 148 grains. The inscriptions consist of quotations from the Buddhist scriptures. They are in the Pāli language and are written in characters which, it is believed, were in vogue in the first century A.D. when the kingdom of Prome (Sirikhettarā) was in the zenith of its power. The alphabet corresponds to a large extent with that used in the inscriptions at Pagan of the fourth and fifth centuries, and several of the letters also resemble those of the South-Indian class of alphabets. It is probable that the Burmese written language was mainly derived from India, whence colonists settled in Prome which was once a sea-port town.

TEXT.¹*First Plate.*

- 1 || Ye-dhammā-hetupabbhāva tesam-hetu-Tathāgato āha-tesaṇ=cha-yo-nirodho
evamvādi-mahāsamanā-ti || chattāro-iddhipādā
2 chattāro-sammappadhānā chattāro-satipaṭṭhānā chattāri-ariyasacchāni chatu-
ves[ā*]rajjāni pañcha=indriyāni pañcha-chakkhūni chha
3 asaddhāraṇāni² satta-bojjhaṅgā ariyo-aṭṭhāṅgiko³-maggo nava-lokuttarā
dhammā dasa-balāni chuddasa-Buddha-koni⁴ aṭṭhārasa-Buddhadhammāni

Second Plate.

- 1 || Ye-dhammā-hetupabbhāva tesa[m*]-hetu-Tathāgato-āha tesaṇ=cha-yo-nirodho
evamvādi-mahasamanā-ti iti-pi-so-bhagavā-araham
2 sammāsambuddho vijjācharapasappaṇno⁵ sugato-lokavido anuttaro-purisadammasārathi
satthā-devamanussānam Buddho-bhagava-ti
3 svākhyāto-bhagavatā-dhammo saudittiko akāliko ehipassiko opapāyiko⁶
pachchattam-veditavvo viññūhi-ti ||

TRANSLATION.

First Plate.

Whatever laws are produced from cause, the cause of these the Tathāgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic.

(He has also explained) the four means of obtaining supernatural power (*iddhipāda*); the four kinds of right exertion (*sammappadhāni*); the four kinds of earnest meditation (*sati-paṭṭhāna*); the four sublime truths (*ariyasacchā*); the four subjects of fearlessness (*vesārajjā*);

¹ From the original plates. As in Professor Bühler's editions of the Aśoka edicts, words written continuously in the original are connected by hyphens in the transcript.

² Read *asiddhāraṇāni*.

³ Read *sampanno*.

⁴ Read *aṭṭhaṅgiko*.

⁵ Read *opapāyiko*.

⁶ Read *yonī*.

the five moral qualities (*indriya*); the five kinds of vision (*chakḥhu*); the six kinds of uncommon wisdom (*asādhāraṇa* [*ñāṇa*]); the seven requisites for attaining supreme knowledge (*bojjhaṅga*); the sublime eightfold path; the nine transcendent conditions (*lokuttarā dhammā*); the ten forces (*bala*); the fourteen requisites for the attainment of Buddhahood; the eighteen attributes of a Buddha.

Second Plate.

Whatever laws are produced from cause, the cause of these the Tathāgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic.

For these reasons (*viz.* previously acquired virtues) the Blessed one (Buddha) is called the Venerable one, the truly and perfectly enlightened Being, one endowed with knowledge and conduct, the Happy one, one knowing the universe, the Preeminent one, the Bridler of men's wayward passions, the Master of gods and men, and the blessed Buddha.

The Blessed one has well expounded his law, whose benefits are evident to the eye, which is advantageous at all times and seasons, which can boldly invite criticism, which can, if closely observed, lead up to *Nirvāṇa*, and with whose details, severally, the wise should be acquainted.

No. 12.—AHMADABAD INSCRIPTION OF VISALADEVA ;
[VIKRAMA-]SAMVAT 1308.

BY REV. J. E. ABBOTT, B.A.

This inscription is on a pillar in the mosque of *Aḥmad Shāh I.* (A.D. 1411-1443), in the Bhadr at *Aḥmadābād*. I edit it for the first time. The inscribed pillar is to the right of the pulpit and faces the latticed gallery. The letters are on the whole well preserved, though a few are damaged. The inscription is complete, with the exception of the beginning and end of the first line, which contain a part of the date. The name of the month is therefore lost. The language is *Sanskrit*, but influenced by *Gujarātī*, forming a mixed language common at that period. The form of the letters is such as is found in the inscriptions of *Viśaladēva* and other *Chaulukya* kings of that period.

The inscription belongs to the reign of *Viśaladēva* and is dated in [Vikrama-]Samvat 1308 (about A.D. 1251), on the 11th day of a month the name of which is broken away, on a Sunday. It records the gift of a trellis window or screen (*jālī*) in the temple of *Uttarēśvara* at *Māhimsaka*, by one *Pēṭhaḍa*, a servant of *Sōḍhaladēvi*.

The question of special interest is the identification of *Māhimsaka*, the place in which the Hindū temple stood, which *Aḥmad Shāh* used as material for his mosque.¹ If it is to be identified with some place distant from *Aḥmadābād*, there are three places of similar name, which might be derived from *Māhimsaka*, *viz.* *Mānsā* and *Mēsānā* to the north of *Aḥmadābād*, and *Mahisā* in the *Thasra tāluka* of the *Kaira collectorate*;² but none of these places contains ruins that suggest of their having been used by *Aḥmad Shāh* as the quarry for his mosque. The usual custom of the *Muḥammadan* conquerors was that of desecrating Hindū temples and modifying them on their own site to suit their purposes as mosques. If such were the case

¹ For a description of this mosque see the *Bombay Gazetteer for Ahmadabad*, p. 275; Hope's *Architecture of Ahmadabad*; and *Arch. Survey Reports* for 1874-75, p. 4 f.

² I am indebted for information regarding *Mānsā*, *Mēsānā* and *Mahisā* to Mr. F. S. P. Lely, who has kindly had inquiries made regarding these places, and to Lieutenant Carter, who has personally visited the ruins of *Mahisā*.

here, then Māhimsaka would be the name of a village on the site of Aḥmadābād, whose name has been otherwise lost.

TEXT.¹

- 1 . . . [सं*]वत् १३०८ वर्षे
- 2 [दि] ११ रवौ अयेह माहिंसके
- 3 महाराजाधिराजश्रीमत्वीस[ल]दे-
- 4 वविजयराज्ये तन्नियुक्तमहाप्रधा[न]
- 5 राणकश्री[व]र्द्धम । तथा मलराज । वा-
- 6 ई^२ सोढलदेवि^३ [म]सा[ह]णो पेयडे-
- 7 न श्रीउतरेखरदेवमंडपे जाली
- 8 का[रा]पिता । उपद्रष्टा रा० म[ल्ल]ा
- 9 सूत्र० सुमण ॥
- 10 वा^५

TRANSLATION.

In Samvat 1308, on the 11th day of , on a Sunday, to-day, here in Māhimsaka, during the victorious reign of the Mahārājādhirāja, the glorious Visaladēva, while the Mahāpradhānas appointed by him (were) Rānaka śrī-[Va]rdama and Mūlarāja,—a trellis (jālī) was caused to be made in the maṇḍapa of the god śrī-Uttarēśvara by Pēṭhaḍa, the masāhaṇi^६ of the lady Sōḍhaladēvi. The overseer (was) Rā[utta] Ma[ll]ā, (and) the architect, Sūmapa.

No. 13.—FOUR INSCRIPTIONS OF KULOTTUNGA-CHOLA.

By E. HULTZSCH, PH.D.

A.—Undated inscription at Chidambaram.⁷

This Grantha inscription has been already published in *South-Indian Inscriptions*, Vol. I. p. 168 f. As stated on a subsequent occasion,^८ the conquests recorded in it prove that it was incised in the time of Kulōttuṅga-Chōḷa I., who ascended the throne in A.D. 1070.^९ I now subjoin an improved reading and translation of it.

TEXT.¹⁰

- 1 Svasti śrī[h] — Pāṇḍyān=dandē[na] jītvā prachura-śara-muchā pañcha pañchānana-śrīh(śrīr=) dagdhvā Kōṭṭāra-durggan=triṇam=iva sa yathā

¹ From inked estampages, prepared by myself.

² Read वाई.

^३ Read देवी.

^५ Read उत्तर०.

^६ This syllable is engraved at some interval below line 9.

^७ [This is perhaps a mistake for mahāsāhaṇi. According to Kittel's *Kannada Dictionary*, sāhaṇi means 'a groom.'—E. H.]

^८ No. 115 of the Government Epigraphist's collection for 1887-88.

^९ *Ibid.* Vol. II. p. 231.

^{१०} See above, Vol. IV. p. 263.

^{११} From fresh inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

- 2 Khāṇḍavam Pāṇḍu-sūnuḥ [1*] piśṭvā tat Kēraḷānām balam=atibalaḥ (laṁ)
 śrī-Kulōttu[m]ga-Chōḷaś=chakrē Śakra-pratāpas=tribhuvana-vijaya-stambham=
 ambhōdhi-tirē [1] 1*]
- 3 Puṇyē ¹Samhyādri-śringē tribhuvana-vijaya-stambham=ambhōdhi-pārē svachchhandam
 Pārasinān=taruṇa-yuvatibhir=ggiyatē yasya kīrttiḥ [1*]
- 4 sa śrīmān=asta-śatruḥ² prabala-bala-bharaiḥ pañcha Pāṇḍyān=vijitya
 kṣubhīyat, t-kṣmāpūla-chakram (kram) savidhikam=akarōch=chhri-Kulōttuṅga-
 Chōḷaḥ [1] 2*]

TRANSLATION.

Hail! Prosperity! (Verse 1.) Having subdued the five Pāṇḍyas by an army which discharged numerous arrows, having burnt like straw the fort of Kōṭṭāra,³ just as (Arjuna) the son of Pāṇḍu (*has burnt*) the Khāṇḍava (*forest*). (and) having crushed that extremely dense army of the Kēraḷas,—that glorious Kulōttuṅga-Chōḷa, who resembles a lion in majesty (and) Śakra (Indra) in valour, placed on the shore of the ocean a pillar (*commemorative of his*) conquest of the three worlds.

(V. 2.) Having subdued the five Pāṇḍyas by masses of powerful armies, that glorious⁴ Kulōttuṅga-Chōḷa, who has scattered (*his*) enemies (and) whose fame is spontaneously sung on the further shore of the ocean by the young women of the Persians (Pārsi), duly placed on the holy peak of the Sahyādri (*mountain*), a pillar (*which commemorates his*) conquest of the three worlds (and) before which the crowd of kings is trembling.

B.—Inscription of the 39th year at Tiruveṅkāḍu.⁵

This inscription is engraved on the south wall of the shrine in the Śvētāranyēśvara temple at Tiruveṅkāḍu in the Tanjore district. It is written in the Grantha alphabet and consists of a single Sanskrit verse in the *Sragdharā* metre. It records the gift of a lamp to the temple of Śiva at Śvētāranya⁶ in the 39th year of Kulōttuṅga-Chōḷa,—perhaps the first king of this name.

TEXT.⁷

- 1 Svast[i] śr[i]ḥ |— Â Sêṭôr=â H[i]mâdrêr=avati vasumatim śr[i]-Kulô-
 2 ttuṅga-Chōḷê nissimnas=tan-mahimnô jagati vitatayê ta-
 3 n-navattrimśa-varshê [1*] saṁskṛity=âjy-ârttham=urvvin=dviya-kula-tila-
 4 kô nittya-dīpan=ayadhata Śvētāranyē Śivāya kṣiti-vidita-
 5 Mahâdēva-nāmā vipāśchit ॐ Maṅgalam=mahâ-śrīḥ ॐ

TRANSLATION.

Hail! Prosperity! While the glorious Kulōttuṅga-Chōḷa was protecting the earth from (Rāma's) Bridge to the Snowy Mountain, in his thirty-ninth year, in order that his boundless power might spread over the world,—a scholar whose name Mahâdēva was renowned on the earth (and who was) the ornament of a family of twice-born, dedicated (a piece of) land for (the supply of) ghee⁸ and granted a perpetual lamp to (the temple of) Śiva at Śvētāranya. Bliss! Great prosperity!

¹ Read *Sahyādri*. ² The word *-śatruḥ* seems to be corrected from *-śastrāḥ*.

³ This is a Sanskritised form of Kōṭṭāra near Cape Comorin; see *South-Ind. Inscr.* Vol. II. pp. 230, 231 and 236.

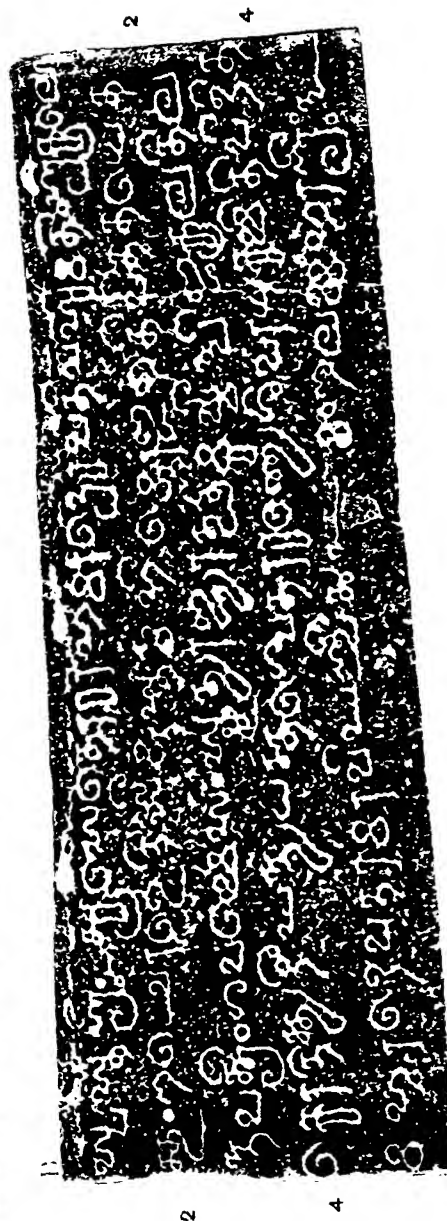
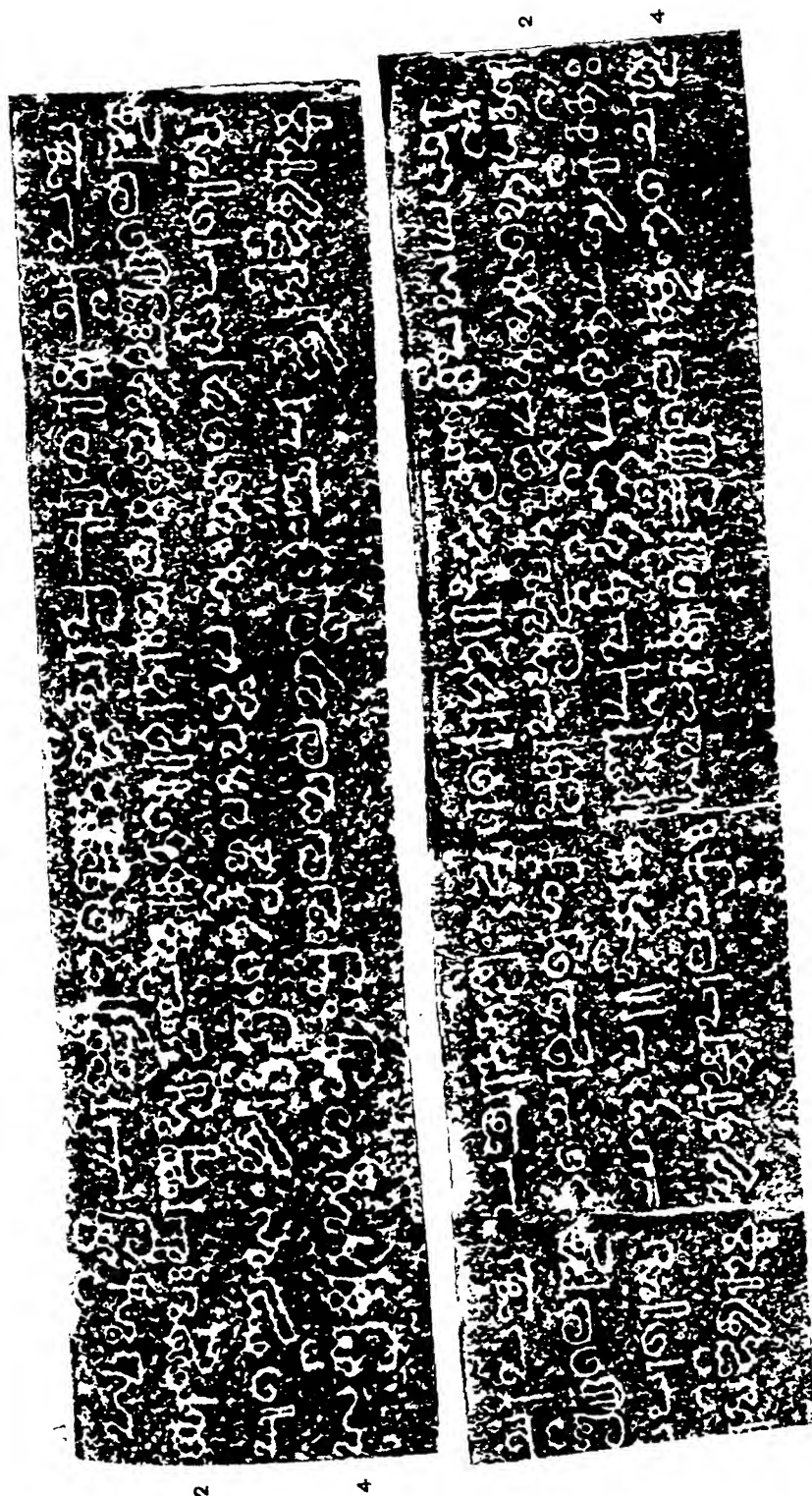
⁴ This word is expressed twice, by *śrīmān* and by *śrī*.

⁵ No. 110 of the Government Epigraphist's collection for 1896.

⁶ This is the Sanskrit equivalent of the Tamil *Veṅkāḍu*.

⁷ From inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

⁸ The ghee was required for feeding the lamp which is mentioned immediately after.



C.—Inscription of the 44th year at Chidambaram.¹

This inscription is engraved on the outside of the north wall of the innermost *prākāra* of the **Nāṭarāja** temple at **Chidambaram**. That portion of it which contains the date has been published before in the *Indian Antiquary*, Vol. XXIII. p. 297 f and above, Vol. IV. p. 70. The alphabet and language are **Tamil**. Lines 1-5 and 9-14 are in prose, and lines 5-9 contain one verse.

The inscription is dated in the 44th year of **Jayadhara** (l. 5 f.). From the *Kalingattu-Parani* we know that this was a surname of **Kulōttuṅga-Chōla I.**,² to whose reign the present record must be assigned accordingly. Professor Kielhorn has calculated the details of the date (l. 6 f.) and has found that it corresponds to **Friday, the 13th March A.D. 1114.**³

The first portion of the inscription records donations made to the temple at **Chidambaram** (**Tillai**, ll. 7 and 9, or **Tiruchchirrambalam**, l. 12) by **Kundavai Ālvār**, (the daughter of) **Rājarāja** and younger sister of **Kulōttuṅga-Chōla**. She presented the god with a golden vessel (l. 3) and a mirror (l. 10) and covered (the roof of) the shrine with gold (l. 8). The second portion (ll. 10-14) states that a stone which the king of **Kambōja** had given to **Rājendra-Chōla** was, by order of the latter, inserted into the wall of a hall in front of the shrine.

Of the names mentioned in the preceding paragraph, **Kulōttuṅga-Chōla** (l. 1 f.) and **Rājendra-Chōla** (ll. 10 and 11) refer to the reigning king **Kulōttuṅga-Chōla I.**, who is known to have originally borne the name **Rājendra-Chōla** (II.) and to have subsequently assumed the name **Kulōttuṅga**.⁴ **Rājarāja**, the father of **Kulōttuṅga**'s younger sister **Kundavai** (ll. 2 and 9), is identical with the **Eastern Chālukya** king **Rājarāja I.** (A.D. 1022-1063).⁵

TEXT.⁶

1	ௐ Svasti	śri(śrī) ௐ	Tiribuvāṇachchakkaravattigaḷ	śri(śrī)-Kulōttuṅga-
2	Śōḷadēvar	tiru-ttaṅgaiyār	Rājarājan	Kundavaiy=Ālvār
3	āḷ-udaiyārkkku	tanpi(pī)r	amudu	śeyd=aruḷa iṭṭa [m]iṇḍam o-
4	nṛiṇāl	kudī-naṅkal	niṇai	Madurāndagan-māḍaiyōḍu okkum
5	pon 50 pa	aip(m)bad[i]ṇ	kaḷa[n]ju ௐ	Nāṇilattai ⁷ muḷud=āṇḍa Jaya-
6	dararḱku	nārpattu-nāl=āṇḍil	Mi(mi)ṇa=nigaḷ	nāyaru Velli pe-
7	ṛra	Urōṣaṇi-nāl=Idabam	pōḍāl	tēṇilavu-polir= Rillai-nā-
8	[ya]gar-daṇ=gōyil=elām		sem-boṇ	mēyudāl=ēṇavarun=doḷud=ē-
9	ttam	Rājarājan	Kundavai	pū-vindaiyālē ௐ Tillai-nāyaga-dēvarḱu=
10	ttiru-kkaṇṇāḍiyum	iṭṭār ௐ	[Śrī](śrī)-Rājendra-Śōḷadēvarḱu	Kāmbōsa-
11	rājan	kāṭchiy-āga=kkāṭṭiṇa	kallu [—]	idu udaiyār Rājendra-Śōḷa-
12	dēvar	tiru-vāy	molind=aruḷi	udaiyār Tiruchchirrambalam-udaiyār kō-
13	yilil	muṇ	vaittadu ௐ	inda=kkallu tiruv-edir-ambalattu tiru-kka-
14	l-śarattil	tiru-muṇ-pattikku	mēlai-ppattiyilē	vaittadu ௐ

TRANSLATION.

(Line 1.) Hail! Prosperity! **Kundavai Ālvār**, (the daughter of) **Rājarāja** (and) the royal younger sister of the emperor of the three worlds, **śrī-Kulōttuṅga-Chōladēva**, gave to the god,

¹ No. 119 of the Government Epigraphist's collection for 1887-88.

² See *South-Ind. Inscr.* Vol. II. p. 230, note 11.

³ Above, Vol. IV. p. 71.

⁴ See *South-Ind. Inscr.* Vol. II. p. 230 f.

⁵ As I have stated in the *Ind. Ant.* Vol. XXIII. p. 298, note 13, **Kundavai**, the elder sister of the **Chōla** king **Rājarāja I.**, and his daughter **Kundavā** must be distinguished from the present **Kundavai**. **Rājarāja**, **Rājendra** and **Kundavai** evidently were favourite names with the **Chōla** dynasty.

⁶ From an inked estampage, prepared in 1888.

⁷ In this verse, *nāṇilattai* rhymes with *Mīṇa*, *tēṇilavu* and *ēṇavarun*.

for offerings of water, one vessel (*miṇḍam*), weighing, (*by*) the true standard of the city,¹ 50 *pa*²— fifty *kaḷaṇḍu*,— of gold which was equal (*in fineness*) to the *Madurāndagaṇ-māḍai*.³

(L. 5.) In the year forty-four (*of the reign*) of Jayadhara who ruled all the four quarters,— at the time (*of the rising of the sign*) Rishabha on the day of (*the nakshatra*) Rôhiṇi, which corresponded to a Friday in the month during which (*the sign*) Mīna was shining,— Kundavai, (*the daughter of*) Râjarâja, (*who resembles*) a flower in beauty (*and*) who is worshipped and praised by (*all*) others, covered with pure gold the whole shrine of the lord of Tillai, the gardens of which are full of honey.

(L. 9.) She also gave a sacred mirror to the god who is the lord of Tillai.

(L. 10.) A stone was exhibited by the Kâmbôja king before the glorious Râjendra-Chôladêva. This (*stone*) was, by order of the lord Râjendra-Chôladêva, placed in front of the shrine of the god who is the lord of Tiruchchirrambalam. This stone was placed in the upper front row of stones of the hall opposite the shrine.

D.— Inscription of the 30th year at Tiruvorriyûr.⁴

This Grantha inscription is engraved on the north wall of the first *prākāra* of the Âdhipuriśvara temple at Tiruvorriyûr near Madras. It consists of a single Sanskrit verse in the *Vasantatilakâ* metre and records the gift of a lamp to the temple of Śiva at Âdhipura, i.e. Tiruvorriyûr,⁵ in the 30th year of Jayadhara. On page 105 above it has been already stated that this was a surname of Kulôttunga-Chôla I.

TEXT.⁶

- 1 Trimśat(t-)samê Jayadharasya tu va[r]ttamânê śrī-Jñānamûrtti-
2 sukṛitim=Madhurāntak-ākhyah [i*] âchandram=Âdhipura-vâsi-Mahê-
3 śvarâya prâdât prabaddha-timir-aika-ripum prâḍipam ||

TRANSLATION.

While the year⁷ thirty (*of the reign*) of Jayadhara was current, one named Madhurântaka gave to (*the god*) Mahêśvara (Śiva) who resides at Âdhipura a lamp which checks (*its*) unequalled enemy— darkness, (*which is*) a charitable gift (*for the spiritual merit*) of the illustrious Jñānamûrti,⁸ (*and which is to continue*) as long as the moon.

No. 14.— DIBBIDA PLATES OF ARJUNA OF THE MATSYA FAMILY; SAKA-SAMVAT 1191.

• By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were received by Dr. Hultzsch, in October 1897, from the Collector of the Vizagapatam district, and are deposited now in the Madras Museum. They were found in the

¹ Instead of *kuḍi-maṇ-kal*, 'the true standard of the city,' the Tañjāvûr inscriptions (*South-Ind. Inscr.* Vol. II. No. 6, paragraph 1; No. 7, 1; and No. 8, 1 and 8) have *kuḍiṇai-kal*, 'the standard of the city.'

² This symbol appears to denote the weight of one *kaḷaṇḍu*.

³ I.e. a gold coin named after, or bearing the name of, Madhurântaka. This was the name of the son of the Chôla king Gaṇḍarâditya and was also a surname of Râjendra-Chôla I.; see above, Vol. IV. p. 331.

⁴ No. 109 of the Government Epigraphist's collection for 1892.

⁵ *Âdhi-pura* is the Sanskrit equivalent of the Tamil *Orriy-âr*, 'the mortgage village.'

⁶ From an inked estampage, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

⁷ *Samê* is incorrectly used instead of *samâdya*.

⁸ This may have been the father or preceptor of the donor.

village of **Dibbida Agrahāram**,¹ in the Viravilli tāluka of the Vizagapatam district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr. Hultzsch.

These are five copper-plates, the first of which is inscribed on one side only, and each of which measures about $9\frac{1}{2}$ " broad by $3\frac{1}{2}$ " high. They are numbered in Telugu figures, which are engraved near the proper right margin of the second side of each plate.² The plates have slightly raised rims, and, with the exception of the fifth plate which is broken in three pieces and of which a small marginal piece is missing, they are well preserved, so that the writing on them nearly throughout may be read with absolute certainty. The plates are strung on a ring which had not been cut when they were received by Dr. Hultzsch. This ring is about $3\frac{3}{4}$ " in diameter and $\frac{1}{4}$ " thick, and has its ends secured in a seal which bears two fishes, in relief, on an elliptical surface of about 1" by $\frac{7}{8}$ ".—Though not very uniform, the writing, on the whole, is well engraved. The characters are intermediate between those of the latest Eastern Chālukya inscriptions³ and the Telugu characters, properly so called. On the forms of individual letters only few remarks are necessary. The signs for *th* and *dh* throughout are open at the top (e.g. in *avasatha*, l. 36, and *raṁdhra*, l. 31), and the sign for *bh* is generally open at the bottom (e.g. in *vallabha*, l. 1). The sign for *ḍ* (e.g. in *Pāṁḍava*, l. 30, and *Paragāṁḍa*, l. 25) has no top-stroke (*talakattū*) and therefore closely resembles the *ḷ* of the Eastern Chālukya inscriptions; on the other hand, a top-stroke is employed in the sign for *ḷ* (in *ajīgaḷan*, l. 12, *bhilla-taruḷ*, l. 59, and *-tāḷah*, l. 61), the right top of which, besides, is formed into a loop.⁴ For the initial *r* we have an unusual (perhaps incorrect) form in *Rigvēdādhyā*- at the end of line 39; and the signs for the medial *i* and *ī* are hardly ever, if at all, properly distinguished. The size of the letters varies between about $\frac{7}{16}$ " and $\frac{3}{16}$ ".—The language is Sanskrit,⁵ but the description of the boundaries in lines 52-64 contains some Telugu words. Up to line 36 the inscription is in verse, and five more verses occur in lines 65-73. In respect of orthography, the chief points to be noted are that consonants (especially *g*, *ḍ*, *t*, *b* and *bh*, but also *ch*, *j*, *ṭ*, *d*, *dh*, *p* and *v*), which follow upon an *anusvāra*, are frequently doubled; and that, when such is the case, *bh* and *dh* are doubled by prefixing to them the same aspirated letters,⁶ except in the word *vasumddharām* in line 68. Before *r*, *t* is doubled in *muni-ttridaśa*-, l. 5; and *y* is doubled after *i* in *tritiyā*, l. 32, and *pālanīyyaḥ*, l. 71. Besides, instead of *ṇṇ* we have *ṇṇ* in *avatīrṇnas*, l. 6, and *nn* in *Jātūkarnna*-, l. 41.

The inscription records (in vv. 20, 21 and 26) that on Saturday, the Akshaya-tritīyā of the month Vaiśākha of the Śaka year counted by the moon (1), the apertures of the body (9), the earth (1) and the moon (1), i.e. of Śaka-Saṁvat 1191, the chief Arjuna of the Matsya family, for the spiritual welfare of his father Jayanta, granted to certain Brāhmaṇas, as an *agrahāra*, the village of Drubbidi, which he called Jayanta-Nārāyaṇa after his father. The full genealogy of the donor (in vv. 1-19) is as follows:—

From the lotus on Vishṇu's navel sprang Brahman, from him Atri, and from him Kaśyapa. In his lineage was the sage Nārāṅga, who one day, while wandering in the sky, saw the river Matsyā which rises on the Mukunda mountain, descended to its banks, and engaged there in austere penance. To disturb the sage, the frightened Indra sent the Apsaras Mañjughōshā. By the sage's curse she was changed into a fish (*matsyā*), swallowed the semen which the ascetic had thrown into the water, and in due course gave birth to a son who was

¹ The 'Dibbadee Agrahāram' of the map, *Indian Atlas*, No. 108, Long. 82° 56' E., Lat. 17° 48' N.

² The figure '5' of the last plate is almost entirely effaced.

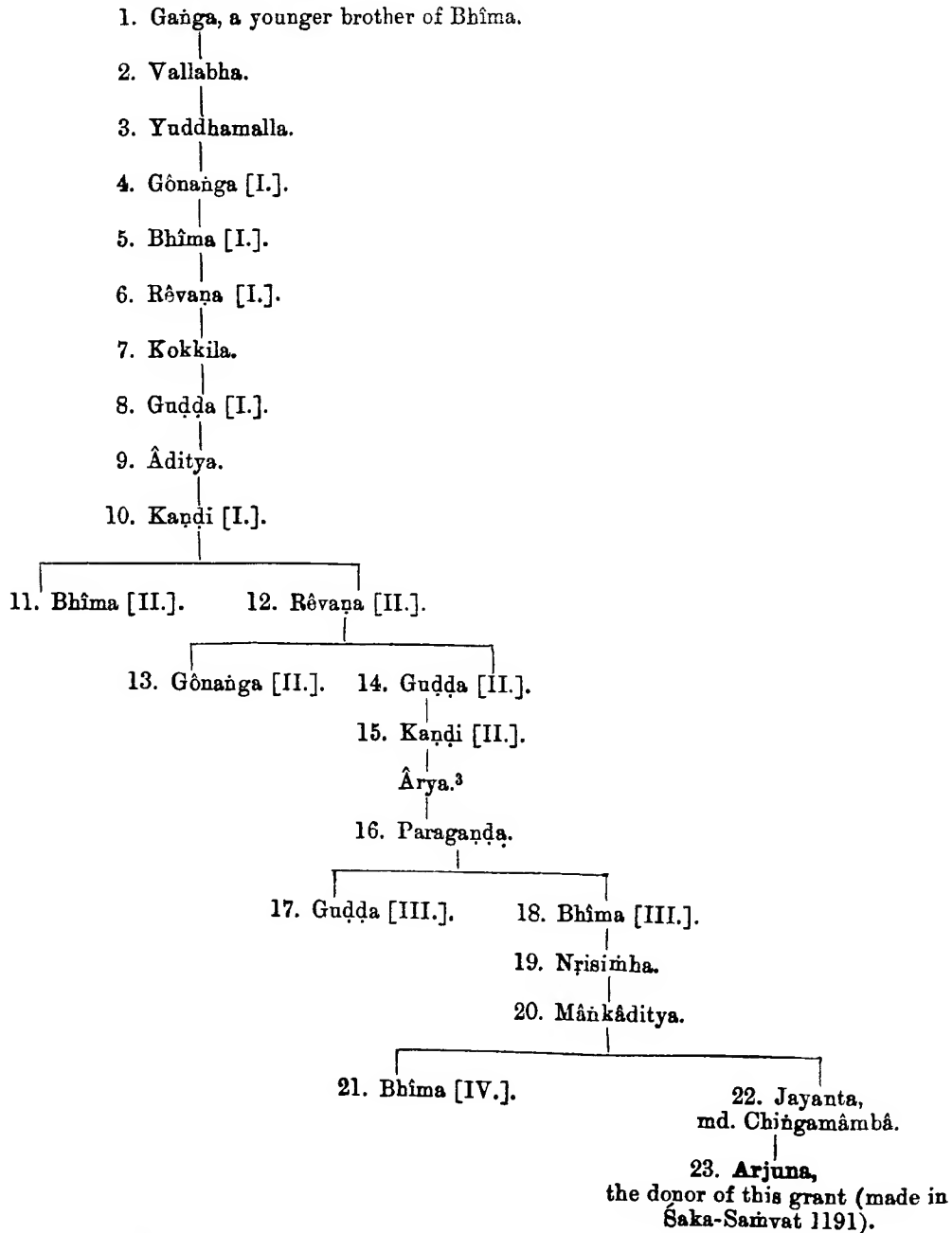
³ Compare, e.g., the Chellūr plates of Kulōttuṅga-Chōḍadēva II., *Ind. Ant.* Vol. XIV. p. 55 ff., Plates.

⁴ In *ajīgaḷan*-, l. 12, the loop does not show on the front of the impression, but is clearly visible on the back of it.

⁵ In the word *ajīgaḷat*, mentioned in the preceding note, the writer has used the aorist of the causal, instead of a past tense of the primitive verb.

⁶ We similarly have *garbhōḥham* instead of *garbhāham*, in line 12, and *Fudhāhamallas* instead of *Fuddhamallas*, in line 20.

called **Satyamārtanḍa** (vv. 1-8). When **Jayatsēna**, the lord of **Utkala**,¹ came to know this boy, he gave to him in marriage his daughter **Prabhāvatī**, and appointed him to rule over the **Oḍḍavādi**² country (vv. 9 and 10). In the **Matsya** family, founded by **Satyamārtanḍa**, there was a long line of chiefs (*rājan*, *nṛipa*, *bhūpa*, etc.), whose names (from vv. 11-19) are given here in a tabular statement.



¹ I.e. Orissa.

² Oḍḍa is one of the names of Orissa; see *South-Ind. Inscr.* Vol. I. p. 97, and above, Vol. IV. p. 315.

³ Ârya is not numbered because apparently he was not a ruling chief.

Of the village granted, two shares were set aside for the gods Hari and Hara¹ (l. 51) while one share was assigned to each of the following twenty Bráhmaṇas (ll. 37-51): The *Purôhita* (or family priest of the chief) Vāmadēva, a Soma-yāga sacrificer, of the Bhāradvāja *gōtra*; the teachers of the Rīgvēda Mērubrahman and Viddana of the Harita *gōtra*, Nāmana of the Kaundinya *gōtra*, Vennakūta of the Śālāvata *gōtra*, Pōtaśarman of the Vādhūla *gōtra*, Rēmana of the Mudgala *gōtra*, and Dommana of the Bhāradvāja *gōtra*; the students of the Rīgvēda Vennakūta of the Harita *gōtra*, Mānaśarman of the Śālāvata (?) *gōtra*, and Yajñamūrtyārya of the Kuṇḍina (Kaundinya) *gōtra*; the teachers of the Yajurvēda Akaṇḍi of the Vatsa *gōtra*, Bhīmēśvarārya of the Bhāradvāja *gōtra*, Śrīraṅgārya of the Kaundinya *gōtra*; Virabhadrēśvarārya of the Gautama *gōtra*, and Lōkanātha of the Kāśyapa *gōtra*; the students of the Yajurvēda Rāghava of the Mudgala *gōtra* and Purushōttamaśarman of the Gautama *gōtra*; the student of the Kāṇva *śikhi* (of the Yajurvēda) Mādhavārya of the Jātūkarṇa *gōtra*; and the student of the Śrī-bhāgavata (Purāṇa) Māṇkanārya of the Harita *gōtra*. The grant made in favour of these donees included the services or taxes,² due from the village artisans, viz. the carpenter, goldsmith, barber (?), blacksmith, potter and sesamum-grinder (v. 22); but apparently³ was exclusive of eight *drōṇas*⁴ of land which had been previously given by the chief to the minister Peddana (ll. 66 and 67).

The boundaries of the village were (ll. 52-64): 'On the east, a *babūl* tree on the northern side of the embankment of the tank of Māṅki-Nāyaka;⁵ to the south-east of this, a house;⁶ thence (the village of) Kākatikhaṇḍi; thence the embankment east of a *nimba* tree; thence the embankment of (the) Eḍṇabānda (tank); thence an ant-hill; (and) thence the northern corner of the embankment of the tank of the low-caste people. On the south-east of the village, a fixed⁷ stone; to the west of this, the tamarind trees of Tūr[ūru]; (and) thence the bricks of a temple. On the south-west of the village, a garlic field on the west of a poison-tree; thence a house of bricks; thence the space between a wood-apple tree and a poison-tree; thence a *bhīṇṇa* tree; thence the tamarind trees of Anupumāli; thence a green piece of land to the south of Boḍḍapāḍu; thence an ant-hill; thence three tamarind trees; thence a young palmyra tree (and) thence a stone on an ant-hill. On the north-west of the village, a stone on the top of a hill; on the east of this, a grinding-stone; thence a shed and a rock; thence a *svarnapushpi* tree; thence a *kshīra*-tree; thence a ant-hill; thence an old fixed stone; (and) thence an ant-hill. On the north-east of the village, a fixed large stone.'

Lines 67-72 of the inscription contain three of the ordinary imprecatory verses.

Regarding the chiefs mentioned in this inscription I have not obtained any information from other sources.⁸ Nor am I able to identify any of the localities, except the village of Drubbidi itself, which must be the Dibbida Agrahāram where the plates were found.

The date of the grant regularly corresponds, for Śaka-Samvat 1191 expired, to Saturday, the 6th April A.D. 1269. On this day the third *tithi* of the bright half of Vaiśākha ended 6 h. 6 m. after mean sunrise, and the day therefore was the proper day for the Akshaya-tṛitīyā festival.⁹

¹ I.e. Viṣṇu and Śiva; compare *Ind. Ant.* Vol. XIV. p. 58, l. 70.

² Compare *ibid.* l. 54: *tair=ddāya-karam=apy=bbhyō brdhmanēbbhyō=daddt=tadā.*

³ The passage in which this statement occurs is mutilated in the original.

⁴ I.e. 'as much land as is sown with a *drōṇa* of corn.'

⁵ I suspect that this is another name of the chief who above, in the genealogical table, is called Māṅkāditya.

⁶ *Dhishāni* is perhaps the same as *dhishāya*. ⁷ *Khāta* seems to be used in the sense of *nikhāta*.

⁸ A Matsya family apparently is mentioned in line 19 of the Chīpurupalle (in the Vizagapatam district) plates of the Eastern Chalukya Viṣṇuvardhana I. (of A.D. 632); see *Ind. Ant.* Vol. XX. p. 17.—According to Mr. Sewall's *Lists of Antiquities* Vol. I. p. 15. Sir W. Elliot's collection contains some inscriptions of a '*Mahā-maṇḍalēśvara Māṅkāditya Mahārāja*,' from Muddurru in the Viravilli tāluka.

⁹ See *Ind. Ant.* Vol. XXVI. p. 179.

TEXT.¹*First Plate.*

- 1 Svasti² Śri-vallabhasy-āsīn=nābhyaṁ=am[bh]bhōru[ham]=m[ahat] [1*]
 2 tatō Brahmā jagat-karttā tasmād=Attrir=abhūt=kramāt [11 1*]
 3 Kaśyap-ākhyas=tatas=tasya Nārāṅggō munir=anvayē [1*]
 4 kadāchid=am̐bbarē gachchhan=sa dadarśa mahā-nadīm [11 2*]
 5 Mukumdda-giri-sambhbbhūtām=muni-ttridaśa-sēvitām [1*]

Second Plate ; First Side.

- 6 prasanna-salil-āmbhbbhōjām=Matsy-ākhyām bbbhuvi viśrutām [11] [3*]
 Avatīrṇa(ṇa)s=sa
 7 tat-tirē ghōraṁ chakrē tatas=tapaḥ | sva-pada-chyuti-bhītēna Śakrēṇa prē-
 8 shitā tadā [11] [4*] Nanartt=āpsarasām=ādyā Mamjjughōshā munēḥ
 9 puraḥ | amōgham sō=srijad=vīryam dṛishtvā tām
 10 kāma-vihvalaḥ [11] [5*] Chikshēpa cha jalē vī[r*]yām tapō-vighna-krudhā ta-
 11 taḥ | śasāpa cha munir=nnadyām bbbhava matsy=ēti tām kshaṇāt [11] [6*]
 S-ājiga-
 12 Jan=munēr=vvīryam śāpa-matsyā sur-āṅganā | sadyō garbbham(rbbham)
 ddadhau ta-
 13 tra kālē cha sushuvē sutām [11] [7*] Trikāla-jūaiś=śīsus=tatra munibhi[r]=vvi-

Second Plate ; Second Side.

- 14 hita-kriyāḥ | Satyamārttamda-nām=āsīd=atulya-bala-vikramaḥ [11] [8*] Tam
 viditv=[Ô]tkal-ā-
 15 dhīśō Jayatsēnō narādhipaḥ | prādīt=Prabhāvatīm tasmai sva-putrīm śubha-
 laksha-
 16 nām [11] [9*] Abhishiktas=tu tēn=āsāv=Odḍavādi-samāhvayē | dēsē prabhrashṭa-
 rā-
 17 janyē mahīm chiram=apālayat [11] [10*] Khyâtās=tadvamśa-sambhbbhūta-rājā-
 18 nō bahavō gatāḥ | Bhimabhūp-ānujas=tasmin=varn-
 19 sē=bbūd=Gaṅga-bhūpatiḥ [11] [11*] Tasmād=Vallabha-bhūpālō Yu-
 20 dhdha(ddha)mallas=tatō nripaḥ | tasmād=Gōnaṅga-nām=āsīd=Bhimas=tasmā-
 21 n=nrip-ōttamaḥ [11] [12*] Révan(ṇ)-ākhyas=tatas=tasmāt=Kokkilō nāma bhū-

Third Plate ; First Side.

- 22 patiḥ | Guḍḍa-nāmā sutas=tasya tasmād=Āditya-bhūpatiḥ [11] [13*] Kamḍḍi-
 nāmā nripas=ta-
 23 smāt=tasmād=Bhimanrip-āhvayaḥ | Révanō(ṇō)=varajas=tasya tasmād=Gōnaṅga-
 bhūpatiḥ [11] [14*]
 24 Guḍḍas=tasy=ānujō bhūpas=tasmāt=Kamḍḍi-nripō=bhavat | taj-jād=Āryya-nripād=āsī-
 25 t=Paragamḍḍa-nripas=tataḥ [11] [15*] Guḍḍa-bhūpas=tatō Bhima-bhūpas=tasy=ānujō
 26 nripaḥ | Nṛisimhas=tasya putrō=bbūd=bī(bhī)mō Matsyakul-ōttamaḥ [11] [16*]
 Tasy=ā-
 27 sīd=rāja-śā[r*]ddūlō Māmākādityō mahipatiḥ | tasmād=vamśa-pradīpō=bhū-
 28 d=Bhimō Bhimāgraj-ōpamaḥ [11] [17*] Tasy=ānujō mahīpālō Jayamttō jaya-la-

¹ From an impression supplied by Dr. Hultzsch.² Metre of verses 1-19 : Ślōka (Anushtubh).

[illegible]

11a.

6

8

10

12

ii b.

14 14

16 16

18 18

20 20

iii a.

22
24
26
28

22
24
26
28

iii b.

30
32
34
36

30
32
34
36

iv a.

38
40
42
44
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- 29 kṣhaṇaḥ | tasy=āsīd=agra-mahishī Chinggamāmbb[ā] yaśasvinī |(II) [18*] Tasyām
jjātō=rjju-

Third Plate; Second Side.

- 30 nas=tasmāt=Pāṇḍav-Ārjuna-vikramaḥ | tēna satya-pratiññēna dattaṁ prastāya-
31 tē=dhunā || [19*] ¹Sāk-ābdē chamdra-ramdhra-kshiti-śāsi-gaṇitē y=ākshay-ādyā
tri-
32 tiyyā(yā) Vaisākhē māsi tasyām Ravisuta-divasē Matsya-vamś-Ārjun-ēśaḥ [1*]
33 viprēbhyō vēda-vidbhyah kshiti-pati-tilana(ka)ś=Chinggamāmbbā-suputraḥ
34 prādād=da[t*]tv=āgrahāraṁ vvimala-matir=idam śāsanam śāsīt-āriḥ || [20*]
35 ²Jayamitta-Nārāyaṇa-nāma kṛitvā grāmō=dya vō Drubbidir-ārka-chamdraṁ |
s-āranya-
36 sasy-āvasathaḥ pradattaḥ pitu[r*]=mmam=āmutra sukhāya viprāḥ |(II) [21*]
Asminn=agra-
37 hārē pratigrahitāra imē pratyēkam=ēkaika-bhāginah | Bhāradvāja-gōtraḥ

Fourth Plate; First Side.

- 38 purōhitō Vāmadēva-sōmayājī | Vatsa-gōtrō Yajurvved-ādhyāpa-
39 ka Ākomḍdi-nāmā | Rīgvēd-ādhyāpakō Harita-gōtrō Mērubrahmā | Rīgvēd-
ādhyā-
40 pakāḥ Kauṁḍdinyō Nāman-ākhyah | Rīgvēd-ādhyāyī Harita-gōtrō Vennakūta-
nāmā |
41 Jātūkarnna(rṇṇa)-gōtraḥ ³Kāmḍdava-sākh-ādhyāyī Mādhavāryyah | Yajurvved-
ādhyāpakō
42 Bhāradvāja-gōtrō Bhīmēśvarāryyah | Yajurvved-ādhyāpakāḥ Kauṁḍdinya-gō-
43 tra Śrīraṁgāryyah | Yē(ya)jurvved-ādhyāpakō Gautama-gōtrō Virabhadreśvarā-
44 ryyah | ⁴Śrībhāgavat-ādhyāyī Harita-gōtrō Māṁkanāryyah | Mudgala-grō(gō)trō
Yaju-
45 rvved-ādhyāyī Rāghav-ākhyah | Rīgvēd-ādhyāpakas=Śālāvata-gōtrō Vennakūta-nāmā |
46 Kāśyapa-gōtrō Yajurvved-ādhyāpakō Lōkanādha(tha)-nāmā | Gautama-gōtrō Yaju-
47 rvved-ādhyāyī Purushōttamasarmmā | Rīgvēd-ādhyāpakō Vādhūla-gōtraḥ⁵ Pō⁶

Fourth Plate; Second Side.

- 48 taśarmmā | Rīgvēd-ādhyāpakō Mud[g*]ala-gōtrō Rēmana-nāmā | Rīgvēd-ādhyāpakō
Hari-
49 ta-gōtrō Viddan-āhvaḥ | Rīgvēd-ādhyāpakō Bhāradvāja-gōtrō Domman-ākhyah |
[Śālāvata ?]⁷-
50 gōtra Rīgvēd-ādhyāyī Mānaśarmā | Kumḍina-gōtra [Ri]-
51 gvēd-ādhyāyī Yaj[ū]amārtiyā[r]yyah⁸ [1*] dēvō(vau) Hari-Harāv=ēkaika-bhā-
52 ginō(nau) |(II) Adha(tha) grāma-sīmā [1*] Pūrvvataḥ⁹ Māṁkināya-
53 ka-tatāka-sēt-ūttara-pārsēvē ba[r]bbūrah ētad-āgnēya-
54 tō dhishdnih¹⁰ atah Kākatikhamḍdih atō nimbbā-pūrvva-sētuh a-

¹ Metre: Sragdharā.

² Metre: Upajāti.

³ Read *Kāṇva*.

⁵ Originally -gōtrō was engraved.

⁴ Originally *Śrībhāgavat*. was engraved.

⁶ Originally *Ppō* was engraved.

⁷ This word is almost entirely effaced, and the reading is very doubtful. The writing in line 50, and in line 51 before the word *dēvō(vau)*, is rather carelessly engraved.

⁸ Read *Yajāmūrtiyāryah*.

⁹ Here, and in other places below, the rules of *samdhā* have not been observed.

¹⁰ This is clearly the actual reading. The intended reading probably is *dhishniḥ*, as in l. 58.

- 55 ta Edṛabamdda-sētuḥ atô valmīkam atô=ṁtyaja-tatāka-sēt-ū-
 56 ttara-kōṇa[h] [i*] grām-āgnēyataḥ khāta-silā état-paśchimatas=Tūr[ū?]-

Fifth Plate; First Side.

- 57 [ra?] chimchā ataḥ prāsād-ēṣṭakāḥ [i*] grāma-nirurutyām¹ vishataru-pa-
 58 śchima-grimjjanam ata ishtakā-dhishni[h] ataḥ kapittha-vishataru-madhyam
 59 atô bhilla-taruḥ ataḥ Anupumāli-chimchchāḥ atô Bodḍapāṭi dakshi-
 60 ṇa-pasuruguniya atô valmīkam atas=tri-chimchāḥ atô ²bāla-tā-
 61 laḥ atô valmīkē silā [i*] grāma-vāyavyē parvvat-āgra-korchcha-
 62 silā ataḥ prāchyām nūru-silā atô ³maṁṭṭapa-dṛishatau(dau) ata sva-
 63 ṇapushbi(shpi) ataḥ kshīra-taruḥ ataḥ krōlu-valmīkam ataḥ purā-
 64 ṇa-khāta-silā atô valmīkam [i*] [grām-ai]śānyē(nyām) khātā mahatī sil=ēti [i*]
 65 Takshaka⁴ svarṇṇarā(kā)raś=cha ksh[aurikaḥ ?]⁶ ka[r*]mmakārakaḥ [i*]
 kulālas=ti-

Fifth Plate; Second Side.

- 66 la-[ha]ṁttā [cha] pradattā grāma[-kārūkā ?]⁶ḥ l(II) [22*] Peddan-āmātyasya
 purā-
 67 tana-dattām mē=shṭa-drōṇa-māna-[n ?] . . .⁷[kshē ?]tram [II*] ⁸Sva-dattām
 ppara-dattām vā
 68 yō harēt=tu vasumddharām [i*] [shashtim]⁹ vvarsha-sahasrāṇi vishṭhāyā-
 69 m jāyatē krimi[h] l(II) [23*] Sva-dattā[d*]=dvi-guṇam pp[u]ṇyam ¹⁰paradatt-
 ānupālanam [i*]
 70 paradatt-āpah[ā*]rēṇa sva-dattām nishphalam bhavēta(t) l(II) [24*]. Śatruṇ=āpi
 kṛitō dha[r]mmaḥ
 71 pālaniyyaḥ(yaḥ) prayatnataḥ [i*] śatruṇ=ēva hi śatru syād=dha[r]mmaś=śatru-
 72 [r]=nna kasyachit l(II) [25*] Matsya-vamśa-pradīp[ē]na Jayamṭta-nṛipa-sūnūnā
 [i*] datta-
 73 m=A[r]jjuna-bhūpēna śāsanaṁ [dh]dha[r]mma-sētunā l(II) [26*] Śrī śrī śrī [II*]

No. 15.— THREE COPPER-PLATE INSCRIPTIONS OF
 GOVINDACHANDRA OF KANAUJ.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The originals of these inscriptions are now in the Lucknow Museum. My account of them is based on impressions, kindly furnished to me by Dr. Führer,¹¹ who has informed me where and when the original plates were found.¹² I have treated of them in the same manner as of the Kamauli plates of Govindachandra, above, Vol. IV. p. 101 ff.

¹ Read -nairityām.

² The reading may possibly be bhāla-.

³ The ordinary Sanskrit spelling would be maṇḍapa-.

⁴ Metre: Ślōka (Anushtubh).— Compare *Ind. Ant.* Vol. XIV. p. 58, ll. 51-54.

⁵ With the exception of part of the sign for au, the letters in these brackets are broken away.

⁶ The akṣharas in these brackets, which I have conjecturally supplied, are entirely broken away.

⁷ Here about three akṣharas are broken away.

⁸ Metre of verses 23-26: Ślōka (Anushtubh).

⁹ The word in these brackets is entirely broken away.

¹⁰ Originally paradatt- was engraved.

¹¹ Of the inscription C. an impression was given to me some years ago by Dr. Burgess.

¹² See also Dr. Führer's *Monum. Antiquities and Inscriptions in the North-Western Provinces and Oudh*, pp. 185 and 263.

ivb.

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va.

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vb.

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**A.—PĀLĪ PLATES OF GŌVINDACHANDRA AND HIS MOTHER
RĀLHANADĒVĪ, OF [VIKRAMA-]SĀMVAT 1189.**

These plates were found at the village of Pāli in the Dhuriāpār pargana of the Bānsgāon tahsil of the Gōrākhpur district of the North-Western Provinces, and were in January 1895 presented to the Lucknow Museum by the Collector, Dr. Hoey, who had obtained them through Pirthipal Rai, the Zamīndār. They are two in number, each of which measures about 1' 1½" broad by 10" high, and is inscribed on one side only. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate, but the ring on which the plates were strung is missing. With the plates, however, is preserved a circular seal, about 2¼" in diameter, which bears in high relief, across the centre, the legend *ś[ri*]mad-G[ō]vindachandradēva*, in Nāgarī letters about ⅜" high; above the legend, the figure of a Garuḍa, squatting down and facing to the proper right; and below the legend, a conch-shell.—Each plate contains 17 lines of well executed writing. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and *j* is used instead of *y* in the word *jūti*, l. 20.

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvinda-chandradēva*. The king records in it that, after bathing in the Sati at the *ghaṭṭa* of the god Svapnēśvara, on the occasion of the Akshaya-tṛtīyā festival in the bright half of the month Vaiśākha, he made over to his mother, the *Mahārājñī Rālhanadēvī*,¹ ten *nālukas* (of land) in the village of Guduvi, in the Gōyara *pattalā* of the Ōṇavala *pathaka*, as a gift for the *Thakkura* Jayapālasarman, son of the *Thakkura* Indrāditya and son's son of the *Thakkura* Pēvalaha, a Brāhmaṇ of the Mudgala *gōtra*, whose three *pravaras* were Maudgalya, Āṅgīrasa and Bhārmyasva.—The taxes specially mentioned (in line 26) as due to the donee are the *bhāgabhōgakara* and *pravanīkara*. In line 34 the inscription is dated, in figures only, on Saturday, the 8th of the dark half of Jyaishtṥa of the year 1189. The grant was written by the *Thakkura* Vishṇu.

The date in line 34 regularly corresponds, for the *Kārttikādī* Vikrama-Samvat 1189 expired and the *pūrṇimānta* Jyaishtṥa, to Saturday, the 29th April A.D. 1133, when the 8th *tithi* of the dark half ended 15 h. 48 m. after mean sunrise. The preceding Akshaya-tṛtīyā, 8th *tithi* of the dark half, commenced 1 h. 17 m. and ended 23 h. 5 m. after mean sunrise.²

The localities I am unable to identify.—From the present inscription it appears that the *pattalā*, so often mentioned in cognate grants, was a subdivision of the *pathaka*,³ a term which does not occur in the inscriptions of the kings of Kanauj hitherto published, but which is met with also in another Pāli plate of Gōvindachandra that will be referred to below.⁴ Another unusual term in this grant is *nāluka*, in line 19. This word apparently is derived from, and is equivalent to, the Sanskrit *nalva*, a measure of distance equal to 400 (or, according to others, 100, or 120) *hastas*. The same term occurs, both in the form *nāluka* and in the abbreviated form *nālu*, in the Kahla (now Lucknow Museum) plates of the (Kalachuri?) *Mahārājādhirāja* Sōḍhadēva, the successor of the *Mahārājādhirāja* Maryādāsāgaradēva, of V. 1135, of which Dr. Führer has kindly sent me an impression.

¹ In other inscriptions the name is both *Rālhanadēvī* and *Rālhādēvī*; see above, Vol. IV. p. 113.

² The *tithi*, on which the donation was made, therefore was a *kshaya-tithi*.

³ See *Gupta Inscriptions*, p. 173, note 1.

⁴ See below, p. 114, note 4.

EXTRACTS FROM THE TEXT.¹

First Plate.

- 15² śīmad-Gōvindhachandradévō vijayī ||³
 '[Ô]navala-pathakē Gōyara-patta[lā*][y]ām
 16 Guduvi-grāma-nivāsi(si)nō=khila-janapadān=apagatān=ap=stara-⁴rāja-rājñi-⁵y u v a r ā j a -
 māntri-purō-
 17 hita-bhāmdāgārik-ākshi(ksha)patālika-bhishag-naimittik-āntahpurika-dūta-
 karituragpattanākaragōku-

Second Plate.

- 18 lādhikāri-purushān=ājñāpayati vō(bō)va(dha)yaty=ādīṣati cha || Veditam=astu
 bhavatām yath=ōpariligvi(khi)-
 19 ta-grāmē⁷ ⁸nāluka-das(ś)=āṅkē=pi nāluka 10 sajala-sasthala-salavanākara-
 samatsyākara-sa-
 20 garttōshaṣa-sāmramadhūkavanaviṭapavāṭikātrijñū(yū)tigōchara-sōrddh[v *] ā d h a -
 svasimāparyanta-chaturāghāṭavisu(su)ddhā⁹ Maudgala-
 21 gōtrāya Maudgala-Āngirasa-Bhārmīyasa-trihpravarāya¹⁰ ṭhakkura-śrī-Pēvalaha-
 pantrāya ṭhakkura-śrī-Imdrāditya-putrāya¹¹ ṭhakku-
 22 ra-śrī-Jayapālāsa(śa)rmmapē vrā(brā)bmanāya Vaisā(śā)khē māsi śi(si)tē
 pakshē¹² akshaya-tritīyāyām parvvanī dēva-śrī-Svapnēsva(śva)ra-gha-
 23 ṭē(ttē) Satyām vidhivat=snātvā dēva-manuja-bhūta-pitri-gaṇāms=tarppayitvā
 s[ū*]rya-pūjā-pūrvvakām Bhavāni-patim samabhyarchya prachura-pā-
 24 yasēna havishā havirbhujām hutvā tribhuvana-trātur=bhagavatō Vāsudēvasya
 cha pūjām vidhāya mātāpitrōr=ātmanas=cha puṇya-
 25 yasō(śō)-bhivridhayē gōkarṇṇa-kuśalatā-pūta-karatal-ōkam¹³ mātri-mahārājñi-śrī-
 Rālhanaḍēvi¹⁴ āsām hastē pradattō¹⁵ ma-
 26 tvā yathādiyamāna-bhāgabhogakara-pravaṇikara-prabhṛiti-samasta-mi(ni)y a t - ā d ā y ā n
 vidhēyibhūya dāsyaṭh=ēti [||*]
 27 Bhavanti ch=ātra ślōkāḥ ||¹⁶

¹ From an impression supplied by Dr. Führer.

² Up to this, the text is practically identical with the text of the Kemauli plate of Gōvindachandra, published above, Vol. IV. p. 100 f. The nine verses at the commencement of the inscription are numbered here with numeral figures.

³ This sign of punctuation is superfluous; read vijayī-.

⁴ The akshara in brackets looks as if it had been first engraved, and then altered to ś. Ōnavala, corrected out of ōnātala, occurs as part of the name of a pathaka in a Pālī copper-plate inscription of Gōvindachandra of V. 1171, the first plate of which has been presented by Dr. Hoey to the Lucknow Museum. In line 13 of that plate, of which also I owe an impression to Dr. Führer, we read: Sarvadrōnavala-pathakē | Sirast-pattaldyām | Pāligrāma-prabhṛiti-grāmēshu.

⁵ Instead of ap=stara- nearly all the other plates of the same dynasty have api cha.

⁶ Originally rājñi- was engraved, but the akshara ra is struck out.

⁷ Originally -grāma-prabhṛitishu was engraved, with a sign of anusvara above the line, between śi and shu; but the word prabhṛitishu is struck out again, and the sign of the vowel ś above the ma of grāma is faintly visible on the back of the impression.

⁸ One would have expected here dāsa nāluka āṅkē=pi nāluka 10 sa-jala-ssthaldh sa-lavan-dikardh, etc.

⁹ Read °ddhā.

¹⁰ Originally -Bhārmīyasa- was engraved; read Maudgala-gōtrāya Maudgaly-Āngirasa-Bhārmīyasa-trihpravarāya.

¹¹ Read -śr-Imdrā°.

¹² Read pakshē=khaya-.

¹³ Read -karatal-ōdaka-pūrtam.

¹⁴ Read °dēvy=āsām (for simply °dēvyā).

¹⁵ One would have expected pradattā; see above, note 8.

¹⁶ Here follow the seven verses commencing Bhūmim yaḥ pratigrihṇōti, Śaikhām bhadr-dānam, Bahubhir-rasudhī, Sva-dattim para-dattim vā, Shashṭim varsha-sahasraṇi, Gām=śkām, and Sarvān=idda=bhācināḥ.

34 Maṅgalaṁ mahā-śrīḥ || Saṁvat 1189
J[y*]jēshṭha-vadi 8 Sa(śa)nau | Likhitam ch=ēdam ṭhakkura-Vi[shṇu]n¹=
ēti [||*]

B.—MACHHLISHAHR PLATE OF GŌVINDACHANDRA
OF [VIKRAMA-]SĀMVAT 1201.

This is a single plate which was found, in September 1888, in a field close to a small hamlet seven miles north of Māchhlīshahr (Ghiswā) in the Jaunpur district of the North-Western Provinces, and is now in the Lucknow Museum. It measures about 1' 3 $\frac{3}{4}$ " broad by 11 $\frac{1}{2}$ " high, and is engraved on one side only. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2 $\frac{1}{2}$ " in diameter and bears the same legend and emblems as the seal of the inscription A., but apparently not so well preserved. The plate contains 29 lines of writing which, on the whole, is well preserved. The size of the letters is between $\frac{1}{4}$ " and $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. The writer has done his work well, and in respect of orthography, therefore, it need only be stated that, except in the word *babhrāmura* in line 9, the letter *b* is denoted by the sign for *v*, and that the dental sibilant is occasionally employed instead of the palatal.

This is another inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Monday, the Akshaya-tṛitīyā tithi of the bright half of the month Vaiśākha of the year 1201 (given both in words and in figures), after bathing in the Ganges at Benares, he granted the village of Pêrôha in the Mahasôya pattalā to the Paṇḍita Vamśadharaśarman, son of the Paṇḍita Padmanābha and son's son of the Paṇḍita Bharata, a Brāhman of the Kāśyapa gōtra, whose three pravaras were Kāśyapa, Āvatsāra and Naidhruva.—The taxes specified (in line 20) are the *bhāgabhogakara*, *pravanīkara* and *turushkadanḍa*. The grant (*tāmra*) was written by the *Kāyastha Dhandhūka*.²

About the exact equivalent of the date I am somewhat doubtful. It is true that, for the *Chaitrādi* Vikrama-Sāmvat 1201 current, the date would regularly correspond to Monday, the 10th April A.D. 1143, when the third tithi of the bright half of Vaiśākha ended 21 h. 52 m. after mean sunrise. But as current years are only quoted very exceptionally, and as for the *Kārttikādi* Vikrama-Sāmvat 1202 expired the date would correspond to Monday, the 15th April A.D. 1146, which was entirely occupied by the third tithi of the bright half of Vaiśākha, I am rather inclined to assume that this is really the day on which the grant was made, and that in the inscription the year 1201 has been quoted erroneously instead of 1202.³

Regarding the localities I can only say that the Mahasôya pattalā of this inscription undoubtedly is the same district which in an inscription of Jayachandra⁴ is called the Mahasô pattalā.

EXTRACTS FROM THE TEXT.⁵

12 6-śrīmad-Gōvindachandradēvô vijayī ||⁷ Mahasôya-
pattalāyām | Pêrôha-grāma-nivāsinô ni[kh]ila-janapadān=upagatān=api cha
rāja-rājñi-yuvarāja-mam-

¹ I am somewhat doubtful about the *akshara* in brackets; above it the sign for the medial *é* was engraved, but has been struck out again. The *ṭhakkura* Viṣṇu wrote the grant of Gōvindachandra published above, Vol. IV. p. 113 f.

² This very probably is the same writer who in another inscription of Gōvindachandra is described as the '*ṭhakkura* Dhādhūka'; see above, Vol. IV. p. 114, inscription L.

³ There are numerous other dates, of both the Vikrama and the Śaka era, in which we find the same error.

⁴ See above, Vol. IV. p. 122, line 18 of the text.

⁵ From an impression supplied by Dr. Fuhrer.

⁶ Up to this, the text is practically identical with the text of the Kamauli plate of Gōvindachandra, published above, Vol. IV. p. 100 f.

⁷ This and the other signs of punctuation in lines 12-19 are superfluous.

- 13 tri-purôhita-pratihâra-sênâpati-bhândâgârik-âkshapatalika-bhishag-naimittik-ântahpurika-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=âjñâ-
- 14 payati vô(bô)dhayaty=âdisati cha yathâ | veditam=asa(stu) bhavatâm | yath=ôparilikhita-grâmaḥ sa-âla-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-ga[r*]tt-â(ô)-
- 15 sharaḥ sa-madhûk-âmra-vana-vâtikâ-vitapa-trîṇa-yûti-gôchara-paryantaḥ s-ôrddhv-âdhas=chatur-âghâṭa-viśuddhaḥ sva-simâ-paryantaḥ samvatsarâṇâ[m êka]dhika-dvâdaśa-śatêshu
- 16 Vaisâkhê mâsi śukta(kla)-pakshê śkshaya-trîtiyâyâm tithau Sôma-dinê śhke-pi samvatâ 201² Vaisâkha-sudi 3 Sômê sdy=êha śrîmad-Vâra[ṇa]syâm¹ Ga[ṅg]âyâm snâtâ vidhivan=mant[r]a-
- 17 dêva-muni-manuja-bhûta-pitri-gaṇâms=tarppayitvâ timira-pâṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Aushavi(dhi)pati-śakala-śêkharam samabhyarchhya tribhuvana-trâṭur=bhaga-
- 18 vatô Vâsudêvasya pûjâm vi[dhâ]ya prachura-pâyasêna havishâ havirbhujâm hutvâ mâtâpitrôr=âtmanas=cha puṇya-yaśô-bhividdhayê śmâbhir=ggôkarnna(rṇa)-kuśalatâ-pûta-ka-
- 19 ratal-ôlaka-pûrvvam Kâśya(śya)pa-gôtrâya | Kâśya(śya)p-Âvatsâra-Naidh[r]uva-tripravarâya | paṇḍiva(ta)-śrî-Bharata-pautrâya | paṇḍita-śrî-Padmanâbha-putrâya | paṇḍita-śrî-Vaṃśadhara-
- 20 śarmmaṇ[ê*] vrâ(brâ)hmaṇâya chandr-ârkkam yâvach=chhâsanîkritya pradattô matvâ yathâdiyamâna-bhâgabhogakara-pravanîkara-turushkadaṇḍa-prabhṛiti-sarvv-âdâyân=âjñâ-vidhêyibhûya dâśya-
- 21 th=êti || chha || Bhavanti ch=âtra ślôkâḥ ||⁴
- 28 || chha ||⁵ Eta[t=tu] tâmra[m=akhi]la-kshitipâla-mauli-
- 29 śrêṇî-nighṛishṭa-charaṇasya tad=asya râjñah | kâśastha-ratnam=alikhad=vivu(bu)dh-aika-va(ba)ndhur=Ddhandhûka ity=amarasindhu-viśuddha-kîrttiḥ || chha || ||

**C.—BANGÂVAN PLATE OF GÔVINDACHANDRA AND HIS QUEEN
GÔSALADÊVÎ, OF [VIKRAMA-JSAMVAT 1208.**

This also is a single plate which was found, in December 1887, in a field near the village of Bangâvan in the Daryâbâd pargana of the Râmsanehî-Ghât tahsil of the Bâra Bankî district of Oudh, and which is now in the Lucknow Museum. It measures about 1' 5 $\frac{1}{4}$ " broad by 1' high, and is inscribed on one side only. At the lower proper left corner a square piece, about 1 $\frac{1}{2}$ " broad by 2 $\frac{3}{4}$ " high, is broken away, causing the loss of about four *aksharas* at the end of each of the lines 19-25; otherwise the plate is well preserved. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2 $\frac{1}{2}$ " in diameter and bears the same legend and emblems as the seal of the inscription A.⁶ The

¹ The reading of the letters in these brackets is doubtful, because some correction has been made here in the plate; originally there was not room for more than one *akshara* between °nâm and dhika-. Read °nâm-âkâdhika-.

² Read samvat 1201; the figure for the unit (1) is quite clear and distinct, and cannot be read differently.

³ Read - Vâraṇasyâm.

⁴ Here follow the twelve verses commencing Bhûmim yâ pratigrihâti, Śankham bhadr-danam, Sarcân=âtân=bhâvinah, Bahubhir=vasudhâ, Gâm=êkâm, Tadâgâtmâ sahasrêna, Sea-dattâm para-dattâm vâ, Shastim vureha-sahasrâni, Vâri-hîndshv=aranyêshu, Na visham visham, Yân=tha dattâni, and Vâti dbhra-vibhramam.

⁵ Metre: Vasantatiliakâ.

⁶ So far as I can judge from the impression sent to me, the legend on the seal actually is śrîmad-Gôvîndachandrâdêva, in Nâgarî letters between $\frac{9}{16}$ " and $\frac{3}{8}$ " high; and the Garuda above it seems to be very much like the figure of Garuda on the Mândhâtâ plates of Jarasimha, above, Vol. III. p. 50, Plate.

plate contains 25 lines of writing. The size of the letters is about $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. The writer and engraver have done their work in a rather slovenly manner so that the text contains a large number of minor mistakes. As regards orthography, the letter *b* is denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, *j* is used instead of *y* in *-parjantah*, l. 16, and the word *śekhara* is written *śēshara*, in line 19.

This is another inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*.¹ The king records in it that, on Tuesday, the full-moon tithi of Kārttika of the year 1208 (given both in words and in figures), his queen, the *Paṭṭamahādēvi Mahārājñī Gōsaladēvi*, endowed with all royal prerogatives, after bathing in the Ganges at Benares near (the temple of) the god Lōlārka,² in the presence of that deity, with the king's consent, gave the village of Gaṭiara in the Bhimamayūtāsa . . .³ *pattalā* to the *Ṭhakkura* Anatasarman, son of the *Ṭhakkura* . . .⁴ and son's son of the *Ṭhakkura* Kulhē, a Brāhmaṇ of the Vasishṭha *gōtra* and student of the Chhandōga *śākhā* (of the Sāma-vēda), who had come from Pāṭaliputra.—The taxes specified (in line 22) are the *bhāgabhogakara* and *pravāṇikara*. The writer's name either was not given or is broken away at the end of the inscription.

The date is irregular;⁵ for the full-moon tithi of Kārttika of Vikrama-Saṃvat 1208 current ended 17 h. 43 m. after mean sunrise of Monday, the 6th November A.D. 1150, and that of Vikrama-Saṃvat 1208 expired, 3 h. 58 m. after mean sunrise of Saturday, the 27th October A.D. 1151. The date would be incorrect also for Vikrama-Saṃvat 1209 expired. but correct for both 1206 and 1210 expired.

Of the localities, Pāṭaliputra is the modern Patna in the Patna district of Bengal; the village Gaṭiara and the *pattalā* in which it was situated I am unable to identify.

EXTRACTS FROM THE TEXT.⁶

- 12 7-śrīmad-Gōvindachandradāyō(vō) v[i]jayī
 13 Bhimamayūtāsa . . .⁸-pattalāyām Gaṭiara-grāma-nivāsīnō niyi(khi)la-janapadān=
 u[pa*]gatān=api cha rāja-rājñī-māmtri-purōhita-pratīhāra-s[ē]nāpati-
 14 [bh]āmdāgarik-ākshapaṭalika-bhishag-ni(nai)mittik-āntahpurika-sū(dū)ta-karituraya(ga)-
 pattanākarasthānagōkulādhikāri-purushān=ājñāpayati(ty)=ādisati
 15 vō(bō)dhayati cha | yathā⁹ viditam=astu bhavatām yath=ōparilikhita-grāmaḥ
 sa-jala-sthalah sa-lōsla(ha)-lavan-ākaraḥ sa-gartt-ōsharaḥ sa-na(ma)dhūkaḥ(ka)-
 chūta-da(va)na-viṭapa-[vā]ti-
 16 kâ-trīṇa-yūti-gōchara-parja(rya)ntah s-ōrddh[v*]-ā[dha]ś=chatur-āghāṭa-vīsu(su)ddhaḥ
 sva-sā(sī)mā-paryantah |¹⁰ saṃvatsarāṇām¹¹ ash[t*]āvi(dhi)ka-dvādatya(sā)-
 sa(sā)tēshu Kārttikē māsi [su(su)]kīa-

¹ Compare the inscription of Gōvindachandra and his queen Nayanakēlīdēvi of V. 1176, above, Vol. IV. p. 107, F.

² *Lōlārka* is a form of the Sun.

³ The two last *aksharas* of this name are illegible in the original.

⁴ The part of the plate which contained the name is broken away.

⁵ Compare *Ind. Ant.* Vol. XIX. p. 367, No. 184 (where on p. 368, line 2, '16 October' is a misprint for '15 October').

⁶ From an impression supplied by Dr. Führer.

⁷ The inscription begins with the words *ōm śrī siddhiḥ* (instead of *ōm svasti*); otherwise the text, up to this, is practically identical with that of the Kamsuli plate of Gōvindachandra, published above, Vol. IV. p. 100 f.

⁸ Here two (apparently damaged) *aksharas* are illegible in the impression.

⁹ This word is superfluous.

¹⁰ This and the other signs of punctuation in lines 16-22 are superfluous.

¹¹ Read *°rāṇām*.

- 17 pakvē(kshē) paurṇamāsyām tithau Bh[au]ma-diné ṣkvē(ṅkē)-pi samvat
1208 Kārttika-sudi 15 Bh[au]mē || ¹tad-état-sammatyā
samastarājaparakriyôpêta-sarvvālamkā-
- 18 ravibhūshita-va(pa)[tṭa]mahādēvi-mahārājñī-śrī-Gōsaladēvibhiḥ śrīmad-Vārāṇasyām
Kārtti[ki]-parvvaṇi dēva-śrī-Lōlārka-sannidhō(dhau) Gaṅgāyām snātvā [timī]-
- 19 ra-pātala-pā[ta]nam²=Ushṇarōvi(chi)sham=upasthāy=A n s h a d h i p a t i - s a (s a) k a l a -
[śē]sha(kha)raṁ samabhyarchchya trilu(bhu)vana-trātur=Vāsudēvasva(sya)
pôjām vidhāya havishā havirbhujām [hutvā mātā]-³
- 20 pitrōr=ātmanās=cha punya-yasō(sō)-vi(bhi)vṛddhayē svargga-dvāra-kapāt-ārggal-
ōdghātanāya⁴ āyuh-śrēyah-kām-ārthē va(cha) | dēva-śrī-Lōlārkk-āgrē
gōkar[ṇa]a-ku[śalatā]-
- 21 pūta-karatal-ōdaka-pūrvvam=asmābhiḥ⁵ Pātali(ii)putra-vinirggatāya [Chchha]ndōga-
sā(śā)kh-ādhyāyinē Vasishṭha-gōtrāya ṭhakkura-śrī-Kulhē-pautrāyā(ya) | ⁶ṭha-śrī-
.⁷
- 22 putrāyā(ya) | ⁸ṭha-grī(śry)-Anatasa(śa)rmanē vrā(brā)hmaṇāsa(ya) śāsanīkritya
pradattō matvā yathādīyamāna-bhāgabhogakara-sra(pra)vaṇika[ra*]-prabhṛiti-
sa[ma*]st-ādāyān=[ā]jñā-śrava]-
- 23 ṇa-vidhēvi(yī)bhūyabhūya⁹ dāsyap(ṭh)-ēti || chchha || Bhavanti ch=ātra dharm-
ānusam(śā)sinaḥ ś[ī]ōkāk¹⁰ |¹¹

No. 16.— SIX EASTERN CHALUKYA COPPER-PLATE INSCRIPTIONS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

A.—ĒḌĒRU PLATES OF VIJAYĀDITYA II.

[A.D. 799-843.]¹⁰

These plates were found, about twenty-five years ago, at the village of Ēḍēru (the 'Ēḍra' of the *Indian Atlas*, map 94, long. 80° 48' E., lat. 16° 43' N.) in the Nūziviḍu Zamīndārī of the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Pandit S. M. Natesa Sastri, in the *Indian Antiquary*, Vol. XIII, p. 55 ff.;¹¹ I re-edit it from an excellent impression, supplied to me by Dr. Hultsch.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 7" broad by 2½" high. The plates have slightly raised rims,

¹ One would have expected here *asmat-sammatyā*; see above, Vol. IV. p. 109, l. 19 of the text.

² Read *-pātana-pāṇu-mahāsam-*.

³ The *akṣaras* in brackets at the end of lines 19-22 are broken away.

⁴ Read *°ṭandya-*.

⁵ This *asmābhiḥ* is superfluous.

⁶ I.e. *ṭhakkura-*.

⁷ Here three or four *akṣaras* are broken away.

⁸ Read *-vidhēyabhūya dā-*.

⁹ Here follow the four verses commencing *Bhūmim gaḥ prutigrīhṇāti, Śāṅkham bhadr-āsanam, Gām-ṭkām, and Śhaṣṭīm varsha-sahasrāni*.

¹⁰ Here and below I add the times of the reigns of the donors, from Dr. Fleet's account of the Eastern Chalukya dynasty in *Ind. Ant.* Vol. XX., to indicate in a general way the period to which each of the six inscriptions belongs.

¹¹ Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 101, H.

and are strung on a ring which had not been cut yet when the impression was taken by Dr. Hultzsch. The ring is about 3 $\frac{1}{2}$ " in diameter and $\frac{3}{8}$ " thick, and has its ends secured in the base of an elliptical seal, about 2" by 1 $\frac{3}{4}$ " in diameter. The seal bears across its breadth the legend *śrī-Tribhuvanakuṣa* (for *śrī-nāṁkuṣa*), with, below it, an expanded lotus flower, and, above it, the sun within the moon's crescent.—The writing, which is rather roughly engraved, is, on the whole, well preserved. The characters belong to the southern class of alphabets, and are of the regular type of the period and part of the country to which the inscription belongs. As regards individual letters, it may be stated that for *kh* (which occurs in *pramukhān*, l. 15, and in *khaṇḍika*, l. 21) and for *b* we have throughout the older square forms, and that, with perhaps one exception,¹ the older, not the later cursive, form is also used in the case of *l*. It may moreover be noted that the sign for *b* is generally open on the left (or proper right) side—a form of *b*, which is employed throughout already in the Chipurupalle plates² of Vishṇuvardhana I. of A.D. 632—and that occasionally a similarly open sign³ is used for *j*, e.g. in *Dharmaj[ā]nva*, l. 11, and *a[ā]jñaptir*, l. 25. Final forms of consonants occur for *n* in *pramukhān*, l. 15, and perhaps for *m* in *sva-datt[ā*]m*, l. 27, and *vasundharām*, l. 28. The size of the letters is between $\frac{1}{16}$ " and $\frac{1}{4}$ ".—The language is Sanskrit and, with the exception of three verses at the end, the inscription is in prose. The text generally is plain, but contains a number of mistakes, due to carelessness of either the writer or the engraver. Whether the word *kūṭaka*, which in line 15 occurs in the place of the usual *rāshṭrakūṭa*, is correct or not, I am unable to decide. In respect of orthography, it may suffice to state that the Dravidian *l* is used in *kaḷadhauta*, l. 12, and in the names *Chalukyaśāhān*, l. 4, *Paḷla-bhatt[ā*]rak[ā*]ya*, l. 20, and *Boḷareṇḍuvaṭi*, l. 24; that the sign of the medial *ā* is frequently omitted;⁴ and that the word *padma* is spelt *patma*, in line 9.

The inscription is one of the Eastern Chalukya Vijayāditya [II. Narēndramṛigarāja], the son of Vishṇuvardhana [IV.] and son's son of Vikramarāma (i.e., apparently, Vijayāditya I.). It records the grant, on the occasion of a solar eclipse, of part of the village of Va[ṇḍ]rupiṭe[y]u in the Kaṇḍeruvādi-vishaya, to a Brāhmaṇ named Paḷla-bhattāraka, an inhabitant of Minamini. The *Ājñapti* (or *dātuka*) of the grant was Boḷama.

The inscription is not dated. Of the localities, none of which have been identified, the Kaṇḍeruvādi (or *ṽāṭi*) *vishaya* is mentioned in *South-Ind. Inscr.* Vol. I. p. 40, l. 43, and p. 45. l. 21, and was most probably mentioned also at the end of line 16 of the inscription published *ibid.* p. 33 and *Ind. Ant.* Vol. XX. p. 415, which mentions the villages of Va[ṇḍ]rupiṭe[y]u⁵ and Korrapaṇu (or *ṽapaṇu*) of the present inscription.⁶ Below, p. 129. text l. 23, mention is made of the Uttarakaṇḍeruvādi *vishaya*.

¹ I refer to the sign for *l*, used in *gaṇ-ālakamṭāya* in line 20, which comes very near to the later cursive form.

² See Plate xxvii. of Dr. Burnell's *South-Indian Palaeography*. Occasionally the open form of the square *ḍ* occurs also in other early Eastern as well as Western Chalukya inscriptions. It is met with also in Pallava and Eastern Gaṅga inscriptions, and is used throughout in the Chikkalla plates of Vikramēndravarmān II (above, Vol. IV. p. 195), while in the Gōḍavari plates of Prithivimūla (*Jour. Bo. As. Soc.* Vol. XVI. p. 116) it occurs only once or perhaps twice, out of six times.

³ On the open *j* see below, p. 122.

⁴ The only important omission of the sign for *ā* occurs at the end of line 5, where it might seem doubtful whether the proper name, given there, should be read *Vikramarāma* or *Vikramarāma*. In favour of the former reading one might perhaps quote the name *Vishnurama* which occurs above, Vol. IV. p. 310, ll. 3 and 4 of the text; but the fact that in the present inscription the name is immediately preceded by the word *abhirāma*, in my opinion, renders it certain that *Vikramarāma* is really intended.

⁵ See below, p. 120, note 10.

⁶ With the name *Reṇḍuvaṭi* in line 24 of the present inscription one might compare *Reṇḍu[ṇṇu]vāḍila* in *Ind. Ant.* Vol. XIII. p. 186, ll. 18 and 21.

TEXT.¹

First Plate.

- 1 Svasti [i*] Śrīmatām sakala-bhuvana-saṁstūyamāna-Mānavyasagôtr[ā*]nām Hāri-
 2 tiputrānām ²Kauśiki-varaprasā[da*]-labdha-rājyānām bhagavan-Nār[ā*]yaṇa-prasāda-
 sam[ā*]-
 3 sādita-vara-varāhalāñchhan-ēkshapa-kshapa-vaśīkrit- ā r ā t i m a n ḍ a l ā n ā m ³ aśva-
 4 mēdh-āvabhṛitā(tha)snāna-pavitri(tri)kṛita-vapushām Chalukyānām kulam=alāmka-
 5 rishpō[r]= vviidha-yuddha-labdha-vijayasiddhē[r*]= bhuvana-mauō-bhirāma-
 Vikramar[ā*]-
 6 masya pautrah pratāpāvanata-paramaṇḍala-nṛipatimaṇḍalasya śrī-Vi-
 7 sh[n]uvandha(rddha)na-mah[ā]rājasya priya-tanayah⁴ nija-bhuja-nisit-[ā]sidh[ā]-

Second Plate ; First Side.

- 8 rā-prasamita-parachakra-vikramah ⁵śak[t]itray-ālamkṛita[h] kshīra-sāgara
 9 iva Lakshmi-prabhā(bha)vō dinakara iva satata-rañjita-patmah⁶ śāsadhā-
 10 ra iva [ku]mudavana-priyō Dharmmaja iva nija-dharma-nirmalō
 11 Dharmmaj-[ā]nuja iva Duśāsana-kshaya-karah⁷ Mēru=iva sthira-sthi-
 12 tir-atula-tulādhṛita - k a l a d h a u t a - d h a u t a - d u r b a l a - m a l i n a ḥ ⁸ para-
 13 mabva(bra)hmayō Vishnu(shṇu)r=iva jishnu(shṇu)[h*] samastabhuvan-
 [ā*]śraya-śrī-Vija-
 14 yāditya-mahārājādhir[ā*]ja-paramēśva[ra*]- b h a t t ā r a k a ḥ Kaṇḍeruv[ā*]-⁹

Second Plate ; Second Side.

- 15 di-vishayē ¹⁰Va[nḍ]rupiṭe[y]u-nāma-grāmasya kūtaka-pramukhān
 16 ¹¹kuṭumbinas=sarvvān=ittham=ājñāpayati [i*] Veditam=astu vō=smābhīh¹²
 17 Minamini-v[ā*]stavyāya Kāśyā(śya)pa-gōtrāya Āpastabham-sūtrāya Taitrī-¹³
 18 ya-bva(bra)hmachārinē ¹⁴Tu(tū)rkaśarmma-trēdi-pautra ¹⁵vēda-vēd[ām]ga-vi-

¹ From impressions supplied by Dr. Hultsch.² Read *Kauśiki*.³ Read *śām=aśva*.⁴ Read *-tanayō*.⁵ The third *akshara* of this word looks as if *tya* had first been engraved and then altered to *tra*.⁶ Read *-padmah*; Mr. Natesa Sastri read *rakshita-padmah*. The sun always reddens the water-lilies; the king always pleased the goddess at fortune (*Padmā*) or 1,000 billions (*padma*) of people. The moon is dear to the night-lotuses; the king was fond of fostering the happiness of (the inhabitants of) the earth.⁷ Read *-karō*.⁸ 'He washed off the dirt of the weak (i.e. the poverty of the needy) by the unprecedented (amount of) gold and silver (*kaḍadhauta*) which (equivalent to his own weight) was placed on the balance.' Compare *Ind. Ant.* Vol. XIII. p. 186, l. 8: *anśka-tulādhṛita-śṭakumbha-viśrājan-[ā*]vadāta-śari(r)rasya*.⁹ The impression looks as if originally, between the *aksharas* *nde* and *ru*, the sign of *visarga* had been engraved.¹⁰ Mr. Natesa Sastri omits this name. By Dr. Fleet (*Ind. Ant.* Vol. XX. p. 101) it was read *Vamrupireyu* or *Vamrupileyu*. The village is the same which, as situated west of Korrapattu (see below, l. 23), is mentioned in line 44 of the other known grant of Vijayāditya II., where the name by Dr. Hultsch was read *Vā[nḍhṛū]pe[dayū]*, and by Dr. Fleet *Vāṇḍrūpedayū*; see *South-Ind. Inscr.* Vol. I. p. 34, and *Ind. Ant.* Vol. XX. p. 417.¹¹ The sign of *anusvāra* in this word is placed within the sign of the vowel *i* of *bi*.¹² Read *vaḥ*; *Amābhīh*.¹³ Read *-gōtrāya=Āpastamba-sūtrāya Taittirīya-bra* (or, perhaps, *śa-sabra*).¹⁴ Mr. Natesa Sastri read this name *Turkaśarmma*, but the third *akshara* is distinctly *śa* in the impression. The name *Turkaśarma* occurs below, p. 124, text line 20, and in a Pallava inscription, *Ind. Ant.* Vol. V. p. 155, l. 20.¹⁵ Read *-trivēdi-pautrāya*.

2. ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 ३. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ४. ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 ५. ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 ६. ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥

8. ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 9. ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 10. ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 11. ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 12. ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 13. ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 14. ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥

16
 18
 20

22
 24
 26
 28

19	dê	shatkarmma-niratâya	¹ Dôṇaśa[r]mma-trivêdi-putrâ |²	bṛâ(brâ)hmaṇa-gu- ³
20	ṇa-gaṇ-âlakamâtâya ⁴	Paḷla-bhaṭṭ[â*]rak[â*]ya	sû[r*]yyagrahaṇa-nimi-	
21	ttê ⁵	asminn=êva	grâmê	⁶ dvâdaśa-khaṇḍika-kôdrava-bija-samsthânam

Third Plate.

22	[kshêtra][ñ=cha ?] ⁷ |	âvâsana[m]	sarvva-kara-paribârî ⁸	da[ttam | ? ]
	Chat[u]r-avadhi ⁹			
23	pûrvvataḥ	Korraparu-sîmaḥ(mâ)	dakṣha/kṣhiṇataḥ	[ta]tâkaḥ paśchimataḥ Ra-
24	mâti	uttarataḥ	Reṇvu(ṇdu)vaṭi	Boḷareṇḍuvaṭi [I*]
25	¹¹ A(â)jñaptir=asya	dharmaṃsya	nirmmalô	dharma-sagrahṇam ¹² [I*]
	Boḷama-nâma(mâ)	lô-		
26	kê=smit(n)=	puṇya-chittê(ttô ?)	nar-ôttamaḥ [|| 1*]	Bahubhir=vvasudhâ dattâ
	bahubhiś=ch=ân-			
27	pâlitâ [I*]	yasya yasya yadâ	bhu(bhû)mis=tasya	tasya tad[â] phala[m*]
	I(II) [2*]	Sva-datt[â*][m]		
28	para-dattâm	vâ yô harêtu ¹³	vasundharâ[m] [I*]	shashṭim varsha-sahasrâpi
	viṣṭâ(shṭhâ)sâm(yâm)	jâyatê	k[ri]mi[h || 3*]	

ABSTRACT OF CONTENTS.

The son's son of **Vikramarâma** (l. 5), who adorned the family of the **Chalukyas** (l. 4) who are of the **Mânavya gôtra** and are **Hâritiputras** (l. 1), and who obtained the success of victory (*rijaya-siddhi*) in various battles :—

The dear son of the **Mahârâja Vishṇuvardhana** (l. 7) :—

The asylum of the whole world, **Vijayâditya** (l. 13), the **Mahârâjâdhirâja**, **Paramêśvara** and **Bhaṭṭâraka**, who is most devoted to religion and is victorious like (the god) **Vishṇu**, thus issues a command to all the cultivators, headed by the **Kûṭakas**, of the village of **Va[ṇḍ]ru-piṭe[y]u** in the **Kaṇḍeruvâdi-vishaya** (l. 15) :—

“Be it known to you ! On the occasion of an eclipse of the sun (l. 20), a field in this village, the extent of which is such that it may be sown with **kôdrava**¹⁴ grain to the amount of twelve **khaṇḍikas**, (and ?) a dwelling-place have been given by Us, with exemption from all taxes, to the **Brâhmaṇ Paḷla-bhaṭṭâraka**, an inhabitant of **Minamini** (l. 17), who belongs to the **Kâsyapa gôtra** and **Âpastamba sûtra**, and is a student of the **Taittiriya Vêda**, a son of the student of three **Vêdas** **Dôṇasarman** and son's son of the student of three **Vêdas** **Tûrkaśarman**.”

The four boundaries are (l. 23) : On the east, the boundary-line of **Korraparu** ; on the south, a tank ; on the west, **Ramâti** ; and on the north. **Reṇḍuvaṭi** (and ?) **Boḷareṇḍuvaṭi**.

¹ This is the actual reading, and the name occurs, spelt in the same way, in other inscriptions ; the correct spelling would be *Drôṇaśarma*.

² Read -putrâya.

³ Perhaps the intended reading is *brâhmaṇâya gu*.

⁴ Read -âlakamâtâya.

⁵ Read ttê=sminn=.

⁶ Instead of *khaṇḍika* Mr. Naless Sastri read *vêṇḍika* ; the correct reading has been already given by Dr. Fleet, in *Ind. Ant.* Vol. XX. p. 106, note 20. Compare also *ibid.* Vol. XIII. p. 230, l. 27 of the text, *râja-madâna dvâdaśa-khaṇḍi(j)-kôdrava-bija-vâpa-kshêtram* ; and Vol. XIV. p. 55, l. 116, *dhânya-khaṇḍakâni*.

⁷ The engraving is quite clear here, but I cannot read the *akṣhara* in these brackets with any confidence. The following sign of punctuation is superfluous. After *dvâdasana* one would have expected *cha*.

⁸ Read -parihârtikritya.

⁹ Instead of this one would have expected *Tasya chatedrô=vadhayaḥ*, or only *Tasy=âvadhayaḥ*.

¹⁰ Apparently intended for *êttê chatvôrô=vadhayaḥ*.—I suspect that some similar phrase is intended in line 45 of the other grant of **Vijayâditya II.** (mentioned above, p. 120, note 10), where the published texts have *cha[ṭurviṃśatyai] datta[h*]* and *êlêśhâm=apy=ava(?)tta*.

¹¹ Metre from here to the end : *Ślôka* (Anuṣṭubh).

¹² Read -samgrahê.

¹³ Originally *harêti* appears to have been engraved ; read *harêti*.

¹⁴ *Kôdrava* is stated to be ‘an inferior sort of grain, *Paspalum frumentaceum*.’

Lines 25-28 give the name of the *Ājñapti*, Boḷama, and contain two benedictive and imprecatory verses.

B.—MASULIPATAM (?) PLATES OF VIJAYĀDITYA III.

[A.D. 844-888.]

There is no definite information as to where these plates were found, or what became of them; but, judging from the dimensions, this may perhaps be a grant which is entered as follows in a memorandum of Sir Walter Elliot:—"5. Inscription on 5 plates, received from Mr. Porter, Collector of Masulipatam. 19th December 1846; Vijayāditya. Seal, a Boar, and *Tribhuvanāmkūśa*. Length $9\frac{1}{2}$; breadth, $3\frac{3}{8}$. Weight, 258 rupees." I edit the inscription¹ from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet to whom I also owe the preceding information.

These apparently are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures $9\frac{1}{2}$ " broad by about $3\frac{3}{8}$ " high. They were strung on a ring for which there is a hole on the proper right side of each plate. The writing on the original plates undoubtedly is well preserved, but the impressions contain some partially illegible passages, owing to the fact that many letters in the original are blocked up with hard rust, which was not cleaned out before taking the impressions.²—The writing is well done, and carefully engraved. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, the chief points to note are, that for *kh* and *l* everywhere the later, cursive forms are used, while for *b* we have the older square form; and that the signs for both *b* and *j* throughout are open on the left (or proper right) side. Of the open *b* I have spoken above, p. 119. The open *j* is used occasionally already³ in the Ēḍēru plates of Vijayāditya II. (above, p. 120), and in the Ahadanakaram plates of Viṣṇuvardhana V. (*Ind. Ant.* Vol. XIII. p. 186, e.g. in *kanadirajuḷ*, l. 30). It is also found now and then, more or less developed, in Eastern Gaṅga inscriptions, e.g. in lines 1 and 2 of the Chicacole plates of Indravarman of the year 146 (?) and in line 25 of the Viṣagapatam plates of Dēvēndravarman of the year 254 (*ibid.* Vol. XIII. p. 123, and Vol. XVIII. p. 144); and it occurs pretty frequently in the Chikkulla plates of Vikramēndravarman II. (above, Vol. IV. p. 195), which have also the open *b*. And both the open *j* and the open *b* are used throughout in the two Bāṇa inscriptions, published in *Ind. Ant.* Vol. X. p. 39, which therefore, in this respect, come nearer to the present inscription than any other records examined by me.⁴ Of final consonants which are not joined with a following letter our inscription only contains *t* (in *kēnachit*, l. 29) and *n* (in *pramukhān*, l. 18, *pārthivēndrān*,

¹ For an account of the contents of the inscription see Dr. Fleet in *Ind. Ant.* Vol. XX. p. 103, J.

² Excepting the word which precedes the name *Tūrkkāśarmmaṇaḥ* in line 20, and one or two *akshoras* in the names of villages, the illegible passages cause little difficulty.

³ I do not venture to quote with confidence the Nellore district plates of Viṣṇuvardhana II. of A.D. 664 (*Ind. Ant.* Vol. VII. p. 186), where the open *j* seems to occur in *Bhāradvāja*, l. 14, and *śaamukh-ājñā*, l. 67.—The Tables in Dr. Burnell's and Prof. Bühler's works on Indian palæography contain no specimen of the open *j*.

⁴ On the Plate facing page 167 of *Ind. Ant.* Vol. X. there are photolithographs of two short Paṭṭadakal inscriptions, one of which has the ordinary open *j* (consisting of three separate lines), while the other furnishes an instance of that peculiar form of the open *j*, which has a vertical line in the middle and three horizontal lines to the right of the vertical line. The origin of the latter form of *j*, which, together with the ordinary open *j*, is used e.g. in the spurious Merkara plates (*ibid.* Vol. I. p. 362), is well shewn by the different forms of *j*, employed in the Chicacole plates of Dēvēndravarman (*ibid.* Vol. XIII. p. 275; compare the different forms of *j* in e.g. *Nāgarāja*, l. 23, *nīja*, l. 7, and *vijaya*, l. 1). The origin of the later, cursive *j*, in my opinion, is equally well shewn by some forms of *j* in the Alamaṇḍa plates of Anantavarman of the year 304 (above, Vol. III. p. 18; compare the forms of *j* in e.g. *jṃita-jaya*, l. 6, and *nīja*, l. 8). Perhaps I may state here that a form of *j*, which comes very near indeed to the later cursive *j*, is used already in the grant of Attivarman (*Ind. Ant.* Vol. IX. p. 102, e.g. in *jana*, l. 3, and *yajna*, l. 6), which shews an early form of the Grantha alphabet and is, in my opinion, not later than A.D. 650.

Second Plate; First Side.

- 6 nâsraya-śrī-Vijayāditya-mahārājasya sakala-digam[ga]nā-lalāṭikāyamāna
 7 yaśōmaṇḍalasya¹ Gaṅgakula-kālānalasya kalikāla-mada-bhañjanasya Chālukya-Ā-
 8 rjjuna-nāmadhēyasya | ²Utkhāta-sātataravāri-vidārit-ārināgādhipasya ha-
 9 riṇādhipa-vikramasya [1*] śōkākul-āriṇanītā-nayanāmbu-sēkaiḥ kōpānalāḥ
 praśamam=ē-
 10 ti vinā na yasya | (||) [1*] Tasya priya-tanayaḥ sarvvalōkāśraya-śrī-
 Vishṇuvarddhana³-mahā-

Second Plate; Second Side.

- 11 rājah || ⁴Yasminn=ārūḍha-dantiny=ari-kulam=adhisamrōhati kshamābhrid-agraṇ
 yad-bāhāv=āṭta-
 12 khaḍgē ripuyuvati-karā grihṇatē chāmarāpi [1*] ābaddhāyām bhrukutyaṁ
 madhu ripu-
 13 bhavanē yasya badhnanti bhṛiṅgā yad-dhāmany=ājibhēri-dhvananam=anu
 śivās=śatru-
 14 dhāmni dhvananti || [2*] Tasya priya-tanayaḥ | Kāntēr=induh⁵
 kshamāyāḥ kshitiṛ=amara-tarus=tyāga-śaktēḥ
 15 pratāpasy=ārkkas=śauryasya simhō jaladhir=api mahāsa[t*]tvatāyā yath=āyam [1*]
 sthānam

Third Plate; First Side.

- 16 syād=ēvam=anyan=na hi bhavati mam=ēt=iva bhītan=nitā[nta]m nityam
 sarvv-ātmanā yaṁ prabhajati vimu-
 17 khē yatra n=ānya-pratishṭham | (||) [3*]⁶ Sa samastabhuvanāśraya-
 śrī-Vijayāditya-mahārājah⁷ Gudravāra-
 18 viśayē sarvvān=ēva rāshṭrakūṭa-pramukhān kuṭumbina ittham=ājūāpayati [1*]
 Vidita-
 19 m=astu vō=smābhiḥ Urppuṭūru-vāstavyasya Kauśika-gōtrasya Āpastamba-
 20 sūtrasya Veṇni(ṇṇi)[yā?]ma . . sya⁸ Tūrkkasarmmaṇaḥ pautrāya śhaṭkarma-

Third Plate; Second Side.

- 21 niratāya Taittirīya-grihasdhā(sthā)ya vēda-vēdāṅga-vidah Dāmōda-
 22 raśarmmaṇaḥ putrāya | Yash=shannān=dēhabbhājā[m=avaj]i[ta]-jagatā[m=abh]
 yaajaishid=arinām
 23 varggam yaṁ prāpya Pāmkēruhabhuvam=api cha vyasmara[d=brahma]-⁹
 lakshmīḥ [1*] gōshṭhī-jōsham gu-

¹ Originally *māṇḍalasya* was engraved, but the *d* of *mā* has been struck out.

² Metre: Vasantatilakā.

³ Originally, over the *e* of *varddhana*, part of the vowel *i* was engraved.

⁴ Metre of verses 2-4: Śragdharā.

⁵ This sign of *visarga* was originally omitted.

⁶ The general sense of the verse is, that beauty and the rest eagerly pay homage to the king, aware that even the moon *etc.* would not be so suitable a home for them; but the verse, in my opinion, does not admit of a proper construction.

⁷ Here, and in other places below, the rules of *sandhi* have not been observed.

⁸ The *akshara* which precedes the syllable *syā* is quite illegible.

⁹ The two *aksharas* in these brackets are illegible, but have, I think, been correctly supplied; compare *brahmāśrī-bhāvara-dyutiḥ*, 'resplendent with holiness,' in *South-Ind. Inscr.* Vol. I. p. 45, l. 26.

[illegible]

६
 ७
 ८
 ९
 १०

- 24 nânâm=abhajata nikarô yatra cha kv=âpy=alabdham na[r]mm-âlâpê=pi vâpi na
bhavati vitathâ satya-
25 sandhasya yasya [(||) [4*] Hatvâ¹ Mamgim vijita-sakal-ârâti-bhûpâla-
varggam râg-ôdrêkâd=dhasita-nripa-

Fourth Plate ; First Side

- 26 ti-tyâ[ga]-s[au]ryya-pratâpam [1*] nânâ-hêty-âhata-haya-bhaṭ-ônmatra-hasti-
prakîrṇnê(rṇnê) yuddhê yasya
27 dvi[ja]-gaṇa-varasy=âdbhut²-âdêsa-tushṭaḥ³ [(||) [5*] Tasmai Vinayadîsarmmaṇê
chandragrahaṇa-nimittê sarvva-kara-
28 parihârikṛitya Traṇḍa[pa²]ru-nâma-grâ[mô da]ttaḥ [1*] Tasy=âvadhayaḥ pûrvvatô
dakshina-
29 taś=cha Amgalûru paśchimataḥ Ve[l]pûru uttarataḥ Chavi[ṭa?]paṇu [1*] Asy=
ôpari kênachit bâdhâ
30 na karttavyâ [1*] yaḥ karôti sa pañchabhiḥ mahâpâtakair=yyuktô bhavati [(||)*]
Vyâsên=âpy=uktam [1*] ⁴Sva-dattam

Fourth Plate ; Second Side.

- 31 para-dattâm vâ yô harêta vasundharâm [1*] shasṭi-varsha-sahasrâpi
visṭâ(ṣṭhâ)yâm jâyatê krimiḥ [(||) [6*] Bahu-
32 bhir=vvasudhâ dattâ bahubhiś=ch=ânupâtîtâ [1*] yasya yasya yadâ [bhû]mis=
tasya tasya tadâ phalam [(||) 7*]
33 ⁵Sarvvân=êtân=bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmabhadraḥ [1*]
sâ-
34 mânyô=yan=dharmma-sêtur=nnripânâm kâlê kâlê pâlanîyô bhavadbhiḥ [(||) 8*]
⁶Âjñaptir=asya dharmma-
35 sya vikram-âkrânta-sâtravaḥ [1*] dvitîya iva Bibhatsuḥ Pâṇḍarâṅgaḥ
pratâpavân [(||) [9*] ⁷Śivam=a-

Fifth Plate.

- 36 stu sarvva-jagatâm parahita-niratâ bhavantu bhûta-gaṇâ[h [1*] [d]ôshâḥ
prayântu nâsam
37 tishṭhatu suchiram jagati dharmmaḥ [(||) 10*] Putraḥ⁸ śrî-Mâdha[va*]aya
spu(sphu)tam=i-
38 dam=alikhach=chhâsanam Katṭa[y]-âkhyah⁹ śrimân sachchîla-yuktô
39 nripavara-Vijayâditya-râj-âjñay[â tu | prâptaḥ pâra]¹⁰m ka[lâ]nâm kṛtishu
cha kuśalô=tya-
40 ntam=Îśâna-pautrô nânâ-sâstr-ârttha-[sâ]li parahita-niratô hêmakâr-âgraganyaḥ [(||) 11*]

ABSTRACT OF CONTENTS.

The asylum of the whole world, the *Mahârâja Vijayâditya* (l. 6), who adorned the family of the *Châlukyas* (l. 5) who are of the *Mânavya* gôtra and are *Hâritiputras* (l. 1), was a fire of destruction to the *Gaṅga* family, and, as he broke the frenzy of the *Kali* age, was named *Châluky-Ârjuna* (l. 7).

¹ Metre: Mundâkrântâ.

² Over the *akshara dbh* the vowel i has been engraved, but it seems to have been struck out again.

³ The subject of the sentence apparently is *Vijayâdityaḥ*, which must be supplied from the context.

⁴ Metre of verses 6 and 7: Ślôka (Anushtubh).

⁵ Metre: Śâlinî.

⁶ Metre: Ślôka (Anushtubh).

⁷ Metre: Âryâ.

⁸ Metre: Sragdharâ.

⁹ The letter in brackets may possibly be m.

¹⁰ The *aksharas* in these brackets are doubtful.

(V. 1.) Valorous like a lion, he with his unsheathed sharp sword split open (*the frontal globes¹ of*) the lordly elephants—his adversaries; the fire of his wrath is not extinguished unless it is sprinkled with the tears of the sorrow-stricken wives of his enemies.

His dear son was the asylum of all mankind, the *Mahārāja Vishnuvardhana* (l. 10).

(V. 2.) When he ascends his elephant, his enemies ascend the mountain-tops; when his arm takes the sword, the hands of the young women of his adversaries take up the chowries; when he knits his brows, the black bees² make honey in the palace of his adversary; when the war-drum is sounded in his abode, the jackals howl in the abode of his opponent.

His dear son—who³ excels the moon in beauty, the earth in endurance, the tree of paradise in generosity, the sun in splendour, the lion in bravery, and the sea in greatness of disposition—the asylum of the whole world, the *Mahārāja Vijayāditya* (l. 17), thus issues a command to all the cultivators, headed by the *Rāshtrakūṭas*, in the *Gudravāra-vishaya* :—

“Be it known to you! On the occasion of an eclipse of the moon (l. 27), the village of *Traṇḍa[pa?]ru* (l. 28) has been given by Us, with exemption from all taxes, to the Taittiriya householder *Vinayaḍiśarman* (l. 27), a son of *Dāmōdaraśarman* and son’s son of the inhabitant of *Urpuṭūru* (l. 19), the . . . ⁴ *Tūrkaśarman*, who belongs to the *Kausika gōtra* and *Āpastamba sūtra*.

(V. 4.) He has conquered the host of the six enemies⁵ of mankind who have subdued all the world; when she came to him, the Glory of holiness forgot even the lotus-born Brahman; ⁶ in his society the assemblage of virtues find pleasure,⁷ such as they have nowhere experienced; true to his word, he in jest even does not give utterance to false speech.

(V. 5.) When on the field of battle, strewn with horses, soldiers and infuriated elephants that were struck down by various weapons, (*the king⁸*) had slain *Maṅgi*, who had defeated the whole host of hostile chiefs and in the excess of his fury had ridiculed the king’s liberality, bravery and power, he was well pleased with the marvellous advice of this best one of the twice-born.”

The boundaries are (l. 28) : On the east and south, *Aṅgalūru*; on the west, *Velpūru*; and on the north, *Chavi[ṭa?]paṇu*.

The rest of the inscription warns the people not to obstruct this grant; quotes three benedictive and imprecatory verses, ascribed to *Vyāsa*; (in verse 9) gives the name of the *Ājñapti* of the grant, *Pāṇḍarāṅga*, who for his prowess and valour in war is compared to *Bibhatsu*, i.e. *Arjuna*; (in v. 10) contains a prayer for the welfare of the people and the progress of religion; and (in v. 11) records that this edict (*śāsana*), by order of the king *Vijayāditya*, was written by the foremost of goldsmiths, *Kaṭṭa[y]a*, the son of *Mādhava* and son’s son of *Isāna*.

¹ There is no doubt that this was present to the mind of the author of the verse; compare, e.g., *Vasavadattā*, p. 102, *hari-kharanakhara-vidṛitakumbhasthala-vikala-vraṇa*. According to Dr. Fleet in *Ind. Ant.* Vol. XX. p. 101, the word *adgādhipa* would seem “to have a double meaning, and to indicate also a defeat of some hostile chief of the *Nāgas*.”

² The presence of the black bees in the palace of the enemy as well as the howling of the jackals portend evil. Compare *Harshacharita*, Bombay ed., pp. 180 and 181, *vadānti śivādām rājyaḥ . . . bāhṛdme bāhṛdmarām paṭalam*.

³ I only give the general sense of verse 3, which I cannot construe. The king was *mahā-sattva* on account of his noble disposition; the sea is so, because it contains a number of big creatures.

⁴ Here one word, apparently a name, is partly illegible in the original.

⁵ Compare *South-Ind. Inscr.* Vol. I. p. 35, note 3.

⁶ The original has: *Paṅkṣṛuḥabhu*; compare, e.g., *Ambhōjābhava* and *Jalajābhava* in *Ind. Ant.* Vol. XII. p. 92, l. 40, and p. 93, l. 48.

⁷ According to the dictionaries, the word *jōśha*, in classical Sanskrit, would seem to be used only as an adverb, in the form *jōśham*; but it occurs as a substantive, in the sense of *sukha*, e.g. in *Harshacharita*, Bombay ed., p. 159, l. 8.

⁸ This has necessarily to be supplied; the king, of course, is *Vijayāditya* himself.

C.—BEZVĀḌA PLATES OF CHĀLUKYA-BHĪMA I.

[A.D. 888-918.]

These plates were found¹ on the 25th June 1897 in the rock-hewn chamber of the quarry-compound at *Bezvāḍa*, in the Kistna district of the Madras Presidency, and were sent to Dr. Hultzsch by Mr. J. K. Batten, I.C.S., the Acting Collector of the Kistna district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr. Hultzsch.

These are **five copper-plates**, each of which measures about 7" broad by 3" high. Plates 2-5 are inscribed on both sides, but the writing on the second side of the fifth plate is less than half a line. The first plate is inscribed on the second side only, and on the first side contains, from the proper right to the left, representations of a conch-shell, the sun, and a club.—With perhaps the exception of the first plate, the plates are **quasi-palimpsests**. On the plates 2-4 the writing which had first been engraved on them is well beaten in, so that only few traces of it remain; but on both sides of the fifth plate the original writing is still so clearly seen that much of it may be made out without any difficulty. The characters of this original writing closely resemble those which were afterwards engraved on the plates; and this, together with the fact that the words at the bottom of the second side of the fifth plate are *sa sarvaśōkātṛayaśrī-Viṣṇuvarddhana-ma[hārā]*,² in my opinion, leaves no doubt that these plates originally were used for another grant of Bhīma I., which either was not completed or for some reason or other was cancelled.—The plates have high rims, and are strung on a ring, which had not been cut yet when this record came into Dr. Hultzsch's hands. The ring is about $4\frac{1}{2}$ " in diameter and $\frac{3}{8}$ " thick, and has its ends secured in the back of a circular seal, about $2\frac{1}{4}$ " in diameter. The seal bears, in relief, the legend *śrī-Tribhuvan[ā*]mkuṭaḥ*, with a flower below it, and, above it, a couchant boar which faces to the proper left and is surmounted by the sun and the moon's crescent, while behind it is an elephant-goad.—The writing is well preserved throughout. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, *kh*, *j*, *b* and *l* are denoted throughout by the later, cursive signs; but for the initial *i* (in *Indra*, l. 8) we have here still the earlier form, consisting of two horizontal dots with a wavy line above them. Of special signs for final consonants the inscription only contains one, for *n* (in *dattavān*, l. 21, but not in *pratāpavān*, l. 46); and of letters which occur more rarely, the initial *ī*, *ai* and *ō* (in *śānataḥ* and *śrīvīyagunṭha*, l. 32, and *ōm*, l. 1). The size of the letters is about $\frac{3}{8}$ ".—The language is Sanskrit, except that some Telugu words occur in the proper names. In addition to five benedictive and imprecatory verses, the text contains one verse referring to the donor and another which gives the name of the *Ajñapti*; the rest is in prose, but in lines 15 and 17 reads as if the official who drew up the grant had had verses before him. The text is full of minor mistakes. In respect of orthography, it will suffice to note the doubling, before *y*, of *t* in *Sattyaśraya*, l. 6, and *Vijayādittya*, l. 13, of *n* in *tānny=ēva*, l. 37, and of *l* in *nirmāllya*, l. 44; the doubling of *s* before *k* in *yaśaskarāṇi*, l. 44; the doubling of *m* after *anusvāra* in *tēśhām mmaṃjā*, l. 40; the employment of *t* and *d* for the corresponding aspirates in *saprārttitō* (for *samprārttitō*), l. 21, *pārttivēndrān*, l. 42, *dharmmārtta-*, l. 44, and *sāduḥ*, l. 45; and the use of the palatal for the dental sibilant in *sahāśrāṇi*, l. 36.

The inscription is one of the Eastern Chālukya Bhīma [I.] Viṣṇuvardhana (usually called Chālukya-Bhīma³), of whom no other inscription has yet been found. After having stated (in verse), in a general way, that at the time of his coronation (*pañṭabandha*) king Bhīma gave away a village in perpetuity, it formally records that the *Mahārājādhirāja Viṣṇuvardhana* granted the village of *Kūkiparru* in the *Uttarakāṇḍeruvāḍi-vishaya* to a student

¹ The plates were found together with a set of plates professing to contain a grant of Viṣṇuvardhana III., which I consider to be spurious.

See line 21 of the text of the present inscription.

² See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 108.

of the *kramapāṭha* named Pôtamayya, who (or whose grandfather) was an inhabitant¹ of Ummarakapṭhiból. The *Ājñapti* of the grant was Kaḍeyarāja (a grandson of the Pāṇḍarāṅga of the preceding inscription), and the writer Koṇḍāchārya.²

The inscription is not dated. The localities mentioned in it have not been identified.³

It may be noticed that, up to the present, this is the earliest record which gives the full historical genealogy, with the lengths of the reigns,⁴ and that this grant for Bhīma I. gives the second name Vishṇuvardhana.

TEXT.⁵

First Plate; Second Side.

- 1 Om namô Nna(nā)rāyaṇāya [l*] Svasti [l*] Śrīmatām sakala-bhuvana-saṁstūyamāna-
- 2 Mānavyasagôtrānām Hāritiputrānām Kausiki-varaprasāda-labdha-rājyānām Mā-
- 3 trigaṇa-paripālītānām Svāmi-Mahāsēna-pādānudhyātānām bhagavan-Nā-
- 4 rāyaṇa-prasāda-samāsādita-vara-varāhalāmñchhan-⁶ êkshana-
- 5 kshana-vaśīkṣit-ūrātimaṇḍalānām⁷ āśvamēdh-āvabhṛithasnāna-pavitrikri-
- 6 ta-vapushām Chālukyānām kulam=alamkarishnōh Sattyāśraya-valla-
- 7 bhēndrasya bhrātā Kubja-Vishṇuvarddhanō=shṭādaśa varshāni⁸ [l*] tat-putrō Ja-

Second Plate; First Side.

- 8 yasiṁgha(ha)-vallabhas=trayastrīṁśad-varshāni⁹ [l*] tad-anuja-¹⁰
- Indra-bhaṭṭārakasya
- 9 priya-tanayō Vishṇuvarddhanā(nō) nava saṁvatsarāni [l*] tat-putrō
- Mamgi-yu-
- 10 varāja[h*] pañchaviṁśat-saṁvatsarāni¹¹ [l*] tat-putrō Jayasiṁgha(has)=tra-
- 11 yōdaśa saṁvatsaraḥ¹² [l*] ta[d*]-dvaimātur-ānū(nu)jāh Kokkili(lih) shan(p)=mā-
- 12 saḥ¹³ [l*] tasya j[y*]ēshthō bhrātā Vishṇuva[r*]ddhana sv-ānujamadam=¹⁴
- uchchātya sapta-
- 13 trīṁśat-sam[ā]h¹⁵ [l*] tat-tanujō Vijayādittya-bhaṭṭārakaḥ¹⁶ aṣṭādaśa
- sam[ā]h [l*]
- 14 tad-aurasō Vishṇurājāh shattrīṁśad-abdāni¹⁷ [l*] tat-sutō Vijayādityaḥ
- chatvāriṁśa-

Second Plate; Second Side.

- 15 ¹⁸t-sam[ā*]h ¹⁹aṣṭōttaraśata-śrīmā(ma)n-Narēndrēśvara-kārakaḥ [l*] tad-ātmajaḥ Ka-
- 16 li-Vishṇuvarddhanas=sārdha-samaḥ²⁰ [l*] tan-nandanō Vijayādityaś=chatu-

¹ Literally, 'a master of the Vēdas and Vēdāṅgas' (l. 26).

² This name occurs again as the name of a writer *ibid.* Vol. XIII p. 250, l. 37.

³ Regarding the name of the *visṇu*, see above, p. 119.

⁴ See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 266.

⁵ From impressions supplied by Dr. Hultzsch.

⁶ Read ²lāñchhan-; the sign of *anuvāda* may have been struck out already in the original.

⁷ Originally ²mamṇḍa° seems to have been engraved; read ²lāñm=.

⁸ Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned.'

⁹ Read ²śatām varshāni.

¹⁰ Read -anuj-Ēndra-.

¹¹ Read ²viṁśatīm sam°

¹² Read ²tsarōni.

¹³ Read ²śa.

¹⁴ Read ²sv-ānujam=.

¹⁵ Read ²śatām samāh.

¹⁶ Here, and in other places below, the rules of *saṁdhi* have not been observed.

¹⁷ Read ²śatām=abdāni.

¹⁸ Read ²taṁ sa°.

¹⁹ From here up to -kārakaḥ the text apparently is half an Anuṣṭubh verse.

²⁰ Read -samām.

ib.

2 2
3 3
4 4
6 6

ii a.

8 8
10 10
12 12
14 14

ii b.

16 16
18 18
20 20

iii a.

22 22
24 24
26 26

28 28
 30 30

32 32
 34 34
 36 36

42 42
 44 44
 46 46

47 47

- 17 śchatvārimsad-varshāṇi¹ [I*] ²Tad-bhrātūr=yyavarāṇāṣya **Vikramādi-**
 18 tya-bhūpatēḥ putrō **Bhimah** [I*] ³Śrīmān=kirtti-śaśāṇka-raśmi-viśa-
 19 dibhūt-ākhlil-āḥ-āvanī-vyōmā śrī-Kusumāyudhēna guṇinā vidvān-
 20 n-ānandanah [I*] virō=sau nija-paṭṭabandha-samayē santuṣṭa(āvanāḥ)=śāśvata[m] +
 grā-
 21 mān śrī-jayadhāma-**Bhima**-nripatis=saprārttitō⁵ dattarān [I] [I*] Sa sarvvalo-

Third Plate: First Side.

- 22 kāsraya-śrī-**Vishṇu** v a r d d h a n a - m a h ā - ā j ā d h i r ā j a - p a r a m e ś v a r a - p a r a m a -
 23 bhaṭṭarakah paramabrahmaṇya **Uttarakanderrvādi**-vishaya-nivāsinō
 24 rā s h t r a k ū t a - p r a m u k h ā n = k u ṭ u m b i n a s = s a r v v a n = s a m a h ū y = ē -
 25 ttham=ājñāpayati | Viditam=astu vah [I*] Kō(kan)ḍinya-gotraḥ **Umma-**
 26 rakaṇṭhibōl-vēda-vēdamga-pāragah Rōvamayya⁷ tat-putrō

Third Plate: Second Side.

- 27 Drōṇabhaṭṭah tat-putrah⁸ Pōtamayya-kramayita⁹-nāmuē **Kūkipa-**
 28 rru-nāma-grāma[h*] sarvva-kava-parihāraṇa-udaka-pūrvvān kṛitv=āsmābhi[r*]=datta-
 29 m=itil¹⁰ [I*] Asy=āvadbhayaḥ pūrvvataḥ **Pōtaryamgari**-cheruvu Āgnē-
 30 yataḥ **Paruvula**-guṇṭha(ṇṭa) daksha(kshi)nataḥ **Chāki**-cheruvu
 Nairityat.ih¹¹ śi-
 31 m=aiva śma(mā) paścha(schi)mataḥ **Chintareni**-cheruvu Vāyavyataḥ **Juvvi-**
 guṇṭha(ṇṭa)

Fourth Plate: First Side.

- 32 uttarataḥ Īrai)sānataḥ **Airiviya**-guṇṭha(ṇṭa) [II*] Asy=ōpari ¹²kē-
 33 nachid=bādhām karōti yah sa panchabhīr=mmalāpatakair=ll. bhupratē [II*] Vyasa-
 34 gītās-slōk[ā*]h [I*] ¹³Bahubhir=vrasādhā dattah(ttā) bahubhiś=ch=ānupālī-
 35 tā [I*] yasya yasya yadā bhūmih ta-ya tasya tadā phalaṁ || [2*]
 Shashṭhim(śhṭim)
 36 varsha-sahaśrā(srā)ṇi |¹⁴ svarggē mōdati bhūmidah | ākshiptā ch=ā-

Fourth Plate: Second Side.

- 37 va(nu)mantā cha tānny=ēva narakē vasē[t*] ||(II) [3*] ¹⁵Mad-vamśajā
 paramahīpati-
 38 vamśajā vā ||¹⁶ pāpād=apēta-maṇasō bhavi bhāvi-bhūpā[h*] | yē

¹ Read °śatam varshāṇi.² From here up to the word *Bhimah* the text is part of an Anushrubb verse; compare *Ind. Ant.* Vol. XIII. p. 249, l. 13.³ Metre: Śārdūlavikrīḍita.⁴ Here a full stop was engraved, but has been struck out again.⁵ Read *samprārttitō*.⁶ Read °śaśāṇka-raśmi-viśa-; see above, p. 120, l. 14.⁷ At first sight the reading might be taken to be *Rōvamāyā*, but what looks like the sign of the vowel ā, is really the remainder of an *akshara ki*, which has been beaten in. Read *vamāyā*.⁸ Read *tat-putrāya*.⁹ I take *kramayita* to be a mistake for *kramayuta*, used (as in *Ind. Ant.* Vol. XIII. p. 214, l. 49) for *kramaka* or *kramavid*; compare *South-Ind. Inscr.* Vol. I. p. 45, l. 25, *D. n. ya-kramaka*, and l. 23, *Kommaṇa-kramavid*.¹⁰ Read *datta iti*.¹¹ Read *Nairityataḥ*.—After this word the proper name of a village has been apparently left out before °.¹² Read *yah kāschiḍ=bādhām karōti sa*.¹³ Metre of verses 2 and 3: Ślōka (Anushrubb).¹⁴ These signs of punctuation are superfluous.¹⁵ Metre: Vasantatilakā.—Originally *mapraṇṇ* was engraved.

39	pālayanti	mama	dharmmam=imām(mam)	sāmastam |¹
40	têshâm	mma(ma)yâ	virachitô=imjalir=êsha	mûrdhni || [4*] Sāmâ- ²
41	nyô=yan=dharmma-sêtur=nripânâm		kâlê	kâlê pâlani-

Fifth Plate ; First Side.

42	yô	bhavadbhiḥ [1*]	sarvvân=êtân=bhâvinaḥ	pârtti(rtthi)v-êndrân=bhûyô	bhûyô
43	yâchatê	Rāmabhadraḥ [|| 5*]	³ Yân=iha	dattâni purâ narêndrêḥ ⁴	dânâni dha-
44	mmm-ârta(rttha)-yaśasskarâni [1*]		nirmmâllyavargga- ⁵ spraṭimâni	tâni	kô
45	nâma	sâduḥ(dhuḥ)	punar=âdaditâḥ [|| 6*]	⁷ Ajûaptir=asya	dharmmasya |⁸
	Kaḍeya-				
46	râjah	pratâpavân	pitâmahô=bhavânnyasya ⁹	Pândar[â*]mgaḥ	parantapaḥ [7*]

Fifth Plate ; Second Side.

47	Koṇḍ[â*]châryya-likhitam [*]
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ABSTRACT OF CONTENTS.

Om. Adoration to Nârâyana ! Kubja-Vishṇuvardhana (l. 7)—the brother of Satyâśraya-vallabhêndra, who adorned the family of the Châlukyās (l. 6) who are of the Mânavya gôtra and are Hâritiputras (l. 2)—(reigned) for eighteen years ; his son Jayasimha-vallabha (l. 8) for thirty-three years ; Vishṇuvardhana (l. 9), the dear son of his younger brother Indra-bhaṭṭâraka, for nine years ; his son Maṅgi-yuvarâja (l. 9) for twenty-five years ; his son Jayasimha (l. 10) for thirteen years ; Kokkili (l. 11), his younger brother from a different mother, for six months ; his eldest brother Vishṇuvardhana (l. 12), having expelled the younger brother, for thirty-seven years ; his son Vijayâditya-bhaṭṭâraka (l. 13) for eighteen years ; his son Vishṇurâja (l. 14) for thirty-six years ; his son Vijayâditya (l. 14), who built a hundred and eight temples of (Śiva) Narêndrêśvara, for forty¹⁰ years ; his son Kali-Vishṇuvardhana (l. 16) for one year and a half ; (and) his son Vijayâditya (l. 16) for forty-four years. Bhima (l. 18) is the son of his brother, the Yuvarâja Vikramâditya.

(V. 1.) That glorious hero, by whose fame all quarters, the earth and the sky are whitened as by the moon's rays, and who gladdens the learned with the excellent god of love,¹¹ that glorious home of victory, king Bhima, at the time of his coronation, well pleased, has given a village in perpetuity, requested to do so.

He, the asylum of all mankind, Vishṇuvardhana (l. 22), the Mahârâjâdhirâja, Paramêśvara and Paramabhaṭṭâraka, who is most devoted to religion, having called together all the cultivators, headed by the Râshṭrakûṭas, who inhabit the Uttarakanḍeruṇvâḍi-vishaya, thus issues a command to them (l. 25):—

“Be it known to you ! The village of Kûkiparṛu (l. 27) has been given by us, with exemption from all taxes, to the student of the kramapâṭha Pôtamayya, the son of Drôṇabhaṭṭa who is the son of Rêvamayya, a member of the Kaṇḍinya gôtra and a Vêdic scholar (inhabiting) Ummarakanṭhibôl (l. 25).”

¹ Read *samastam*, without the sign of punctuation.

² Metre : Indravajrâ.

³ Read =*âdaditâ*.

⁴ Read *narêndrâir=*.

⁵ Metre : Ślôka (Anuṣṭubh).— Read *Ajûaptir=*.

⁶ This sign of punctuation is superfluous. The following Pâda contains one syllable too many.

⁷ Read =*bhavad=yasya*.

⁸ See Dr. Fleet in *Ind. Ant.* Vol. XX, p. 100

⁹ I do not see the exact force of this statement. In another inscription Bhima is called *śaucha-Kandarpa*,

‘in purity the god of love ;’ see *Ind. Ant.* Vol. XIII, p. 249, l. 14.

¹⁰ Metre : Śālini.

¹¹ Read =*vanta=*.

The boundaries are (l. 29): On the east, the Pôtaryāṅgari-cheruvu (*tank*); on the south-east, the Paruvula-guṇṭa (*tank*); on the south, the Châki-cheruvu (*tank*); on the south-west, the boundary-line of (?)¹; on the west, the Chintareni-cheruvu (*tank*); on the north-west, the Juvvi-guṇṭa (*tank*); and on the north and north-east, the Airiviya-guṇṭa (*tank*).

The rest of the inscription warns the people not to obstruct this grant; quotes five benedictive and imprecatory verses, ascribed to Vyâsa; (in verse 7) gives the name of the *Ājñapti* of the grant, Kaṭeyarâja, whose grandfather was Pâṇḍarâṅga; and records the name of the writer, Koṇḍâchârya.

D.—MASULIPATAM PLATES OF AMMA I.

[A.D. 918-925.]

These plates were found, some twenty years ago, in the vernacular record room of the Collector's office at Masulipatam, in the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the *Indian Antiquary*, Vol. VIII. p. 77 ff.;² I re-edit it from an excellent impression, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 8 $\frac{3}{4}$ " broad by 4 $\frac{1}{8}$ " high. The plates have raised rims, and are strung on a ring which had been cut before this record came into Dr. Fleet's hands in the year 1884. The ring is about 5 $\frac{3}{4}$ " in diameter and $\frac{1}{2}$ " thick; it is joined to a circular seal which is about 3 $\frac{3}{4}$ " in diameter. The seal bears, in relief on a slightly countersunk surface, the legend *śrī-Tribhuvan[â*]mkuśa*; below the legend, a floral device; immediately above the legend, a boar, standing and facing to the proper right; and above the boar, an elephant-goad surmounted by the moon's crescent. With the exception of a small part of the first plate the writing of which is somewhat corroded, the plates are well preserved.—The writing and engraving are good. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. For *kh*, *j*, *b* and *l* we have throughout the later, cursive signs. The initial *i* does not occur in the text. Of the three final consonants which occur, *n* and *m* are denoted by special signs (in *māsān*, ll. 9 and 13, *triṁśatam*, ll. 10 and 11, and *chatvāriṁśatam*, ll. 12 and 14), while for *t* the ordinary sign for *ta* is used, with the sign of *virāma* above it (in *Kumāravat*, l. 27, and *anīnē(na)śat*, l. 29). The size of the letters is about $\frac{3}{16}$ ".—The language is Sanskrit. Besides two benedictive and imprecatory verses, the text contains eight verses treating of the donor and the donee and their ancestors; the rest is in prose. In respect of orthography, it may be noted that the rules of *saṁdhi* have been frequently neglected, and that there is a fairly large number of other minor mistakes, omissions of letters, etc. A special point which may be drawn attention to is, that after an *anusvāra* a consonant is doubled³ in *Maṅgi*, l. 8, *Vēṅgi* and *Trikalīṅga*, l. 17, *paṁchchaviṁśatiṁ*, l. 8, *kiṁchcha*, l. 30, and in *vatsarāṇām nija-*, l. 16, but not in other places where the same rule might have been followed.

The inscription is one of the Eastern Chalukya Ammarâja [I.] Vishṇuvardhana. It records that the king granted the village of Drujjûru in the Pennâtavâḍi-vishaya to Mahâkâla, a general, and son of a foster-sister, of (Ammarâja's grandfather) Châlukya-Bhima (or Bhîma I.). The *Ājñapti* of the grant was (the ?)⁴ Kaṭakarâja.

¹ See above, p. 129, note 11.

² Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 266, K.

³ The same rule is observed once (in regard to *m*) in the preceding inscription C. We also find it occasionally observed e.g. in the inscriptions published in *South-Ind. Inscr.* Vol. I. p. 39 ff., and *Ind. Ant.* Vol. XIII. p. 213 ff. See also above, p. 107.

⁴ See above, Vol. IV. p. 309, note 1.

The inscription is not dated. Of the localities, the Pennâtavâdi *vishaya* is mentioned also in *Ind. Ant.* Vol. VII. p. 16, l. 39. The village of Drujjûru has by Mr. Sewell been identified with the village of Zuzzûru in the Nandigâma tâluka of the Kistna district, the 'Joodjoor' of the *Indian Atlas*, map 75, long. 80° 28' E., lat. 16° 44' N. Mr. Sewell may be right, but, excepting 'Gôteemookola' which may be Gottipolu. I do not find the names of the villages which in the inscription are said to form the boundaries of Drujjûru, anywhere near the 'Joodjoor' of the map.²

TEXT.³

First Plate.

- 1 Śivam=astu sarva-ja[ga*]taḥ [I*] Svasti [I*] Śrīmatām sakala-bhuvana-
sa[m]stūyamāna-Mā-
- 2 navyasagôtrānām Hārit[īputrānām Kau]śikhī(kī)-varaprasāda-labdhā-rājyānām nām
Mā-
- 3 trigāṇa-paripālitanām Svāmi-Mahāsēna-pādānuddhyātānām bhagavan-Nārā-
yaṇa-prasāda-samāsādita-vaṇa-varāhalāṇchhan-êksha[pa]-kshapa-vaśīkr-
- 4 t-ārātimaṇḍalānām= aśvamêdh-āvabhṛitha snāna-pavitrikṛita-vapushān-
- 5 Chalukyānām kulam=alamkarishṇôḥ Satyāśraya-vallabhasya bhrātā Kubja-
Vishṇuvarddhanô=
- 7 shtādaśa varshāni⁴ | tat-putrō Jayasimha-vallabhō bha)s=trayastrimśad-varshāni⁵
tad-bhrātu-
- 8 r=Indrarājasya sutah⁶ Vishnurājō nava | tat-putrō Māṅgi-yuvarājah⁷
pañchchavimśatim⁸ [I*]
- 9 tat-putrō Jayasimhaḥ trayōdaśa | ta[d*]-dvaimātur-ānujaḥ Kokkilih
shap=māsān [I]

Second Plate ; First Side.

- 10 tasya jyêshthō bhrātā tam=uchchātya Vishṇuvarddhanas=saptatrimśatam⁹ |
tat-putrō Vijayā-
- 11 ditya-bhaṭṭārakah ashtādaśa | tat-sutō Vishṇuvarddhanah shattrimśatam |
tat-sūnur=ashṭōtta-
- 12 ra¹⁰-Narêndrêśvar-āyatanānām karttā¹¹ Vijayādityas=chatvārimśatam | tad-ātmajaḥ
Kali-
- 13 Vishṇuvarddhanô=shtādaśa māsān | tat-putrō Vijayāditya-mahārājaś=cha-
tuśchatvārimśatam¹² |
- 14 tad-anuja-yuvarājād=¹³Vikramāditya-nāmnah
15 prabhur=abhavad-arāti-vrāta-tūl-ānal-aughah¹⁴ [I*] nirupama-nṛipa-Bhi-

¹ See *Ind. Ant.* Vol. VIII. p. 76, and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 46.

² According to Mr. Sewell, a village named Tadigummi is west (not east) of Zuzzûru; and east (not west) of it, "on the east side of forest-covered hills which would thus have been included in the grant, is the village of Malkāpuram."

³ From Dr. Fleet's impressions.

⁴ Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned.'

⁵ Read °śatam varshāni.

⁶ Here, and in other places below, the rules of *samāhi* have not been observed.

⁷ Read Māṅgi-.

⁸ Read pañcha².

⁹ Here one would expect varshāni.

¹⁰ Here the word śata has been omitted; compare the text of the preceding inscription, line 15, and *South-Ind. Inscr.* Vol. I. p. 39, l. 13.

¹¹ This sign of punctuation should be struck out.

¹² Here, again, one would expect varshāni.

¹³ Originally °nilaughah was engraved, but the i of ni has been struck out again.

¹⁴ Metre: Mālinī.

- 16 mas=trimśatam vatsarūpām nni(ni)ja-guṇa-gaṇa-kirtti-vyāpta-dikechakra[vā]lah [|| 1*]
Tat-sūnu-
17 [r]=Vvijayādityaḥ ślan(p)=māsān=Vēṃggi-maṇḍalam¹ Trikalimgg-āṭavi-yuktaṃ
paripālya [di*]-
18 vaṃ yayō(yau) | Ajāyata² sutas=tasya bhūbh[ā]r-ōdvahana-kshama[h | *]
Ammarā-

Second Plate ; Second Side.

- 19 ja-mahipālah pālīt-āsēsha-bhūtalah [|| 2*] Yasya pādāmbuja-chchā(chchhā)yām=ā-
20 śritam rāja-maṇḍalam [1*] daṇḍit-ārāti kōḍaṇḍam maṇḍitam maṇḍala-trayē
|| [3*] Kund-ēndu-dha-
21 valam yasya [3] yasō samjita-bhūtalam | gāyanti galit-ārātē ||³ r=
Vvidyādha[r]yyō=
22 pi vīṇayā || [4*] Sa sarvvalokāśraya-śī-Vishṇuvarddhana-mahārājah Pe[nn]āta-
23 vādi-vishaya-nivāsino rāshṭrakūṭa-pramukhān=kuṭin(tūn)biṇas=sarvān=āh[ū]-
24 y=ēttam=ā[jūā]payati || Viditam=astu vaḥ [] Chālukya-Bhima-bhūpāla-dhā-
25 ttri dhāttri=i(i)va ch=āparā [1*] kshamayā kshatriyaprayā Nāgipōtir=iti
śrutā || [5*] Ā-
26 sīt=tasy[ā]s=sutā Gāmakāmbā nām=Āmbikā-samā | mātu stanyam samikṛitya
Bhi-
27 ma-rājēna yā papau || [6*] S=ājjanat=kumāram [cha*] śakti-yukta[m]
Kumāravat | Bhi[ma]-rāja-

Third Plate.

- 28 sya sēn[ā*]nyam [4] Mahākālam=mahā-matim || [7*] Yaś=ch=ānēkaśah Anyōny-
[ā*]stra-samāyō-
29 ga-samjāt-[ā*]gnau mahāhavē [1*] svāminō=grasarō dhirō ripu-sainyam=
aninē(na)śat || [8*]
30 Kimcheha⁵ | rūpēṇa Manasijah kōpēna Yamah śāṭryyēṇa Dhauamjyah
sāhasai[h*]
31 Śūdrakah || Tasmai Drujjūru-nāma-grāmō=smābhis=sarvva-kara-parihā-
32 rēṇa mānyikṛitya dattah [1*] Asy=āvadhayaḥ pūrvvataḥ Tālugummi-si-
33 m=aiva sīmā [7] dakṣiṇa(ya)taḥ Goṭṭiprōlu-sim=aiva sīmā [7] pāścimataḥ
Malkapōramu-si(si)m=aiva
34 sīmā uttarataḥ Adupu-sim=aiva sīmā [|| 10*] Asy=ōpari bādh[ā] na karttavya [|| 11*]
Tathā cha Vyā-ēn-ōktam | Bahubhir=vasu-
35 dhā dattā bahubhiś=ch=ānapālita [1*] yasya yasya yadā bhūmis=tasya tasya
tadā phalam [|| 12*] Sva-dattām=para-dattām
36 vā yō harētu(ta)⁶ vasundharām [1*] shashṭim varsha-sahasrāni(11)
viśṭā(shṭhā)yām jāyatō kṛimih [|| 10*] Ājūapti[h*] Kāṭakarājah [||]

¹ Read *Vēṃgi*, and *Trikalimgg*.² Metre of verses 2-10 Śōka (Anuśṭubh)³ These signs of punctuation are superfluous.⁴ This sign of punctuation is superfluous.⁵ Read *kimcha*, and omit the following sign of punctuation.⁶ Mr. Sewell read this and the two next names *Tirugummi*, *Goṭṭiprōlu*, and *Malkapōram*.⁷ These signs of punctuation are superfluous.⁸ Perhaps this correction has been made already in the original.

ABSTRACT OF CONTENTS.

Commencing with the words 'May the whole world be blessed !,'¹ lines 1-14 give the genealogy, with the lengths of the reigns, as far as the *Mahārāja Vijayāditya*, the son of *Kali-Vishṇuvardhana*, in substantially the same manner² as the preceding inscription C.

(V. 1.) From his (*i.e.* Vijayāditya's) younger brother, the *Yuvarāja Vikramāditya*, sprang that mighty fire-brand to the cotton—the host of his adversaries, the incomparable king *Bhima*, who filled the horizon with the fame of his many excellent qualities for thirty years.

His son *Vijayāditya* (l. 17) went to heaven when he had ruled the *Vēṅgi-maṇḍala*, joined with the *Trikaliṅga* forest, for six months.

(Vs. 2-4.) To him was born a son, able to bear the burden of the earth, king *Ammarāja*, who rules the whole surface of the earth. The kings in a body have resorted to the shade of his lotus-feet; the bow with which he chastises his enemies is glorified in the three worlds.³ Even the *Vidyādhari*s sing to the lute his fame which, white like the jasmine and the moon, has reddened⁴ the surface of the earth, the fame of him whose enemies have perished.

He, the asylum of all mankind, the *Mahārāja Vishṇuvardhana* (l. 22), having called together all the cultivators, headed by the *Rāshṭrakūṭas*, who inhabit the *Pennātavāḍi-vishaya*, thus issues a command to them :—

“Be it known to you !

(Vs. 5-8.) King *Chālukya-Bhima* had a foster-mother, named *Nāgipōṭi*; she was (to him) like a second earth, like a warrior endowed with endurance. She had a daughter, named *Gāmakāmbā*, like unto *Ambikā*,⁵ who drank her mother's milk, sharing it with king *Bhima*. She brought forth a son, endowed with strength⁶ like *Kumāra*, the high-spirited *Mahākāla*, (who became) a general of king *Bhima*. In battle where fire is produced by the clashing together of the opponents' arms, going before his master, this brave one more than once has annihilated the enemy's army.

To him the village of *Drujjūru* (l. 31) has been given by Us, with exemption from all taxes.”

The boundaries are (l. 32): On the east, the boundary-line of *Tālugummi*; on the south, the boundary-line of *Goṭṭiprōlu*; on the west, the boundary-line of *Malkapōramu*; and on the north, the boundary-line of *Adupu*.

The rest of the inscription warns the people not to obstruct this grant; quotes two benedictive and imprecatory verses, ascribed to *Vyāsa*; and records that (the ?) *Kaṭakarāja* was the *Ājñapti* (of this grant).

E.—MASULIPATAM (?) PLATES OF CHĀLUKYA-BHĪMA II.

[A.D. 934-945.]

These plates belonged to Sir Walter Elliot, and are now in the British Museum. From a rather illegible label on the original, they seem to have been obtained through Mr. J. C. Norris from *Masulipatam*. I edit the inscription which they contain from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet.⁷

¹ Instead of this, the other known grant of Amma I., published in *South-Ind. Inscr.* Vol. I. p. 39 ff., has an *Auusṭubh* verse, conveying the same meaning.

² Verbal differences are: The family name here, in line 6, is *Chālukya* (not *Chālukya*); in the same line we have *Satyāśraya-tallabha* (instead of *-vallabhēndra*); in line 8, *Indrarāja* (instead of *Indra-bhaṭṭāraka*); in the same line, *Vishṇuvardha* (instead of *Vishṇuvardhana*); in line 11, *Vishṇuvardhana* (instead of *Vishṇuvardha*); and in line 13, *Vijayāditya-mahārāja* (instead of only *Vijayāditya*).

³ *Maṇḍala-traya* (the *bhū-maṇḍala*, *gagaṇa-m*, and *dyu-m*) is equivalent to *tri-lōka*.

⁴ Or 'has gladdened the inhabitants of the earth.'

⁵ *I.e.* the goddess *Ārāvati*.

⁶ *Kumāra*, the god of war, also is *fakti-yukta*, *i.e.* 'furnished with a spear' (*fakti-dhara*).

⁷ Compare Dr. Fleet in *Ind. Ant.* Vol. XX. p. 270, N.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $7\frac{3}{4}$ " broad by $3\frac{3}{4}$ " high. They have high rims, and are strung on a ring, about $1\frac{3}{4}$ " in diameter and $\frac{3}{8}$ " thick, which had been cut already when the original came under Dr. Fleet's notice. To the ring is attached a circular seal which is about $2\frac{1}{4}$ " in diameter. It bears, in relief on a countersunk surface, across the centre, the legend *śrī-Tribhuvandīkūśī*; above the legend, the sun and moon, two sceptres (or perhaps lamp-stands, or chowries), an elephant-goad, and a bear, standing and facing to the proper left; and below the legend, a conch-shell and a floral device. The engraving is good; the letters throughout shew marks of the working of the tool.—The writing for the greater part is well preserved; but sides i, iia and iii, towards the ends of the lines, have been subjected to the action of fire or some corrosive fluid, and in a few places the first and third plates are corroded right through. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. The consonants throughout have the later, cursive forms, and the later form is used also in the case of the initial *i* (in *uttham*, l. 22). The sign of the medial *au* is very similar to one of the signs of the medial *ō*, so that it is difficult to distinguish between the two signs. Special signs are used for the final *u* (in *māsān*, ll. 9 and 15), and *m* (in *°trīṃśatam*, l. 7, *°vīṃśatin*, l. 8, etc.), but not for the final *t* (in *°pūlayat*, ll. 7 and 17), which is denoted by the ordinary sign for *ta*, with the sign of *virāma* above it. The size of the letters is about $\frac{3}{16}$ ". The language is Sanskrit, except that one or two Telugu words occur in the description of the boundaries, in lines 32 and 33. In line 28 we have the unusual word *pañcā-vāri*, the meaning of which apparently is similar to that of the more common *pañcā-kula*. Besides two benedictive and imprecatory verses, the text contains nine verses treating of the donor and the donee; the rest is in prose. The grant has been written out somewhat carelessly, and in lines 8 and 9 contains two grossly incorrect statements. In respect of orthography, too, the text shews a fairly large number of mistakes, owing to the disregard of the rules of *saṃlīhi*, the omission of single letters and whole syllables, etc.

The inscription is one of the Eastern Chālukya Chālukya-Bhima [II.] Vishnuvardhana, but the first of these two names does not actually occur in the text, which describes the king only as 'the son of Mēlāmbā and Vijayāditya.' It records that the king, on the occasion of the sun's progress to the north, granted a field at the village of Ākulamannaṇḍu in the Gudravāra-vishaya to a student of the *kramapāṭha* named Viddamayya, a son of the Sōma-sacrificer Mādhava, who was a son of Tyākkiya, a student of the *kramapāṭha* and inhabitant of Vaṅgiparru. No *Ājñapti* is mentioned.

The inscription is not dated. Of the localities, the Gudravāra *vishaya* has been spoken of above, p. 123. The village of Vaṅgiparru is mentioned also in *Ind. Ant.* Vol. XX. p. 416, l. 26 ff.; perhaps it is 'Vaṅgipuram, *Indian Atlas*, map 76, long $80^{\circ} 27'$ E., lat. $16^{\circ} 8'$ N. Ākulamannaṇḍu, as Dr. Fleet points out to me, is the 'Ākulmanaud' of map 95, long. $81^{\circ} 10'$ E., lat. $16^{\circ} 15'$ N.

The donee of this grant, Viddamayya,¹ is the donee also of the Pāganavaram grant of Chālukya-Bhima II., published *ibid.* Vol. XIII. p. 213 ff., in which (in line 49) the name of his father's father is given as Tūrkama (not Tyākkiya).

TEXT.³

First Plate.

- 1 ❀ Svasti [!°] Śrīmatām sakala-bhuvana-saṃstūyamāna-Mānavyasagôtrāṇām Hāri-
2 tiputrāṇām Kauśi[k]i-varaprasāda-labdha-rājyānām Mātri[ga*]ṇa-paripālītānām
Sv[ā]-

¹ Viddamayya occurs as the name of the father's father of the donee of the Yelivarru grant of Amma II, published *ibid.* Vol. XII. p. 91 ff.; but that Viddamayya belonged to the Kāśyapa (not the Gautama) gôtra.

From Sir W. Elliot's impressions, supplied to me by Dr. Fleet.

- 3 mi-Mahâsêna-pâdânudhyâtânâm¹ bhavagavan-Nârâyana-prasâda-samâ[sâ]dita-vara-
 4 varâbhâ(ha)lâmcha(chha)n-êkshana-kshana-vaśikṛit-ârâtimaṇḍalânâm²=aśva[m] ê d h- â v a -
 5 bhṛithasnâna-pavitrita-vapushâm³ Châlukyânâm⁴ kulam=alamkarishpôs=Sa-
 6 tyâśraya-vallabhêndrasya bhrâtâ Kubja-Vishṇuvarddhanô-shṭâdaśa varsh[â]ṇi
 Vêmg[i]-maṇḍalam=a[nvapâ]-
 7 layat || tad-âtma-jô Jayasimhas=trayastrimśatam || tad-anuj-Êndra[râja]-nandanô
 Vishṇu[varddha*]nô
 8 nava || tat-sûnu[r*]=Mmamgi-yuvarâjaḥ pañchavimśatim || tat-putrô
 Ja[yasim]has=trayastrim[m]-

Second Plate; First Side.

- 9 śatam⁴ || tat-sutaḥ⁵ Kokkili[h*] shaṇ=mâsân || tasya jyêshthô bhrâtâ
 Vishṇu[va]r[ddha]nas=tam=uchchâ-
 10 tya saptatrimśatam⁶ || tat-putrô Vijayâditya-bhaṭṭ[â]rakah⁷ ashtâdaśa || tat-
 putrô Vi-
 11 shṇuvarddhanash=va(sha)ttrimśatam || tat-sô(su)taḥ Vijayâditya-
 Narêndrê(ndra)mṛiga[râ]jas=sâshṭâcha.⁸
 12 tvârimśatam l(||) tat-putraḥ Kali-Vishṇuvarddhanô=ddhyarddha-varsha[m] ||
 ta[t-s]utaḥ Guṇa-
 13 ka-Vijayâditya-mahârâjaś=chatuschatvârimśata[m] || tad-anuja-yu-
 14 varâja-Vikramâditya-bhûbhṛid-âtmajaś=Châlukya-Bhimas=trimśatam || ta[t-pu]trô
 Vijayâdi-
 15 tya[h*] shaṇ=mâsân || tasy=[â*]gra-sûnur-Â(a)mma[râ*]jas=sapta varshâ[ṇ]i ||
 tat-suta-Vijayâdityam kṛita-ka[ṇṭh]i-
 16 kâ-paṭṭabandh-âbhishêkam ||⁹ bâlam=uchchâtya Tâh-âdhipô mâsam=êkam ||
 Châlukya-Bhima-tanayô

Second Plate; Second Side.

- 17 Vikramâditya-râja êk[â*]daśa m[â*]sân=bhuvam=ap[â*]layat || ¹⁰Môjâ[m*]bâ-
 Vijayâditya-nandanô
 18 nandita-prajaḥ [i*] ba[d*]dhvâ kram-âgataṁ paṭṭam rakshaty=â- chandram=
 urvvarâm l(||) [l*] Utkhât-ôddhatta(ta)ripunâ pratirô-
 19 pita-bandhunâ | kund-êndu-dhavalam yêna nitan=daśa diśô yaśaḥ [|| 2*] Lîlâ
 râjâ[â*]m virâjant[ê*] yasmin=n=â-
 20 tanyatra¹¹ râjasu [i*] padmâkara-gatan=têjaḥ kim=asti kumud-âkar[ê*] || [3*]
 Sa sarvvalôkâśra-

¹ Read *bhagavan*..

² Instead of the *akṣara* *râ*, *kâ* was originally engraved.

³ The cognate inscriptions have *pavitrikṛita* instead of *pavitrita*.

⁴ This is a mistake for *trayôdaśa*.

⁵ This is a mistake for *tad-dvaimâtur-ânajah* or *tad-avarajah*.

⁶ After this one would have expected the word *varshâṇi*.

⁷ Here, and in other places below, the rules of *saṁdhi* have not been observed.

⁸ The same reading (*°râjas=śa°* in which the *sa*, prefixed to *ashṭâ*,⁹ is quite out of place) we have in *Ind. Ant.* Vol. XIII. p. 249, l. 11, and it was perhaps intended in *South-Ind. Inscr.* Vol. I. p. 47, l. 12. Instead of it, we have *°râjâś=ch=śa°* (the *cha* of which is superfluous) in *Ind. Ant.* Vol. VII. p. 16, l. 12; Vol. XII. p. 92, l. 14; Vol. XIV. p. 52, l. 41; above, Vol. IV. p. 306, l. 40; and below, p. 140, l. 10. Both the *sa* and the *cha* are omitted in *Ind. Ant.* Vol. XIII. p. 213, l. 15 (in one of the earliest inscriptions which give 48 years as the duration of the king's reign); Vol. XIX. p. 429, l. 37; and Vol. XIV. p. 56, l. 13.

⁹ This sign of punctuation is superfluous.

¹⁰ Metre of verses 1-11: Ślôka (Anuashṭubh).

¹¹ Read *n=anyatra*.

2
 4
 6
 8

18
 20
 22
 24

- 21 ya-śrī-Vishṇuva[r*]ddhana-mahārāj[ā*]dhirāja-paramēśvaraḥ paramabrahmanyô
m[ā*]tā-
22 pitri-p[ā*]d[ā*]nudhy[ā*]taḥ Gudravāra-vishaya-nivāsinô rāshtrakûṭa-pramukhân=
kuṭṇu[m*]binaḥ ittha-
23 m=ājū[ā*]payati || Vamgiparṇu-mahāgrāma-vāstavyô G[au]tam-ānvayaḥ [I*]
Tyākkiya-kramakô nāmna Tu-
24 rāshād-vibhavô=jani || [4*] Tasya tanôjô Mādhava-sômayāji Janārdanē [I*]
bhaktimānē¹ jagad-āna-
25 ndi vibhavair=udit-ôditaiḥ || [5*] Śrī-Viddamayya-kramakô viprānām=utsav-ôdayaḥ [I*]
tanayô brahmava-

Third Plate.

- 26 [r]chchavī tasy=āpy=a[ta]nu-p[au]rushaḥ || [6*] Yad-grihā[th?]iti-pūjā². . . .
kahālan-āmbhasā |
27 ajiraṁ ka[r]ddamibhūtaṁ punāty=ā-saptamaṁ kulam || [7*] Yat-putra-pô(pau)tr[ā]
vātavô vāra-gô-
28 shth[i]shu³ vāgminaḥ [I*] pañcha-vārī[m*] samāpayya |⁴ sampūjyantē
mahājanaiḥ | (||) [8*] Ya[s]ya⁵. . m=anushthā-
29 na[m] punānam Mānavô nayaḥ [I*] abhyāsô hi nir-āyāsô vedaṇā[m]
prapavasya [cha] || [9*] Ta[smai] Āku-
30 lamannaṇḍu-nāma-grāma-pāschima-diśiḥ(śi) Dāmôdara-krama[k-ô ?] [panna ?]
. . . [ksh]ētram⁶
31 tat-pautra ēv=āya[m]=iti sa[r]vva-kara-parihārēṇ-ôdaka-pūrvvaṁ kṛitv=
a(ô)ttarā[yaṇa-nim]i[t]tē-
32 smābbir=ddattam=iti viditam=astu vaḥ || Asy=āvadhayaḥ pūrvvataḥ pedda-kôḍu ||
dakshi[nataḥ] [kô ?]-
33 ḍu || pāschimataḥ Kramkaṭavvā-simā || uttaratas=sa ēva⁷ || Asy=ôpari na
kēnachid=bādha kartavyā | (||) Ba-
34 hubhi[r]=vvasudhā dattā bahubhiḥ=ch=ānupālītā [I*] yasya yasya yadā
bhūmis=tasya tasya tadā phalam | (||) [10*] Sva-
35 dattām para-dattām vā yô har[ē]tsa(ta) vasundharām [I*] shashti-varsha-
sahasrāpi viśtā(śthā)yām j[ā*]yatô kṛimiḥ || [11*]

ABSTRACT OF CONTENTS.

Kubja-Vishṇuvardhana (1. 6)—the brother of Satyāśraya-vallabhendra, who adorned the family of the Chālukyas (1. 5) who are of the Mānavya gôtra and are Hārītiputras (1. 1)—ruled over the Vēṅg[i]-maṇḍala for eighteen years; his son Jayasimha (1. 7) for thirty-three (years); Vishṇuvardhana (1. 7), the son of his younger brother Indra-rāja, for nine (years); his son Maṅgi-yuvarāja (1. 8) for twenty-five (years); his son Jayasimha (1. 8) for thirty-three⁸ (years); his son⁹ Kōkkili (1. 9) for six months; having expelled him, his eldest brother Vishṇuvardhana (1. 9) (ruled) for thirty-seven (years); his son Vijayāditya-bhaṭṭāraka (1. 10)

¹ Read ° mān=jagad-.

² I cannot decide whether the syllable which follows upon hā is *tthi* or *dhi*; after *pūjā* three syllables are quite illegible in the impression. Perhaps the first half of the verse should be read *yad grihē-tithi-pūjāyām pāda-prakshālan-āmbhasā*.

³ Compare *South-Ind. Inscr.* Vol. I. p. 45, l. 28.

⁴ This sign of punctuation is superfluous; it may have been struck out already in the original.

⁵ Here one *akshara* is quite illegible, and another is obliterated, the plate being corroded through.

⁶ Between *krama* and *kshētram* about seven *aksharas* are illegible.

⁷ Read *s=iva*. ⁸ This should have been 'thirteen.'

⁹ This should have been 'his younger brother from a different mother' or simply 'his younger brother.'

for eighteen (years); his son Vishṇuvardhana (l. 11) for thirty-six (years); his son Vijayāditya Narēndramṛigarāja (l. 11) for forty-eight¹ (years); his son Kali-Vishṇuvardhana (l. 12) for one year and a half; his son, the *Mahārāja Guṇaka-Vijayāditya* (l. 13), for forty-four (years); Chālukya-Bhima (l. 14), the son of his younger brother, the *Yuvārāja Vikramāditya*, for thirty (years); his son Vijayāditya (l. 14) for six months; his eldest son Amma-rāja (l. 15) for seven years; having expelled his son Vijayāditya, who had been inaugurated with the necklet and by the tying on of the tiara,² (and who was still) a child, Tāh-ādhipa (l. 16) (ruled) for one month; (and) Vikramāditya-rāja (l. 17), the son of Chālukya-Bhima, ruled the earth for eleven months.³

(Vs. 1-3.)⁴ (Now) the son of Mēlāmbā and Vijayāditya protects the earth, having tied on the hereditary tiara. He has uprooted the haughty adversaries and reinstated his relatives.

He, the asylum of all mankind, Vishṇuvardhana (l. 21), the *Mahārājādhirāja* and *Paramēśvara*, who is most devoted to religion, having called together the cultivators, headed by the *Rashtrakūṭas*, who inhabit the *Gudravāra-vishaya*, thus issues a command to them (l. 23):—

“Be it known to you (l. 32)!

(Vs. 4-9.) There was an inhabitant of the great village of Vāṅgiparru, Tyākkiya, a student of the *kramapāṭha*, of the Gautama lineage.⁵ His son was Mādhava, a Sōma-sacrificer, devoted to Janārdana (Vishṇu). His son, again, is Viddamayya, a student of the *kramapāṭha*, eminent in religious learning and full of manliness; whose hospitality purifies the family to the seventh generation;⁶ whose⁷ sons and grandsons, youths eloquent at committee-assemblies, are honoured by the chief people who have made them serve on the committee of five; who engages in holy performances, follows Mann's guidance, and is not weary of repeating the Vēdas and the syllable *ōm*.

To him (l. 29), on the occasion of the sun's progress to the north, has been given by Us, with exemption from all taxes, the field in the western quarter of the village of

¹ Compare Dr. Fleet in *Ind. Ant.* Vol. XX. p. 100.

² This seems to me to indicate that Vijayāditya had been inaugurated both as *Yuvārāja* and as king, the former by the necklet and the latter by the tying on of the tiara (*paṭṭabandha*). At any rate, there can be no doubt that the *kanthikā* and the *paṭṭabandha* are two separate insignia. Regarding the necklet (*kanthikā*) as a sign of the wearer having been appointed *Yuvārāja*, compare *South-Ind. Inscr.* Vol. I. p. 47, l. 14, where Vikramāditya, who in five other inscriptions is called *Yuvārāja*, is described as *vilasat-kanthikāddama-kanthā*, ‘one on whose neck there was the glittering necklace;’ and see the passages quoted by Dr. Fleet in *Ind. Ant.* Vol. XX. p. 103, inauguration as *Yuvārāja*, that he was *abhishēka-darśanārtham=āgatēna saptarāṣi-maṇḍalēn=ēva hārēn=āhṛita* Rishis, come there to view the inauguration-ceremony.’ On the other hand, *ibid.* p. 214, the *paṭṭabandha* (in Compare also l. 18 of the text of this inscription.— Six of the published inscriptions state merely that Vijayāditya was expelled while he was still a boy.

³ On the omission of the reign of Yuddhamalla, see Dr. Hultzsch's remarks in *South-Ind. Inscr.* Vol. I. p. 44.

⁴ I do not think it necessary to give a full translation of the verses here and below.

⁵ *I.e.* of the Gautama *gōtra*.

⁶ Compare, *e.g.*, *Ind. Ant.* Vol. VI. p. 29, l. 10 of the text of the inscription.

⁷ Compare *South-Ind. Inscr.* Vol. I. p. 45, l. 28, where the first half of verse 8 of our inscription occurs, also with the word *vāra-gōṣāhishu*. *Vāra* here and in *pañcha-vārt* probably denotes the member of a committee; the word occurs, by itself and in *vāra-pramukha*, in an apparently similar sense, in the Siyadōṅī inscription, *Ep. Ind.* Vol. I. p. 173 ff. The meaning of *pañcha-vārt* perhaps is similar to that of the more common *pañcha-kula*; compare with it also the word *pañchōḥ* in line 16 of the Nepāl inscription in *Ind. Ant.* Vol. IX. p. 173. According to the late Dr. Bhagvanlal Indraji (*ibid.* p. 171, note 26) temples and endowments, at the present day, are administered in Nepāl by committees called *guttā* (*gōṣāhish*).

Ākulamannaṇḍu, which¹ Dāmōdara, a student of the *kramapāṭha* because he is his grandson."

The boundaries are (l. 32): On the east, a large rivulet;² on the south, a rivulet; on the west, the boundary-line of *Kraṅkaṭavvā*; and on the north, the same.

The rest of the inscription warns the people not to obstruct this grant, and quotes two benedictive and imprecatory verses.

F.—MASULIPATAM PLATES OF AMMA II.

[A.D. 845-970.]

These plates also were found, some twenty years ago, in the vernacular record room of the Collector's office at *Masulipatam*, and are now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the *Indian Antiquary*, Vol. VIII. p. 74 ff.;³ I re-edit it from two excellent impressions, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $8\frac{1}{4}$ " broad by $3\frac{1}{2}$ " high. They have high, very sharp rims, and are strung on a ring, about $4\frac{1}{4}$ " in diameter and $\frac{3}{8}$ " thick, which had been cut already before this record came under Dr. Fleet's notice in the year 1884. To the ring is attached a circular seal, about $2\frac{3}{8}$ " in diameter. It bears, in relief on a countersunk surface, across the centre, the legend *śrī-Tri[ḥ]vanāṁkuśa*; above the legend, a boar, standing and facing to the proper right, and surmounted by the sun; in front of the boar, a conch-shell with the moon above it; and behind the boar, an elephant-goat; and below the legend, a floral device.—The writing is good, and generally in an excellent state of preservation; but a small piece of the first plate is broken off at the lower proper right corner, causing the loss of two *aksharas*, which can be easily supplied. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. With regard to individual letters,⁴ it is sufficient to state that a special sign is used only for the final *n* (in *māsān*, ll. 8, 13 and 15, *°ddhatān*, l. 16, and *dattavān*, l. 25). The size of the letters is between $\frac{3}{16}$ " and $\frac{1}{4}$ ".—The language is Sanskrit, except that several Telugu words are used in the description of the boundaries, in lines 26-30. Besides one benedictory verse, four verses occur in the genealogical part of the text; the rest is in prose. The orthography does not call for any special remarks.

The inscription is one of the Eastern Chālukya Ammarāja [II.] Vijayāditya, also called Rāja-mahēndra. It records⁵ that the king granted some fields at the village of Pāmbaṛru in

¹ The illegible words perhaps stated that the field formerly belonged to Dāmōdara, of whom Viddamayya (although called his *pautra*) probably was a daughter's son.

² According to Campbell's *Teloogoo Dictionary* the Telugu word *kōḍu* means 'a rivulet, the branch of a river;' in Kanarese, the same word means 'the peak or top of a hill.'

³ Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 271, Q.

⁴ I am doubtful about the form of the initial *i* which occurs towards the end of line 25. It has not come out clearly in the impressions.

⁵ It should be noted that the sentence in lines 22-25, which records the actual grant, although preceded by the usual *ittham=ājñāpayati*, is not worded like an order, but merely states the fact that the king made the grant, and that the donor is spoken of in the third person, as Ammarāja, instead of being denoted, in the ordinary way, by some form of the pronoun of the first person (*aham dattavān*, or *asmābhir=dattam*). Moreover the first two words (*atha tasyāh*, 'now to the son of that Pāmmavā') of the sentence suggest the idea that it was taken from some other record in which the donee's mother had already been spoken of, and that the grant was made in consequence of something or other, done by her or her son.

the **Guḍrāvāra-vishaya** to the **Yuvarāja Baillāḍēva-Vēlābhata**,¹ also called **Bodḍiya**, the son of (the lady) **Pammavā** (of) the **Paṭṭavardhini** (family).² No *Ājñapti* is mentioned.

The inscription is not dated. Of the localities, the **Guḍrāvāra vishaya** has been spoken of above, p. 123; the villages which are mentioned I am unable to identify.³

TEXT.⁴

First Plate.

- 1 ✽ Svasti [1*] Śrīmātām sakala-bhuvana-saṁstūyamāna-Mānavyasagōtrāṇā[m]
Hāritiputr[ā]-
- 2 nām Kāśīki-varaprasāda-labdha-rājā[nām] Mātrigana-paripālitanām Svāmi-
Mahāsēna-pā-
- 3 dānudhyātānām bhagavan-Nārāyaṇa-prasāda-samāsādita-vara-varāhā(ha)lāñchhan-
ēkshana-[ksha]-
- 4 na-vaśīkrit-Ārātimandalānām=aśvamōdh-āvabhṛita(tha)snāna-pavitrikṛitavapushām
Chāluky[ā]-
- 5 nām kulam=alamkarishnōh Satyāśraya-vallabhēndrasva bhrātā Kubja-
Vishnuvardddhanō=shtādaśa [varshāni]
- 6 Vēngi-dēśam=apālavat | tad-ātmajō Jayasimhas=trayastrimśataṁ | tad-anuj-
Ēndrarāja-nandan[ō] Vi-
- 7 shnuvardddhanō nava | tat-sūnur=Mmaṅgi-yuvarāja[h] pamehaviṁśatiṁ |
tat-putrō Jayasim[has=tra]yō-
- 8 daśa | tad-avarajah Kokkilih [sha]n=māsān | tasya jyēshthō bhrātā
Vishnuvardddhanas=tam=uchchāṭya saptatrim[śataṁ 1*]⁵

Second Plate; First Side.

- 9 tat-putrō Vijayāditya-bhaṭṭārakō=shtādaśa | tat-sutō Vishnuvardddhanash-
shattrimśataṁ | tat-sutō
- 10 Vijayāditya-Narēndramrigarājaś=ch=āshṭachatvārimśataṁ | tat-sutaḥ Kali-
Vishnuvardddhanō=dhya-
- 11 rddha-varshaṁ | tat-putrō Guṇagāmka-Vijayā[di]tyaś=chatuschatvārimśataṁ |
tad-bhrātu-
- 12 r=Vikramāditya-bhūpatēs=sūnuś=Chālukya-[Bhi]ma-bhūpālas=trimśataṁ | tat-sutaḥ
- 13 Kollabigaṇḍa-Vijayādityash=shan=māsān | tat-sūnur=Ammarā[ja*]s=sapta varshāni |
7Tat-su-
- 14 tam Vijayādityaṁ bālam=uchchāṭya līlayā [1*] Tāl-ādhipatir-ākramya māsam=
ēkam=apā-
- 15 d=bhuvam |(II) [1*] Tam jitvā Chālukya-Bhīma-tanayō Vikramāditya ēkādaśa
māsān | tatas=Tāl-ādhipa-

¹ In the original the first name is written *Ballaladēva*, probably by mistake; the name *Vēlābhata* also occurs in *Ind. Ant.* Vol. XIII. p. 250, l. 36.

² The *Paṭṭavardhini-vamśa* is mentioned in *South-Ind. Inscr.* Vol. I. p. 40, l. 45.

³ Mr. Sewell, in *Ind. Ant.* Vol. VIII. p. 76, states that the modern name of *Pāmarra* is *Pāmarra*; that *Vēlpūr* is a village close to *Pāmarra*, *Krishṇā* eastern delta; and that *Ganṭhāśīla* also is a village in the *Krishṇā* eastern delta. I find 'Guntasalah' in the *Indian Atlas*, map 95, long. 81° E., lat. 16° 12' N.; about 11 miles north (not south) of it, 'Paumur'; and about 4 miles west (not north) of Paumur, 'Vailpoor.'

⁴ From Dr. Fleet's impressions.

⁵ The corner of the plate, with the *akṣaras* in these brackets, is broken away.

⁶ Between *ta* and *tpu* another *akṣara* appears to have been originally engraved.

⁷ Metre: *Ślōka* (Anuṣṭubh).

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J. F. FLEET.

FULL-SIZE

W. GRIGGS, PHOTO-LITH.

16 sūnu[r*]=Yyuddhamalla[h*] sapta varshāpi | ¹Nirjjity=Ārjuna-sannibhō janapadāt=tan=nirggamayy=ōddhatān dāyā-

Second Plate ; Second Side.

- 17 dān=inabbānu-līna-bhagaṇ-ākārān=vidhāy=ētarā[n |*] Vajr=iv=ō[r*]jjita-nākam=**Amma-**
nripatēr=bhrātā kanḥyān=bhu-
18 vaṁ **Bhimō** bhima-parākramas=samabhunak=samvatsarād(n)=dvādaśa |(11) [2*]
Tasya² Mahēśvara-mu(mū)rttēr=Umā-samān-ākṣitēh
19 Kumār-ābhāḥ [1*] Lōkamahādēvyāḥ khalu yas=samabhavad=**Ammarāj-**ākhyāḥ |(11)
[3*] ³Kavi-gāyaka-kalpataru[r*]=ddviya-muni-
20 dīn-āndha-bandhujana-Surabhiḥ [1*] yāchakajana-chintāmanir=avanīśa-manir=mmah-
ōgra-mahāsā dyumaniḥ [11 4*]
21 Sa samastabhuvan[ā*]śraya-śrī-Vijayāditya-mahār[ā]jō⁴ rājādhirāja-param[ē*]śvaraḥ
paramabha-
22 t[ā*]rakah⁵ **Gudrāvāra**-⁶vishaya-nivāsino rāshṭrakūṭa-pramukhān=kū(ku)ṭumbinas=
sarvv[ā*]n=ittham=ājñāpayati | Atha
23 tasyāḥ Paṭṭavarddhinyāḥ **Pamav-**ākhyāyām(yāḥ) sutāya yuvarāja-
Ball[ā*]ladēva-Vēlābhatāya
24 Boḍḍiya-nāmnē Pāmbarru-nāma-grāmasya dakṣiṇasyān=dīśi Nōmi-kshētram
Pūtaśa[pa]ri[ya ?]-

Third Plate.

- 25 kshētram⁷ **Ammarājō** R[ā]ja-mahēndrō dattavān [11*] Asya kshē[tra*]-
dvayasy=[ā*]vadhayaḥ⁸ [1*] Pūrvvataḥ Inda[nī]-
26 cheṇuvu | dakṣiṇataḥ ⁹Raṭṭ[ō]ḍi-chēnu | paśchimataḥ Su[gu ?]mm[ū]-chēva(ni)
garusu | uttarataḥ Vēlpu-jēnu(ni)
27 turpūna¹⁰ pannasa | Pūrvvataḥ Dāmapiya-pannasa | dakṣiṇataḥ pedda-trōva |
paśchimataḥ yē-
28 ru | uttarata[h] Gaṇṭhasāla-yappavayyeri-[pa]nnā(na)sa¹¹ | Gṛiha-kshētram cha |
Pūrvvataḥ Badirā-
29 lama[jji ?]ya-paṭu | dakṣiṇataḥ Tipṭhūr[ō]ṭama-paṭu | paśchimataḥ Jivaraksha-
paṭu |
30 uttarataḥ rachcha |(11) Asy=ōpari na kērachid=bādhā karttavyā [1*] yaḥ karōti
saḥ¹² paṁcha-mahāpātaka-yu-
31 kṭō bhavati |(11) Tathā ch=ōktaṁ Vyāsēna | ¹³Bahubhir=vvasudhā dattā
bahubhiś=ch=ānupālita [1*] yasya [ya]-
32 sya yadā bhūmis=tasya tasya tadā pa(pha)lām |(11) [5 *]

ABSTRACT OF CONTENTS.

Lines 1-20 give the line of succession, with the lengths of the reigns, from **Kubja-Vishṇuvardhana** to **Ammarāja**, the son of **Bhima** (i.e. Chālukya-Bhima II.) and

¹ Metre: Śārdūlavikrīḍita.

² Metre: Āryā.

³ Metre: Āryāgīti.

⁴ -mahārājō rājādhirāja- perhaps has only been written by mistake for -mahārājādhirāja-.

⁵ Read °rakō.

⁶ Originally *Gudrādvāra*- was engraved, but the sign of the last *d* has been struck out.

⁷ One would have expected *cha* after this.

⁸ In the description of the boundaries which follows, there are several expressions which I do not understand, and I am unable to state with confidence which of the names in it are names of villages. The word *pannasa* is also found in *Ind. Ant.* Vol. XIII. p. 250, l. 30, and *paṭu* apparently *ibid.* Vol. XIV. p. 59, l. 73.

⁹ This may possibly have to be read *Raṭṭhādi*-.
¹⁰ Read *tūrpuna*.

¹¹ I make the correction in this word, because the word is spelt *pannasa* above, and in *Ind. Ant.* Vol. XIII. 250, l. 30.
¹² Read *sa*.

¹³ Metre: Ślōka (Anuśtubh).

Lôkamahādēvi, in substantially the same manner¹ as lines 1-30 of the inscription edited and translated in *Ind. Ant.* Vol. VII. p. 15 ff.

He,² the asylum of the whole world, **Vijayāditya** (l. 21) the *Mahārāja*, the *Rājādhirāja*,³ *Paramēśvara* and *Paramabhaṭṭāraka*, thus issues a command to all the cultivators, headed by the *Rāshṭrakūṭas*, who inhabit the **Gudrāvāra-vishaya**:—

Now to the son of that (lady of the) **Paṭṭavardhini** (family), named **Pamnavā**, viz. to the **Yuvarāja Ball[ā]ladēva-Vêlābhaṭa**, named **Boḍḍiya**, **Ammarāja Rājamahēndra**⁴ gave the **Nômi** field (and) the *Pūtaśu[pa]ri[ya?]* field in the southern quarter of the village of **Pāmbaṛru**.

The boundaries of these two fields are (l. 25): [*of the first field*], on the east, the *Inda[ni]-cheguvu* (*tank*); on the south, the field of *Raṭṭ[ō]ḍi*; on the west, the margin of the field of *Su[gu?]mmû*; and on the north, the *pannasa* east of a field of *Vêlpu*; [*of the second field*], on the east, the *pannasa* of *Dāmapiya*; on the south, a big road; on the west, a river; and on the north, the *pannasa* of *Gaṇṭhaśāla*.

[*He*] also [*gave*] a house-field [*the boundaries of which are*]: On the east,
 on the south, on the west, and on
 the north, the court of audience.

Lines 30-32 warn the people not to obstruct this grant, and quote a benedictive verse, ascribed to **Vyāsa**.

No. 17.—CHEBROLU INSCRIPTION OF JAYA;

AFTER SAKA-SAMVAT 1135.

By E. HULTZSCH, PH.D.

This inscription is engraved on the four faces of the right one among two pillars in front of the *gôpura* of the **Nâgēśvara** temple at **Chêbrôlu** in the *Bâpaṭla tâluka* of the *Kistna* district. I edit it from an excellent inked estampage, prepared in 1897 by Mr. H. Krishna Sastri, B A. The inscription is in very good preservation. The letters are so clear and well-formed that it can be read as easily as print. The alphabet is *Telugu*, and the languages are *Sanskrit* verse (lines 1-110 and 149-158) and *Telugu* prose (ll. 110-149).

The inscription opens with some invocations (verses 1-4). Then follows the genealogy of the (**Kâkatiya**) king **Gaṇapati**, who traced his descent from the **Sun** (v. 5), his son **Manu** (v. 6), and the family of the **Raghus** (v. 7 f.). The earliest historical ancestor, mentioned by name, is **Durjaya** (v. 8). His son **Bêta** (v. 8) is identical with *Betma*, alias *Tribhuvanamalla*, of the *Êkâmrânâtha* and *Anmakonḍa* inscriptions.⁵ After him ruled **Prôla** and his son **Rudra** (v. 8). **Mahādēva**, the uterine brother of the last (v. 9), and **Mahādēva's** son **Gaṇapati** (v. 10), who

¹ Minor differences which may be mentioned are: In line 1 we here have the spelling *Hāriti*. (instead of *Hāriti*), and in line 13 *Kollabigandā* (instead of *Kollabīgandā*); in line 12 we have only *Vikramāditya* (instead of *yuvarāja-Vikramāditya*), and in lines 14 and 15 *Tāl-ādhipati* and *Tāl-ādhipa* (instead of *Tālapa* and *Tālapa-rāja*); moreover in line 6 the length of *Jaysimha's* reign is (correctly) given as thirty-three (instead of thirty) years.—Verses 2-4 of our inscription occur, in addition to others, in the inscription mentioned above; verse 2 is also found in *South-Ind. Inscr.* Vol. I. p. 48, l. 20; and verse 3 *ibid.* l. 22, and in *Ind. Ant.* Vol. XII. p. 92, l. 23.

² I.e. **Ammarāja**.

³ The writer perhaps meant to say only 'the *Mahārājādhirāja*.'

⁴ I.e. 'the great Indra (or chief) of kings.'

⁵ *Ind. Ant.* Vol. XXI. p. 197.

was surnamed *Chhalamattigaṇḍa*¹ (vv. 18 and 19). This genealogy agrees with that derived from other Kākatiya inscriptions,² but acquaints us with the name of Bera's father, which was hitherto unknown.

Verses 13-27 refer to Jāya (v. 20) or Jāyana (v. 13), a chief whose genealogy is given in detail in the Gaṇapēśvaram inscription of Śaka-Saṃvat 1153.³ He was the chief of the elephant-troop⁴ of king Gaṇapati (v. 13) and received from his sovereign, in Śaka-Saṃvat 1135, the city of Shaṇmukha (v. 20), or Tāmapuri (v. 19), or Tāmanagari (v. 27). The two last names are Sanskrit equivalents of the Telugu word *Chembrōlu* (l. 120), the modern Chēbrōlu. The same town is designated 'the city of Shaṇmukha' on account of its temple of *Kumārasvāmin* (v. 22 and l. 114), which is now called Nāgēśvara. Jāya is stated to have built a wall round Chēbrōlu (v. 27) and to have repaired its temples (vv. 21-26).

The Telugu portion consists of a list of the villages and shares which were the property of the temples at Chēbrōlu, and of the persons who had granted lamps to these temples. This list was evidently compiled from the records of the temples at the order of Jāya, after he had received Chēbrōlu in gift from king Gaṇapati. The majority of the villages and shares apparently belonged to the temple of *Kumārasvāmin* (ll. 110 and 114). The temples of *Chōḍabhimēśvara* and *Vāsudēva* (l. 119 f.) cannot now be identified at Chēbrōlu. The temple of *Ananta-Jina* (l. 121) may have been located on the site of a Śiva temple, in the court-yard of which Mr. Krishna Sastri found three beautifully carved Jaina figures. Two further temples at Chēbrōlu, *Mūlasthāna*⁵ and *Kāḍuvittēśvara*, are mentioned in verse 26.

Of the villages which are referred to in the Telugu portion I can identify only three, viz. *Kollūru* (l. 114 f.) in the Rēpalle tāluka;⁶ *Kolaṅkalūru* (l. 116), now *Kolakalūru*,⁶ in the same tāluka; and *Vallūru* (l. 117), 9 miles south-west of Chēbrōlu in the Bāpatla tāluka.

As stated before, king Gaṇapati granted Chēbrōlu to Jāya in the month of Chaitra of Śaka-Saṃvat 1135, the cyclic year Śrimukha (v. 20), i.e. A.D. 1213-14. This is the earliest authenticated date of Gaṇapati's reign. The inscription itself may have been incised some years later; for Jāya must have required several years for accomplishing the buildings which are referred to in the inscription.

TEXT.⁷

East Face.

- 1 स्वस्ति त्रीः । जयति हरिवराहः प्रेमसं-
- 2 भ्रांतपृथ्वीस्तनभरपरिरंभारंभ-
- 3 दृप्तस्य यस्य । पुष्कलचुम्बितांभ-
- 4 स्वचयस्तीयराशिः पुनरविरम्बनि-
- 5 र्यत्स्वेदपूरैरपूरि ॥ [१*] हरिवस्य
- 6 विकल्पदंतमुकुळं गौरीरहस्यो-
- 7 स्वप्रत्यासंनविलासदीपकलिका

¹ This *biruda* is elsewhere spelt *Chalamartigaṇḍa*. It was borne by Rudrāmbā and Pratāparudra (*Ind. Ant.* Vol. XXI. p. 199), and by the chief Vanapati (above, Vol. IV. p. 315).

² See above, Vol. III. p. 95.

³ Above, Vol. III. No. 15

⁴ Compare verse 38 of the Gaṇapēśvaram inscription.

⁵ A Chēbrōlu inscription (No. 151 of 1897) of Goṅka of Velanāṇḍu, dated in Śaka-Saṃvat 998, the *Nala-saṃvatsara*, records the gift of three lamps to the temples of Mūlasthāna-Mahādēva and Kumārasvāmin.

⁶ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 79.

⁷ From an inked stampage, prepared by Mr. H. Krishna Sastri, B.A.

39 वानस्रचित्तिपतिशिरोमंडनमणिप्रभा-

40 भिर्यत्पादांबुहमकरंदव्यतिकरः ॥ [८*]

North Face.

41 अथ गणपतिदेवः प्रादुरासीदमुष्मा-

42 तुरतरुरिष सिंधोरझाघ्यविश्राणनश्रीः ।

43 विहरति फणिभर्तुः श्वासखेदादपेता सु-

44 रभिमलयजाह्नं यद्भुजे भूतधात्री ॥ [१०*]

45 यस्य प्रस्थानमेरीमुखरितहिमवद्ग-

46 ह्वरं सैन्यघोषं श्रुत्वा प्रत्यर्थिकांताः प्र-

47 शिथिलकवरीभारबंडास्ममंतात् । भं-

48 भावातावधूतध्वनितजलधरव्यूह-

49 संक्षोभरिंछन्निर्घाताघातभीतप्रसृमर-

50 चमरीविभ्रमा विभ्रमंति ॥ [११*] मा त्वं म-

51 ह्यं मद्रनाथ पुरतः पांचाल मुं-

52 चांतरं मार्गं देहि विदेहभूप पदवी

53 हृन्मीर किं वार्यते । हृण क्षीणगतिं ज-

54 क्षीहि गमने काशीद्र का सांद्रता यस्य

55 हारि विजृम्भते चिरमिति क्ष्मापालकोलाह-

56 लः ॥ [१२*] वर्द्धते खलु वसुंधरापतेस्तस्य सिंधु-

57 रचमूधुरंधरः । जायनस्तकलनाव्य-

58 वैदिकग्रामणीः कविसभाशिखामणिः ॥ [१३*] य-

59 क्षीर्त्तिगीतिचतुरास्त्रिदशेंद्रकन्याशुश्रुतसौ-

60 धशिखरेषु पुलोमजायाः । तामिस्रपक्ष-

61 रजनोष्वपि चंद्रिकाभिः क्रीडाचकोरमिथु-

62 नानि विलोभयते ॥ [१४*] यत्थागाद्भुतनिर्जितै-

63 रिष पयस्सर्व्वस्वमुन्मुच्य तैर्यत्र कापि प-

64 लायितेपि शरदारभे महांभोधरैः । य-

65 स्तेनाकरिमल्लगल्लफलकश्रेणीषु लब्धास्त्र-

66 दा वृष्टिर्यत्पुतिपक्षपक्ष्मदृशां नेत्रा-

67 रविदेषु च ॥ [१५*] एतैः पुरा नः चित्तिपालपु-

68 चास्त्ररचितास्त्रयति दंतदष्टैः । इती-

69 व यदैरिविलासहर्म्यैस्तृणप्ररोहाग्निशर-

- 70 सा द्वियंते ॥ [१६*] सुतनु वदनकांतिं वासस-
 71 : पक्षवेन स्थगय सलिलपूरैर्दुर्गमं
 72 वर्त्म मा भूत् । इति गिरिमधिगच्छन्त्यस्य श-
 73 त्रुत्तितीक्ष्णः कथयति निजकांतां चंद्र-
 74 कांतस्थलोषु ॥ [१७*] मंत्री कार्थनिरूपणे
 75 प्रियसुहृद्विखंचसंभाषणे^१ काव्यारं-^२
 76 भविष्यौ कविः सहचरसंगीतसंपा[द]-
 77 ने । कर्त्ता शिल्पकलाकलापविषये संप्रेष-
 78 णे किंकरी युद्धे यश्चलमत्तिगंडनृ-
 79 पतेरयेसरी वर्त्तते ॥ [१८*] अथैकदा दक्षिणदि-
 80 [क्*][चि]तीशान् विजित्य वीरो विनिवर्त्तमानः । म-
 81 [ध्य]पथं तांमपुरीमयासीच्च-
 82 त्यताकां क्लमत्तिगंडः ॥ [१९*] पंचसिंशदु-
 83 पेतद्रुशतसंख्याते शकाब्दे मधौ मा-
 84 सि श्रीमुखवत्सरे स नृपतिश्श्रीजायसेना-
 85 भृते [१] पूर्व तावकमाहमातुलभुजा-

West Face.

- 86 संरक्षितां पाण्मुखीमद्यारभ्य मदाज्ञय[१]
 87 पुरमिमां त्वं पालयस्वेत्यदात् ॥ [२०*] अथ स
 88 सकलप्रासादानां^३ प्रणष्टशिलेष्टकाप्रभृति
 89 सकलद्रव्यं नव्यं विधाय समंततः । य-
 90 श इव सुधालेपं तत्र प्रकाश्य ततः परं क-
 91 नककलशव्यूहं स्वस्थ प्रतापमिव न्यधात् ॥ [२१*]
 92 स खलु सकळांगभाजं कनकमयीमक-
 93 त तारकारातेः । प्रतिकृतिमसुररणांगण-
 94 विहरणयोग्यं तनुत्रमिव ॥ [२२*] सर्वोपचा-
 95 रसिध्यर्थमस्य^४ पात्रपरिच्छदं । सौवर्ण^५ राज-
 96 तं तांमं कांस्यं च बहुधा व्यधात् ॥ [२३*] म-
 97 हाय लोहप्रतिमां महीयसीं स तस्य
 98 देव्यौ च विधाय तादृशौ । प्राकारमुखं शनि-

^१ Read °द्विग्रह.

^२ Read प्रनष्ट.

^३ The *anusvāra* stands at the beginning of the next line.

^४ Read सिद्धार्थ°.

^५ Read सौवर्ण.

East Face.

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North Face.

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- 99 मंठपं महचिभूमिकं गोपुरमप्यक-
 100 ल्ययत् ॥ [२४*] अद्यैतस्याकार्षीत् प्रतिमकरसंक्रां-¹
 101 तिदिवसं महाखेटक्रीडाश्रम[वि]धृतये मं-¹
 102 टपमसौ । यदालिख्ये लेखैरवसरसमेतैस्स-
 103 पुळ्ळकं विभाव्यंते देवासुर[सम]रसरं-¹
 104 भरचनाः ॥ [२५*] मूलस्थानस्य लिंगस्य काडुवि-
 105 द्देश्वरस्य च । नवप्रतिष्ठाभक्तरोद्दस्य-
 106 भिः परिभूतयोः ॥ [२६*] दुर्गा च ताम्रनगरी-
 107 मभितो चधत्त प्राकारमुनतमुद-
 108 चितगोपुरं सः । आभाति येन हरसू-
 109 तुविनिर्जितेन क्रौचेन सा शिखरिणा परिसेवि-
 110 तेष ॥ [२७*] ई देवर ऊड्लु । तूर्पु मोदलुकोनि प्र-
 111 दक्षिणमुगात् । नारिकेडपुंबूडि । मंचे-
 112 ड्लु । कोविलंबूडि । कोमरजंबूडि । वेंजेड्लु ।
 113 उम्मेतलपूडि । सुडपूडि । सेरपूडि । मुलु-
 114 कलपूडि अंदु स्वामिदेवरकु सगमु । कोलू-
 115 रि अनंतेश्वरदेवरकु सगमु । गुम्पूडि । व-
 116 डूंबूडि । गूडपूडि । त्रित्तुलु [*] कोलंकलूर
 117 नमिलिकंभाल नडिमि पोलमु ख १५ वन्नूरु
 118 ख १५ क्रंतेट ख २ कडुंगाल ख १ कोळूर ख १ [*]
 119 चोडभीमेश्वरदेवरकु ताडुंबूडि । वासुदे-
 120 वरकु कट्टंपूडिनि ख १[२] चेंन्नोलि पोलमुलो-
 121 ननु अनंतजिनदेवरकु ख ५ पूजारुलकु ख १२
 122 देवर ब्रह्मपुरि ब्राह्मलु १४कू ख १४ शासना-
 123 धिकारिकविचक्रवर्तुलकु ख २ जोस्युनिकि ख २ वै[द्य]-
 124 निकि ख २ पेग्गडकु ख २ करणानकु ख २ सानुलु
 125 सुन्नूर्वरलीनानु एनिमिदेडु वयस्सु[न]-
 126 नुंडि गुडिगोलिचिवारिकेल्लानु श्रीक्रीकड्डकु ख २
 127 पडिहारिकि ख २ नट्टवीनिकि ख २ आवजकानिकि ख २
 128 महेलकानिकि ख २ वासेकानिकि ख २ पाडीवारिकि
 129 श्रीक्रीकड्डकु ख २ धवळशंखुवानिकि ख २ धारवा-
 130 निकि ख २ गौळीवानिकि ख २ भेरिवानिकि ख २ ज[ग]डवा-
 131 निकि ख २ जयघंटवानिकि ख २ अलंकारिकि ख २

¹ The *anvaya* stands at the beginning of the next line.

South Face.

- 132 मालकरिकि ख २ पीलिगरगवानिकि ख २ कुम्मा-
 133 रिकि ख २ वडुगिकि ख २ कम्मरिकि ख २ कासेवारि-
 134 कि ख [४] मडिवालुनकु ख २ दिव्वेटिनिकि ख २ अ-
 135 ल्लिवीयकु ख २ इंतवट्टुवारु तम तम
 136 पनुलु नडपि त्रित्तुलु गुडिचि सुखमुंडु-
 137 वारु । अथवारु सुदूळ्ळुवुरुनु तम-
 138 डुन्न पोल्मुनकु देवरकु ओक पालु कोरु वे-
 139 टि तारु मूंडु वाड्लु गुडुत्तुवारु ॥
 140 अखंडदीपालु [१*] सूरसानि कोडकु जक्किनायु-
 141 नि पेरिनायुनि दिव्वे १ [१*] नडपिवांडु नावे । नू-
 142 कन्नवीयिनि ब्रम्मे १ । ब्रम्मन्नवीयुंडु १ । का-
 143 लेवीयुंडु १ । एल्लिवीयुंडु १ । सूरवी-
 144 युंडु १ । मल्लेवीयिनि कामे १ । गुंडेवी-
 145 युंडु १ । दामन्नवीयुंडु १ । नागमपोते
 146 १ । नल्लेवीयुंडु १ । अल्लेवीयिनि कोम्मे १ । काप-
 147 म कोम्मे १ । वडंकिपोते १ । पडुमपोते १ । नल्लंगो-
 148 मन्नवीयुंडु १ । नल्लेवीयिनि ब्रम्मे १ । तिरुवि १ [१*]
 149 रेक्कमारे १ । आमहे १ ॥ ✽ ॥ गामेकां रत्त्रिका-
 150 मैकां भूमेरप्येकमंगुलं । हरन्नरकमा-
 151 प्रीति थावदाभूतसंज्ञवं ॥ [२८*] स्वदत्तां पर-
 152 दत्तां वा यन्नाद्रक्ष युधिष्ठिर^१ । महीममहीभू-
 153 तां श्रेष्ठ दानाच्छेयीनुपालनं ॥ [२९*] स्वसुलतपरि-
 154 पालनायभूणां परकृतपालनमेव धर्महे-
 155 तुः । हरिरपि कमलासनस्य सृष्टिं सततमवन्^२ ज-
 156 गतामभूदुपास्यः ॥ [३०*] इदं रक्षिष्यतां राज्ञां^३
 157 यशश्चंद्रिकया सह । चिरं जायचमूपस्य
 158 धर्मचंद्रः प्रवर्धते^४ ॥ [३१*] ✽ ॥ ओ ओ ओ ॥ ✽ ॥

ABSTRACT OF CONTENTS.

A.—Sanskrit Portion.

The inscription opens with invocations, addressed to the boar-incarnation of Viṣṇu (verse 1); to the crescent of the moon on the head of Śiva (v. 2); to Gaṇapati (v. 3); and to Sarasvatī (v. 4). Verse 5 praises the Sun. His son was Manu (v. 6). His son was

^१ The syllable ङि is entered below the line.

^२ The *anuvāda* stands at the beginning of the next line.

^३ Read °मवन्°.

^४ Read प्रवर्धते.

Ikshvāku, who was followed by **Sagara**, **Kakutstha**, **Dilipa**, **Daśaratha**, and **Rāmachandra** (v. 7). In the family of these **Baghus** was born **Durjaya**, and from him **Bēta**; after him ruled **Prōla**, whose son was **Rudra** (v. 8). He was succeeded by his uterine brother **Mahādēva** (v. 9). His son was **Gaṇapati** (v. 10). The **Madra** king, the **Pāñchāla**, the **Vidēta** king, the **Hammira**, the **Hūna**, and the king of **Kāśi** are stated to have been waiting at his door (v. 12).

(V. 13.) "Verily, prosperous is **Jāyana**, the chief of the elephant-troop of that lord of the earth (*viz.* **Gaṇapati**), the leader of all actors and Vēdic scholars, (*and*) the crest-jewel of the assembly of poets."

He was the favourite servant of king **Chhalamattigaṇḍa** (*viz.* **Gaṇapati**) (v. 18).

(V. 19.) "Now once, returning from the conquest of the kings of the Southern region, the heroic **Chhalamattigaṇḍa** came on the way to **Tāmrapuri**, (*a city*) with fluttering banners."

(V. 20.) "In the **Śaka** year eleven hundred¹ and thirty-five, in the month **Madhu** (*i.e.* **Chaitra**), in the (*cyclic*) year **Śrimukha**, that king gave (**Tāmrapuri**) to the glorious general **Jāya**, saying: 'By my order rule thou from to-day this city of **Shanmukha** (**Kumārasvāmin**), which has been protected before by the arm of the maternal uncle of thy mother.'²"

He (*viz.* **Jāya**) repaired and whitewashed all the temples (*prāsāda*) in that city and placed golden pinnacles (*kalāśa*) on them (v. 21). He covered with gold the image of **Tārakārati** (**Kumārasvāmin**) (v. 22) and supplied vessels of gold, silver, copper and brass for the worship of this god (v. 23). He gave another image of the same god and images of his two consorts,³ which were made of base metal (*lōha*) and were meant to be carried about in procession at festivals (*maha*), and built an enclosure, a *maṇḍapa* of **Śani** (**Saturn**), and a *gōpura* of three storeys (v. 24).

(V. 25.) "Then he made for this (*god*) a *maṇḍapa* for resting after the sport of the 'great hunt'⁴ on the day of every **Makara-Saṁkrānti**. On the painting in this (*maṇḍapa*), the gods, assembled for the occasion, regard with a thrill! the representations of fierce battles between the gods and the demons."

(V. 26.) "He set up again the *liṅga* of the **Mūlasthāna** (*temple*) and (the *liṅga* called) **Kāḍuviṭṭēśvara**, which had both been destroyed by robbers."

He surrounded **Tāmranagari** with a wall surmounted by towers (v. 27).

B.—Telugu Portion.

(Line 110.) "The villages of this god⁵ (*are*), from the east towards the south:—**Nārikēḍapumbūṇḍi**. **Mañchedlu**. **Kōvilambūṇḍi**. **Komarajambūṇḍi**. **Veñjeḍlu**. **Ummetalapūṇḍi**. **Suddhapūṇḍi**. **Sērapūṇḍi**. **Mulukalapūṇḍi**; of this (*village*), one half (*belongs*) to the god [**Kumāra**]svāmin, (*and*) one half to the god **Anantēśvara** at **Kollūru**. **Gummapūṇḍi**. **Vaḍlambūṇḍi**. **Gūḍapūṇḍi**."

(L. 116.) "(*The following are*) the shares:— 15 *kha*⁶ of land in the middle of the peacock⁷ pillars at **Kolaṅkalūru**; 15 *kha* at **Vallūru**; 2 *kha* at **Krantēṭa**; 1 *kha* at **Kaḍuṅgālu**; 1 *kha* at **Kōṛūru**."

(L. 119.) "To the god **Chōḍabhimēśvara** (*belongs*) **Tāḍlambūṇḍi**; (*and*) to **Vāsudēva** 12 *kha* in **Kaṭṭempūṇḍi**."

¹ Literally, 'Rudra's hundred'; compare *Ind. Ant.* Vol. XXI. p. 202, note 48.

² Or possibly, 'by the arms of thy mother and of thy maternal uncle.'

³ *Viz.* **Vallī** and **Dēvasenā**; see the colophon of No. 1064 in my *Second Report on Sanskrit Manuscripts*,

p. 102.

⁴ See above, Vol. III. p. 73, note 8.

⁵ The temple of **Kumārasvāmin** (now **Nāgēśvara**) is meant.

⁶ This is an abbreviation of *khaṇḍi* (or *puṭṭi*); see *Brown's Telugu-English Dictionary*, s. v. *puṭṭi*.

⁷ This bird is sacred to **Kumārasvāmin**.

(L. 120.) "In the land of Chembrôlu, to the god Ananta-Jina, 5 *kha*; to the *pūjāris*, 12 *kha*; to the 14 Brāhmaṇas of the *Brahmapurī*¹ of the god, 14 *kha*; to the superintendent of edicts and the emperor of poets, 2 *kha*; to the astrologer, 2 *kha*; to the doctor, 2 *kha*; to the chamberlain, 2 *kha*; to the accountant, 2 *kha*; among the three hundred dancing-girls, to each of all those who serve in the temple from the age of eight years, 2 *kha*; to the door-keeper, 2 *kha*; to the dancing-master, 2 *kha*; to one who beats the big drum, 2 *kha*; to one who beats the small drum, 2 *kha*; to the *vāsekānu*, 2 *kha*; to each of the singers, 2 *kha*; to one who blows the white conch, 2 *kha*; to one who blows the trumpet, 2 *kha*; to one who plays the *gauru*, 2 *kha*; to one who beats the kettle-drum, 2 *kha*; to the *jagaḍavāḍu*, 2 *kha*; to one who beats the gong, 2 *kha*; to one who decorates (the temple), 2 *kha*; to the garland-maker, 2 *kha*; to the *pīligaragavāḍu*, 2 *kha*; to the potter, 2 *kha*; to the carpenter, 2 *kha*; to the blacksmith, 2 *kha*; to the masons, 4 *kha*; to the washerman, 2 *kha*; to the torch-bearer, 2 *kha*; to Alli-Bôya, 2 *kha*."

(L. 135.) "These persons shall live in peace, doing their respective work and enjoying (their) shares. And the three hundred Brāhmaṇas shall assign one part (of the produce) of their land to the god and enjoy (the remaining) three parts themselves."

Lines 140-149 record the names of 20 persons who had granted lamps. Verses 28-31 contain the usual admonitions to future kings.

POSTSCRIPT.

Another inscription of Jāya and of his sovereign Gaṇapati (No. 250 of 1897) is engraved on three sides of a pillar which is now built into the roof of the Liṅgodbhavasvāmin temple at Tsandavôlu, the capital of the chiefs of Velanāṇḍu.² The second face of the pillar is turned towards the roof and is hence invisible. The first face opens with the same passage as the Chêbrôlu inscription published above, and breaks off with the words विहरति फणिभक्तुः खा- of verse 10. The third face bears five Sanskrit verses, the first of which is incomplete at the beginning, and a passage in Telugu prose. I subjoin the text³ of the first sixteen lines of the third face.

- 1 भाषत जायसेन्यना[यं । कल]यसि म-
- 2 यि शंकरे च भक्तिं स[द]शमतस्त्वम-
- 3 मूनि पालये[ति ॥ कु]लोत्तुंगरा-
- 4 जेंद्रगोकक्षिती[शप्रतिष्ठ]ापितं शं-
- 5 करं स्वानुजाख्यं । [स पंडी]श्वरं जाय-
- 6 सेनाधिनाथस्तदार[भ्य] तैस्तैरुपायै-
- 7 [र]पास्ते ॥ चौरैश्चिरेण चलितेस्व पुरा-
- 8 एपोठे पीठांतरं स चतुरं विधिव-
- 9 द्विधाय । प्रासादमध्यमलकांच-
- 10 नकुंभसंपत्संभावनीयमकरी-
- 11 दनुकर्मशिल्पैः ॥ सर्वोपचारसिद्ध्यर्थ-⁴

¹ See above, Vol. III. p. 296, note 9, and Vol. IV. p. 128.

² See above, Vol. IV. p. 33 f. and *Additions and Corrections*, p. v. The inscription itself refers to two of those chiefs; see below, p. 151, notes 5 and 6.

³ From an inked estampage, prepared by Mr. H. Krishna Sastri, B.A.

⁴ Read सिरार्थः.

- 12 मस्य [प]ावपरि[च्छ]दं । सौवर्न¹ राजत²
 13 ताम्रं कांस्यं [च] बहुधा व्यधात् [॥]³
 14 य[स्य] यस्य यदा [भृ]मिस्तस्य तस्य
 15 [त*]दा फलं । तस्य[ावण]प[ति]क्ष्मापीयस्मै
 16 [गो]वाटिकासदात् । ई गोवाड पोल्-
 17 [मेर] [।*]⁴

It appears from the above passage that King Ganapati put the general Jāya (lines 1 and 5 f.) in charge of a temple of Śaṁkara (Śiva), which had been founded by king Kulōttunga-Rājendra-Gōṅka⁵ and had been named Paṇḍisvara (l. 5) after [Paṇḍa],⁶ the younger brother of Gōṅka I. Jāya provided the god with a fresh pedestal (*pīṭha*), as the old one had been stolen, placed golden pinnacles (*kumbha*) on the temple, and granted vessels for the worship. King Ganapati himself (l. 15) gave to the temple the village of Govāṭikā or, in Peṅgu, Gōvada⁷ (l. 16).

No. 18.—SRAVANA-BELGOLA EPITAPH OF MARASIMHA II.

By J. F. FLEET, PH.D., C.I.E.

This inscription, engraved on the four faces of the base of a pillar, which is known as the Kūṭa-Brahmadēva-kambha, at the entrance to the area occupied by the temples on the Chandragiri hill at Sravana-Belgola, was first brought to notice and edited by Mr. Rice, in his *Inscriptions at Sravana-Belgola*, No. 35 (see also, *id.* Introd. p. 18 ff.). I edit my version of it from ink-impressions supplied to me by Dr. Hultzsch.

The writing consists of one hundred and fourteen lines: twenty-seven on the south face of the pillar, covering an area about 1' 11½" broad by 2' 8" high; twenty-eight on the west face, covering an area about 1' 9" broad by 2' 16" high; twenty-eight on the north face, covering an area about 1' 10½" broad by 2' 10" high, and thirty-one on the east face, covering an area about 1' 10½" broad by 3' 1" high. Lines 25 to 49 on the west face, and the whole of the writing on the north face, are very much damaged; so much so that no connected passages, worth reproduction, can be made out. The rest of the record, however, is in a state of good preservation.—The characters are Kanarese, of the regular type of the period to which the record refers; and they were boldly formed and well executed throughout. They shew, of course, only the later or cursive forms of the *kā* (in *Mingakhōṭa*, lines 12, 100) and *h* (e.g. *baḥa*, line 12. *aḥambam*, line 84).⁸ They do not appear to include the separate distinct form of the lingual *ḍ*. They shew the *virāma*, represented by its own proper sign, in *bhambjan* and *baḥḥ*, line 2, *koḥ*, line 112, and *ḥr*, line 113; and they do not include any final forms. In lines 1 to 109, the average size of the letters is about ½" or ⅔". In lines 110 to 114 the characters are somewhat smaller and thinner, though of the same type, and possibly written out by the same hand, with the rest of the record: this may be due to the person who wrote out the record, for the engraver, having not enough space to finish it in completely uniform characters; or the

¹ Read सौवर्ण.

² The *aussera* stands at the beginning of the next line.

³ This verse is identical with verse 23 of the Chēorōlu inscription.

⁴ Lines 17 to 25 contain a description of the boundaries of Gōvada in the Telugu language.

⁵ No. 10 of the Table, above, Vol. IV. p. 35.

⁶ No. 12 of the same Table.

⁷ In the Rōpalle tāṅka, about 7 miles north-east of Tsanda vōlu.

⁸ For the importance of the use of the earlier and later forms of *kā* and *h*, in connection with undated records about a century or a century and a half earlier, see page 155 below, note g.

passage may be, as suggested by Mr. Rice, a slightly later addition.—The language is Sanskrit in lines 1 to 83, and Kanarese, of the archaic or stilted type, in lines 84 to the end. There are verses in lines 1 to 4, 28 to 99, and 112 to 114; and I am indebted to Mr. H. Krishna Sastri for several very useful suggestions in dealing with both the text and the translation of some difficult passages in the Kanarese verses. The Sanskrit *gadya* or ornate prose, in lines 5 to 27, is not very successful, there not being enough of the usual alliteration and rhyming endings; and there is nothing remarkable in such of the Sanskrit verses as remain in lines 50 to 55: in the Kanarese portion, however, the author, who was evidently an accomplished writer in that language, has done full justice to his topic and to himself, both in sonorous diction and in sense.—The orthography does not present anything calling for special notice.

The inscription is a panegyric of the Western Gaṅga prince Mārasimha II. It mentions him by his proper name in line 42, and throughout the rest of the record by various *birudas* and epithets, of which the most frequent and evidently the most highly prized one is **Noḷambakul-Āntaka**, “the Death of the family of the Noḷambas,”—with reference to his successes against the Pallavas of the Noḷambavāḍi thirty-two-thousand province. Lines 110 to 114, at any rate, were written after his death; and they tell us that, a year after his completion of the career of conquest which is the subject of the earlier part of the record, he abdicated, and died in the practice of religion, at the feet of a Jain teacher named Ajitasēna, at Baṅkāpur in the Dhārwar district,—starving himself to death, like so many others whose epitaphs are at Śravaṇa-Belgoḷa, by a three-days fast.¹ And it seems plain, in fact, that, like various others of the records at Śravaṇa-Belgoḷa, the whole of this inscription is an epitaph,—not a contemporaneous record engraved while he was still alive. The record is not dated; but it may be placed in A.D. 975, as an inscription at Mēlāgāni shews that Mārasimha II. either died or abdicated in or shortly before June-July, A.D. 974.² The contents of it are noticed in detail on page 169 ff. below.

I have given, elsewhere,³ a full exposé of the spurious nature of certain copper-plate grants, which purport to present an unbroken genealogical list of the Western Gaṅgas going back to the second century A.D. And I have shewn how utterly unreliable, for purposes of ancient history, are those grants and a Tamil chronicle, called *Koṅṇudēsa-Rājākkal*, which purports to furnish information of the same kind. The results of the inquiry on that occasion were, that the earliest authentic Western Gaṅga names are those of Śrīpurusha-Muttarasa, who, pending more precise discoveries, was to be placed somewhere in the period A.D. 750 to 850, and of Śivamāra, who was to be placed either immediately before or immediately after Śrīpurusha-Muttarasa; and that the alleged genealogy was invented in the ninth or tenth century A.D., when all the great families of Southern India were beginning to look up their ancestral belongings and devise more or less fabulous pedigrees. Since the time when I wrote, some new records on stone have been brought to notice, and a critical version has been published of a copper-plate grant which was already known but was not satisfactorily available for use. And these new materials, militating in no way with the conclusions at which I arrived, enable me now to put together a genealogical and successional list of the Western Gaṅgas of Talakāḍ (see page 153),⁴ and to make a first serious attempt to determine the real history and chronology of the family.

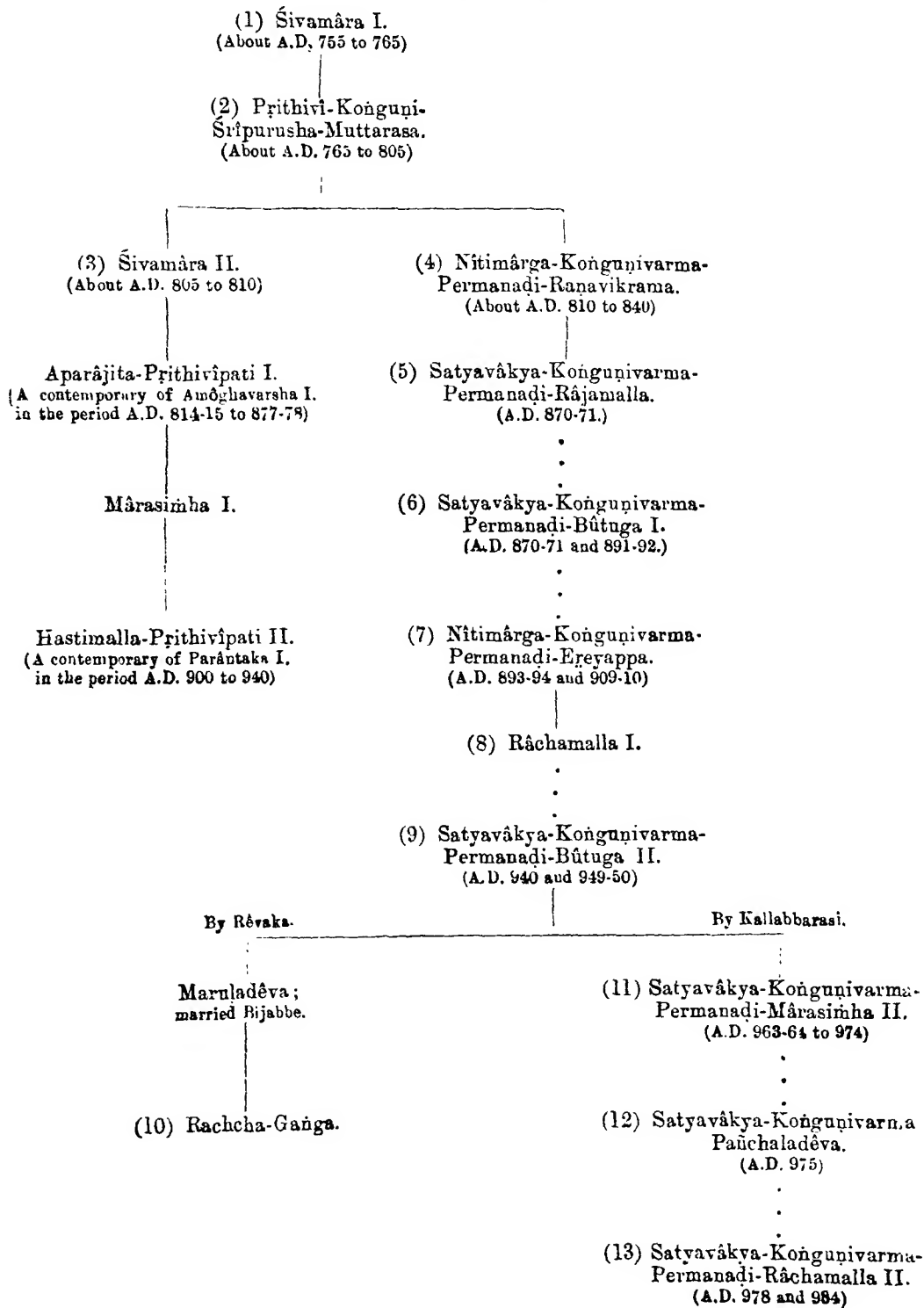
¹ For a description of the *sallēkhanā* or vow of starving to death, see Mr. Rice's *Inscr. at Śrav.-Bel.* Introd. p. 15 ff. He has pointed out (*ibid.* p. 17) that, among the various instances of it mentioned in the records there, there is one of even so late a date as A.D. 1809 (No. 72). The process sometimes lasted for three months (No. 2). But it was accomplished in three days in also the case of Mallishēna (above, Vol. III. p. 207, verse 72).

² See page 168 below, and note 6.

³ Above, Vol. III. pp. 159 to 175.

⁴ The numbers before some of the names indicate the members of the family who actually ruled, or probably ruled, over the Gaṅgavāḍi province, and the order in which the succession went. When the exact relationship between two consecutive individuals is not established, dots are used instead of lines.

The Western Gaṅgas of Talakād.



The earliest authentic Western Gaṅga name is that of Śivamāra I. His existence is proved by an inscription at Vallimalai in the North Arcot district,¹ about eighty miles to the east from the Ganga town of Kōlār, which enumerates four generations,—Śivamāra I.; his son, Śrīpuruṣa;² Śrīpuruṣa's son, Raṇavikrama; and Raṇavikrama's son, Rājamalla,—and says that Rājamalla, having seen the hill on which the record is, took possession of it, and founded a Jain temple there in token of having done so. The record, indeed, does not tell us that these persons were Gaṅgas. But their names fit in so exactly with the statements in the spurious grants and in certain unquestionable records in the Western Gaṅga territory itself which will be mentioned further on, that no hesitation need be felt about identifying them as Western Gaṅgas of Tālakād.

There are records in Mysore, which may be ascribed to Śivamāra I. One is a stone inscription at Dēbūr,³ which mentions him as simply Śivamāra, without any regal title of any kind, but uses a technical expression which stamps him as holding a rank and authority considerably greater than those of any mere local governor.⁴ And others are stone inscriptions at Rāmpur and Mūḍahalli,⁵ which mention "the Kōṅṇi king (*arasa*) Śivamāra," and

¹ *Al. Ind.* Vol. IV, p. 139, A.—in the *Postal Directory of the Madras Circle*, the name of the place is given as 'Vallimalai.'

² The spurious grants of Śrīpuruṣa (whose proper name, Muttarasa, they do not give) sometimes as the son, and sometimes as the grandson, without mentioning the father's name, of Śivamāra I. to Śrīpuruṣa they allot two sons, Śivamāra II. and Vijayaśūrya; and they represent Rājamalla as the son of Vijayaśūrya (see the tables, above, Vol. III, pp. 161, 177). And curiously enough, it is the pretended earlier records, from the year, Nāgamaṅgala, and Manne (for the last see page 100 below, note 7), which wrongly represent Śivamāra I. as the grandfather of Śrīpuruṣa; while the Śāliṅga inscription, going to be written nearly a century and a half after the Manne grant, correctly speaks of the two persons as "two sons, viz.—This short but valuable record from Vallimalai disposes finally of one step in the genealogical tree, which some of the spurious grants place between Śivamāra I. and Muttarasa (see, above, p. 151, note 6).

³ Mr. Rice's *Epigraphia Carnatica*, Vol. III, Nj. 23.—Mr. Rice has preferred to allot this record to the second Śivamāra.—"The inscription is of a person named Erya. With this person Mr. Rice identifies the *Mahādya* Erya mentioned as an inscriber at Madūr (*ibid.* Mj. 98), and the Erya or Elya of an inscription at Mūḍahalli (*ibid.* Nj. 137), and the Erya Venkata of a spurious record at Gaṭṭavāḍi (*ibid.* Nj. 199, with a lithograph) which purports to be dated Saka-Sāma 1111. He thus refers the Madūr and Mūḍahalli records, as well as that at Dēbūr, to the time of Śivamāra I., and he alters the date of the Gaṭṭavāḍi inscription from S.S. 111 to S.S. 711, so as to bring the inscription to A.D. 731.—sufficiently near to the period of Śivamāra II. The Gaṭṭavāḍi inscription, however, has the later curve form of the *o*, in *śaṭabhyaya*, line 10, and *bāḥim*, line 11; therefore it cannot be placed before A.D. 804 (see page 156 below, note 5); and the general style of the characters suggests a period at least a century later than that time.

⁴ The expression in question is *prithivī-rājyaṁ geyu*, or *geyu*, "to reign over the earth." It is properly a technical expression of paramount sovereignty (see the second edition of my *Dynasties of the Kanarese Districts* in the *Gazetteer of the Bombay Presidency*, Vol. I, Part II, p. 425, note 4), but the exact way in which it is to be applied, has always to be determined by the context and general surroundings. The Western Gaṅgas of Tālakād were not paramount sovereigns except occasionally. They belonged to the class of great feudatory nobles, who were more or less independent in their own hereditary territories, and whose position is always very clearly recognisable, if the records are studied attentively, from the various technical titles and expressions that are so carefully used or obtained from. The Śilāḍḍas of Kādḍi, and the great feudatory nobles of some other families, used the expression *subha-samkathā-vinōdadam rājyaṁ-geyu*, or, in Sanskrit, *sukha-samkathā-vinōdēna rājyaṁ kṛu*. The expression properly used by the Western Gaṅgas, in their own province, was *prithivī-rājyaṁ-geyu*; and it will be found in almost all of those records which exist in their own hereditary territory: to the contrary I can quote, at present, only *rājyaṁ actar-śīlataṁ saikṣam-idec* (phonetic expression of, strictly, paramount sovereignty) in the Eḷḷipere inscription of the time of Erya, and the use of the purely subordinate expression *dāḥu*, 'to govern,' in the case of Eryappa in the Bīḡṇa inscription, and of other rulers in the Prakṛit inscription. On the other hand, the proper expression to denote the position of a feudatory ruler in their own province of Gaṅḡavāḍi, was *dāḥu*; and we find this duly used in the case of Mārasaṭṭa II. in the inscriptions at Adaragudēḥi, Guḍḍar, and Hebbāl, and even in the case of Paṭṭabhalabha in the inscription at Maḡḡund.

⁵ *Ep. Carn.* Vol. III, Nj. 50, 127. The Madūr inscription, again, has been assigned by Mr. Rice to Śivamāra II. But the use of the title *arasa* is a strong indication that the records are to be ascribed to the first Śivamāra. Muttarasa became eventually a *Mahārāḍḍahādya* and *Paramēśvara*; in the amplified form *Dharma-*

use the same technical expression of high position. These three records are not dated in any era. And there is nothing in the contents of them to enable us to establish any synchronisms, and so to assign an exact date to them. But the characters of the Dâbûr inscription are attributable to any time within about fifty years on either side of A.D. 800.¹ The period of the record will be determined more closely farther on.²

The authentic existence of the second of the four persons mentioned in the Vallūnalai inscription, viz. Śrīpurusha, had already been established³ by some undeniably genuine stone records at Talakād,⁴ Sivāra,⁵ and Sivarpātṇa,⁶ in Mysore. The Talakād inscription, which is dated in his first year⁷ and the inscription at Sivāra, give him the full style of "the Mahārāja Prithuvi-Koṅṅuni-Muttarasa-Śrīpurusha;" while, at the Sivarpātṇa inscriptions, one styles him "the Mahārāja Śrīpurusha," and the other, which is dated in his twentieth-odd year,—perhaps the twenty-ninth,⁷—calls him "the Koṅṅuni Mahārāja Śrīpurusha:" evidently, Muttarasa was his name, and Śrīpurusha, "husband of Fortune," was a *biruda*. Like the records of Śivamāra I., these records of Muttarasa,—and also those which will be mentioned further on,—are not dated in any era; and they do not contain anything by means of which synchronisms can at present be established. But they are, similarly, to be referred, on paleographic grounds, to the period A.D. 750 to 850, or thereabouts. And one particularly instructive character,—the old square form of the letter *b*,⁸—

Mahārājādhirāja (regarding which, see page 163 below, note 2), the use of the first of these two titles was continued by all his descendants from Kapavikrama onwards; and it does not seem likely that his son Śivamāra II. would revert to the simple designation *arasa*.—Another inscription at Mūḍahallī (Nj. 126) is probably also of the time of Śivamāra I.; but the name of the prince is illegible.

¹ I write on the authority of an ink-impression, which Mr. Rice kindly sent for my inspection. I have not had the means of examining the Pāmpura and Mūḍahallī records in the same way.

² The spurious Hallegere grant (*Ep. Carn.* Vol. III., Md. 113, with a lithograph) cites a date in the month Jyēṣṭha (May-June), Śaka-Samvat 635 expired, falling in A.D. 713, as being in the thirty-fourth year of Śivamāra I., and so would place the commencement of his rule in A.D. 679-80. This latter date is altogether too early. And it is not likely that the record has even hit off a true date for him in A.D. 713.—The Nāgamangala grant would place the commencement of the rule of his successor Śrīpurusha-(Muttarasa) in A.D. 727-28 (see page 156 below, note 2); and this, with the Hallegere grant, would give Śivamāra I. a rule of forty-eight years, immediately before a rule of seventy-eight years by his son!

³ See above, Vol. III. p. 173 f.

⁴ *Ep. Carn.* Vol. III, TN. 1; with a lithograph.

⁵ Here I write on the authority of photographs which Mr. Rice kindly sent me,—one from Sivāra, and two from Sivarpātṇa.

⁶ *Prathama-vijaya-sambatsaram Kārttike punname-andu*; lines 3, 4.

⁷ The words **vijaya-sa[m]vatsara[m]*, followed by the *akṣaras irppz*, are quite clear, in line 2. I conjecture that what follows them stands for *tombattaneyoḷu*. But the passage (and, in fact, the whole of the remainder of this record) has been so spoilt in painting the stone for photography, that it is a matter of conjecture only. Since writing this note, I have found an indication that Mr. Rice would take the record to be dated in the twenty-eighth year (*Ind. Ant.* Vol. XIII. p. 188). The *akṣaras ttenṭaneyoḷu*, however, seem insufficient for the space and for the marks shewn in the photograph.—This practice of painting inscriptions by hand for photography cannot be too strongly condemned: it presents the records as they appear to the eye of the person who paints them, and not as they really are; it introduces mistakes, or at least doubt, in even the clearest passages,—for instance, the lithograph of the Talakād inscription of Muttarasa shews in the word *tombattaru*, line 9, an *anusvara* in the second syllable which one cannot believe to be in the original, and the word *Kadabūr* or *Kadabūr* in one of the Sivarpātṇa inscriptions, contrasted with what reads at first sight as *Kadambūr* or *Kaḍambūr* in the other record at the same place (see page 161 below, note 1), is another case in point; it often results, as in the date of this Sivarpātṇa inscription, and in fact throughout the record, in the creation of arbitrary and fantastic signs which render whole passages quite unintelligible; and, in short, it prevents altogether the purely mechanical reproduction which is absolutely necessary for the satisfactory and critical study of the records.

⁸ It occurs in the Talakād inscription (see the lithograph) in the words *sambatsaram* (line 4) and *tombattaru* (line 9).—For the importance of the old or square and later or cursive forms of *kṣ* and *b*, as a help in fixing the dates of records of the period with which we are dealing, see above, Vol. III. pp. 162, 163. Records containing the cursive forms of these two letters, cannot be placed before A.D. 804. The square forms continued in use up to A.D. 856. But the cursive forms,—the introduction of which, into epigraphic records, seems to be connected with the encouragement that was given to the Jains and their literature in the time of the Rāshṭrakūṭa king

proves that at any rate they cannot have been engraved much, if at all, after A.D. 850; while the general palæographic standard of the Talakâḍ inscription points distinctly to a time somewhat earlier than A.D. 800, as the date of the preparation of that record. It is, thus, not impossible that the person or persons who fabricated the spurious Hosūr and Nāgamāṅgala grants, had available, or hit off, true dates for him, in A.D. 762 and 776-77, or at any rate in the latter year.¹ But it is not possible that, in A.D. 776-77, he had already been ruling for fifty years, as is claimed by the Nāgamāṅgala grant;² for, the synchronisms which are established for some of his descendants, in both lines, shew plainly that the long life and rule, which he undoubtedly enjoyed, were made out by continuing into the ninth century A.D. The approximate limits for him will be indicated below.

There are other records of Śrīpurusha-Muttarasa in Mysore, at Dēvalāpura, Varuṇa, Pūrigāli, Hemmige, Bannūr, and Hoḷalavāḍi.³ The first four of them belong to the earlier part of his career: for, the Pūrigāli record styles him "the Mahārāja Śrīpurusha," as also, apparently, does the Dēvalāpura stone; the Varuṇa record calls him "the Koṅgaṇi Mahārāja Śrīpurusha;" the Hemmige record describes him as "Prithivī-Koṅgaṇi-Muttarasa," without any title; and the Bannūr record probably styles him "Prithu[vi-Koṅgaṇi-Muttarasa-Śrī]purusha," again without any title. All of the records which contain such a reference at all, use the same technical expression of high position and authority which is used in the case of Śivamāra I.⁴ And the Hoḷalavāḍi inscription marks an epoch in his career, by also giving him the paramount titles; it styles him "the Koṅgaṇi Mahārājādhirāja and Paramāśvara Śrīpurusha."

As far, therefore, as individual names go, the authentic history of the Western Gaṅgas of Talakâḍ starts with these two persons, Śivamāra I. and his son Śrīpurusha-Muttarasa.⁵ Records giving names for earlier times may, of course, be obtained hereafter; for,

Amōghavarsha I. (A.D. 814-15 to 877-78),— were then in use, and are found in a record of A.D. 865. And a record of much about the same date shews both the forms of *b*, mixed (*loc. cit.* v. 163, note 1).—The old or square form of the *b* occurs in also one of the Sivarpaṭṭa records of Muttarasa, in the word *Kadabūr*, line 5; and doubtless also in the same word in line 3 of the other Sivarpaṭṭa record, where, however, the true appearance of the original has been much spoilt by painting the stone for photographv. I do not find a *b* of either form in the Sivāra record. And none of the four records appears to include a *kḥ*.—My attention has been drawn to the fact that a cursive *kḥ* appears, in the lithograph, at the end of line 12 of the Harihar grant of Vinayāditya of A.D. 604 (*Ind. Ant.* Vol. VII. p. 309). An inspection, however, of the photograph, which is given with the lithograph in *P. S. and O. C. Inscri.* No. 17, will shew that this is only due to an injudicious touching up by hand of a damaged square *kḥ*; this was done at a time when it was thought more important to publish clear and easily legible lithographs, than to produce absolutely mechanical and faithful facsimiles which an unpractised eye might find it difficult to deal with.

¹ Just as a possibly true year may have been available, or was hit off, for Bātuga II., in the spurious Sūḍi grant (see page 167 below, note 2) which refers itself to his time. But calculations shew that the details of the dates cited in the Hosūr and Sūḍi grants are not correct for the years that are quoted; and this detracts a good deal from any value that might be attributable to them.

² This would place the commencement of his rule in A.D. 727-28. And, as the spurious Suradhēnupura grant (see page 160 below, note 7), which cites the Sarvajit *saṃvatsara*, Śaka-Saṃvat 729 (expired), = A.D. 807-808, as the third year of Śivamāra II., would thus place the commencement of the rule of Śivamāra II. in A.D. 805-806, this would give Muttarasa a total rule of seventy-eight years.

³ *Ep. Carn.* Vol. III. Mv. 25, 55; Ml. 87; TN. 53, 113; Nj. 23.—He is apparently also mentioned as Śrīourushayya in an inscription at Belavatte (*ibid.* Mv. 6), and as Muttarasa in another inscription at Bannūr (*ibid.* TN. 115), from which Mr. Rice has inferred (*ibid.* Introd. page 3) that Bannūr was his birth-place. This Bannūr inscription mentions also the name of Ereyappa, and therefore seems to be, not of Muttarasa's own time, but about a century later.

⁴ *Prithivī-rājyaṃ-geya*, or *geya*; see page 154 above, note 4.

⁵ Mr. Rice (*Ep. Carn.* Vol. III. Introd. pp. 3, 7) has placed between them a Mārasimha I., whom he identifies with the alleged and unnamed son of the first Śivamāra and father of Śrīpurusha-(Muttarasa) who is mentioned in some of the spurious grants (see page 154 above, note 2); quoting "the Salem grants" as his authority for doing so. But there is no foundation in fact, of any kind, for this. The alleged generation between Śivamāra I. and Śrīpurusha-Muttarasa has now been disposed of by the Vallimalai record (page 154 above).

that the Western Gaṅgas were a people of importance and power at least a couple of centuries before the time of Śivamāra I., is shewn by the fact that the Kadamba king Mṛigēśavarman claims to have defeated them.¹ But it is not at all probable that they will give a connected genealogy: the plainly imaginary nature of some of the names which the spurious grants place before that of Śivamāra I., is a strong indication that materials for compiling a genuine earlier pedigree were not available even then; and the most that we may expect, is, a few detached notices.² All that we know as yet about the Gaṅgas during the centuries immediately following the time when Mṛigēśavarman was in conflict with them, is, that they were conquered by the Western Chalukya king Kīrtivarman I. in the period A.D. 567-68 to 597-98,³ and again by his son Pulikēśin II. about A.D. 608,⁴ and that the Harihar grant of Pulikēśin's grandson Vinayāditya, dated in A.D. 694, speaks of them as hereditary servants of the Western Chalukya kings.⁵ And it is plain that they first came prominently to the front on the downfall of the Western Chalukya dynasty. Even then, they did not immediately assert the independence which, undoubtedly, they subsequently enjoyed for a while. That they felt their way gradually to the latter step, is shewn by the facts that Śivamāra I., while adopting a technical expression indicative of considerable power, used simply the title of *arasa*, "king," and that Muttarasa, though making an advance on this, did not at first assume any higher designation than that of *Mahārāja*, and developed into a *Mahārājādhirāja* and *Paramēśvara*, as which he figures in the Hoḷalavādi record, only at some later time. Now, the last Western Chalukya king, Kīrtivarman II., lost the northern and central portions of his dominions to the Rāshtrakūṭas, under Dantidurga, before A.D. 754. He was still in possession of the southern territory up to A.D. 757. But shortly after that time he was completely overthrown by Dantidurga's successor, Kṛishṇa I.,—say, about A.D. 760. And the same period saw the extinction of another great dynasty of Southern India,—that of the original Pallavas of Conjeeveram, who also, through the possessions that they held in the Nolambavādi province, must have had much to do, though not so directly as the Western Chalukyas, with the Gaṅgas of Talakāḍ. The last great Pallava king known to us,—and, unquestionably, the last representative of his line,—was Pallavamalla-Nandivarman, Nandipōtavarmān, or Nandipōtarāja, son of Hiranyavarman.⁶ He was a contemporary of the Western Chalukya king Vikramāditya II., at some time in the period A.D. 733-34 to 746-47. And we have records dated in his twenty-first, twenty-second, and fiftieth years.⁷ Now, he succeeded to the Pallava throne after a distant kinsman, Paramēśvaravarman II.;⁸ the latter was preceded by his father, Narasimhavarman II.; and Narasimhavarman was preceded by his father, Paramēśvaravarman I., who was contemporaneous at some time in the period A.D. 655 to 680 with Vikramāditya I.

And the person whom Mr. Rice thus misplaces,—through a mistake which is to be attributed to the imperfect original rendering of the Udayēndiram grant of Hastimalla-Prithivipati II. in Mr. Foulkes' *Manual of the Salem District*, Vol. II. p. 369 ff.,—is Mārasimha I., grandson of the second Śivamāra (see page 162 below).

¹ *Ind. Ant.* Vol. VI. p. 25; for "the family of Tuṅgagaṅga," read "the lofty family of the Gaṅgas."

² This much, at any rate, is certain,—as I have already said (above, Vol. III. p. 175),—that nothing will ever be obtained to authenticate such dates as those of A.D. 248 and 436 which two of the spurious grants purport to give for Harivarman and Avinita-Koṅguṇi, unless it upsets in some way or other the genealogy that is asserted by the grants; and, on the other hand, if the genealogy asserted by the grants (or anything like a real basis from which it can have been concocted) is ever authenticated, then the dates will be upset, in favour of much later ones. The genealogy and the dates cannot possibly stand together.—It is not likely, however, that there is any real basis of ancient fact for either the asserted genealogy or these two dates; see the Postscript, page 174 below.

³ *Ind. Ant.* Vol. XIX. p. 19.

⁴ *Id.* Vol. VIII. p. 244.

⁵ *Id.* Vol. VII. p. 303.

⁶ See Dr. Hultzsch's *South-Ind. Inscr.* Vol. II. p. 342 ff.

⁷ They are, respectively, the Udayēndiram grant (*South-Ind. Inscr.* Vol. II. p. 361); the Koṣākhūdi grant (*ibid.* p. 342); and an inscription at the Paṇṇapāṇḍavamalai hill (above, Vol. IV. p. 136, A). In respect of the last of them, we must understand that it is dated in the fiftieth year in which he was still reigning; not in simply the fiftieth year from the commencement of his reign, cited at a time when he himself was dead,—a rendering, suggested as possible by the editor of the record, for which there is no substantial authority.

And there was, perhaps, also a short intermediate reign, of Mahēndravarmān III.

the great-grandfather of Vikramāditya II. In such circumstances, it is not at all probable that Pallavamalla-Nandivarman can have completed the fiftieth year of his reign between A.D. 733 and 747. It is much more likely that his reign did not even commence till A.D. 715 or later. And fifty years from that point would bring him on to just the time to which we may refer Śivamāra I. and Muttarasa. The spurious Maṇṇe grant, indeed,¹ would carry him on to even later times: it says, speaking of Śivamāra II., that "his forehead was adorned by a fillet (*of royalty*) placed there with their own hands, when they performed (*his*) anointment to the sovereignty, by the two ornaments of the Rāshtrakūṭa and Pallava lineages named Gōvindarāja and Nandivarman, who were (*already*) anointed on (*their own*) foreheads."² Gōvindarāja seems to be the Rāshtrakūṭa king Gōvinda III., whose reign began about A.D. 783-84 and ended in A.D. 814-15: Śivamāra II. was undoubtedly contemporaneous with him towards the end of his reign; and we shall find reasons, further on, for believing that he did assist or recognise the succession of Śivamāra II. to the leadership of the Gaṅgas. Nandivarman must be Pallavamalla-Nandivarman, son of Hiranyavarman.³ He cannot have had anything to do with Śivamāra II. at so late a time as the date of his succession on the death of Muttarasa. And it seems that, mixed up with a real act of Gōvinda III. towards the second Śivamāra, the Maṇṇe grant has preserved an anachronistic reminiscence of a real act of Pallavamalla-Nandivarman towards the first Śivamāra; viz. that, on the downfall of the Western Chalukyas, he formally recognised Śivamāra I. and crowned him as the chief, more or less feudatory, of a powerful tribe on the borders of his own outlying province of Nōḷambavāḍi. The date of A.D. 760, mentioned above as the closely approximate time of the complete extinction of the Western Chalukya power, is within the period to which Śivamāra I. is to be referred, and within the time to which the reign of Pallavamalla-Nandivarman may be carried on. And we shall probably be very near the truth, if we take A.D. 755 as the initial date of the succession of Śivamāra I. to the leadership of the Western Gaṅgas, and A.D. 760 as the time when he was recognised by Pallavamalla-Nandivarman. We may then place the accession of Muttarasa about five years later, in A.D. 765; and, as there are indications, as already mentioned, that he had a long rule, and as we have a record which is actually dated in perhaps his twenty-ninth year, we may assume that he ruled for about forty years, up to A.D. 805. As the record which seems to be dated in his twenty-ninth year still gives him, like the earlier ones, the title of *Mahārāja*, it would appear that it was in the last ten years of his time that he threw off all semblage of vassalage and assumed the paramount titles; till then, he must have been more or less feudatory, at first to Pallavamalla-Nandivarman, and then to a kinsman of his own, Vijaya-Narasimhavarman, who, as we shall see just below, succeeded to the Pallava throne after Pallavamalla-Nandivarman.⁴

¹ For this record, see page 160 below, note 7.

² The original, which I am able to quote from photographs which Mr. Rice kindly sent me, runs—(plate iv. a, line 10 ff.)—*R[ā*]shtrakū(kū)ṭa-Pallava-śivamāra-tilakābhyaṁ mūrdhā-ābhishikṭa-Gōvindarāja-Nandivarman-ābhishikṭābhyaṁ samanushṭi(śhṭi)ta-rājya-ābhishikṭābhyaṁ nni(ni)ja-kara-ghaṭita-paṭṭa-vibhāṣita-lalāṭapattā*
 * * * * * *śri-Śivamāradēva[ā*]*.—I have taken *lalāṭapattā*, 'the flat surface of the forehead,' as simply an alliterative expansion of *lakṣṭa*. Otherwise, we might divide the compound, *lalāṭa-pattā*, and translate "the (*hereditary Gaṅga*) fillet (*of royalty*) on his forehead was adorned by (*other*) fillets placed there with their own hands," etc.; this, however, does not seem so satisfactory a rendering.

³ It might, perhaps, be said that he is the later Nandivarman, also called Vijaya-Nandi-Vikramavarman, son of Dantivarman (see page 159 below). But this does not seem at all probable. And, if it were so, an anachronism in the other direction would be involved; for, Nandivarman, the son of Dantivarman, cannot be placed as early as A.D. 797, which is the pretended date of the Maṇṇe grant; he cannot be placed before A.D. 804, which is the date that we have for Dantivarman.

⁴ The Humeḥa inscription of A.D. 1077-78—(see Mr. Rice's Annual Report for the year ending 31st March 1891; this record contains a great deal of mythical matter, relating to the Śāntara family as well as to the Western Gaṅgas, and is, of course, of no more value than the spurious copper-plate grants in respect of the early history which it pretends to give)—asserts that Śrīpuruṣa-(Muttarasa) was the first of the Western

We shall revert presently to the descendants of Śrīpurusha-Muttarasa. Meanwhile, we may conveniently notice here another branch of the Western Gaṅga family, which succeeded to the Pallava dominions.

Two *virgals* or monumental tablets at Âmbûr in the North Arcot district,¹—which commemorate the death in battle of two heroes, followers of a certain Pirudi-Gaṅgaraiyar, on an occasion when the army of the Nūlamba, i.e. the Pallava prince of Nōlambavādi, attacked the village for a cattle-raid,—cite the twenty-sixth year of a king named **Vijaya-Nripatuṅga-Vikramavarman**. There are other inscriptions of the same king in the Tanjore and Trichinopoly districts.² And on palæographic grounds, as well as for reasons connected with the history of that part of the country, it is necessary, Dr. Hultzsch tells us, to place the reign of this Vijaya-Nripatuṅga-Vikramavarman before that of the Chōla king Parāntaka I. (about A.D. 900 to 940). There are also two copper-plate grants of the same king,³ one of which, obtained at Bâhûr near Pondicherry, and dated in his eighth year, names his immediate ancestors and gives the pedigree that he claimed. That pedigree is, first, the Purāṇic genealogy of the Pallavas, from the god Brahman to the eponymous Pallava, the alleged founder of the family. From his family, the grant says, there were born Vimala, “Koṅkaṇika,” and “other kings.” When they had passed away, a certain **Dantivarman** became king. His son was **Nandivarman**, whose wife was Śaṅkhâ, of the Râshtrakûṭa family. And their son was **Nripatuṅgadêva**, or **Vijaya-Nripatuṅgavarman** as he is called in the Tamil portion of the grant,—i.e. the **Vijaya-Nripatuṅga-Vikramavarman** of the stone records at Âmbûr and elsewhere. Now, the seal of the other grant of Vijaya-Nripatuṅga-Vikramavarman bears the bull-crest of the Pallavas,—in due accordance with the descent that is put forward for him. But we may safely adopt Dr. Hultzsch’s suggestions, that the name of “Koṅkaṇika” is a reminiscence of the “Koṅkaṇi” who is represented as the original ancestor of the Western Gaṅgas in the Udayēndiram grant of Hastimalla-Prithivipati II.,⁴ and who is, of course, the mythical Koṅgunivarman whom the spurious grants from Mysore claim as the founder of the Western Gaṅga family; and that consequently, in spite of the Pallava pedigree, a connection with the Western Gaṅgas was claimed by Vijaya-Nripatuṅga-Vikramavarman. And we may also safely follow Dr. Hultzsch in his identification of Dantivarman with the Dantiga, king of Kâñchi, whom the Râshtrakûṭa king Gōvinda III. subdued and levied tribute from in A.D. 804,⁵ and in his inference that the Râshtrakûṭa princess Śaṅkhâ, wife of Nandivarman, was a daughter of Gōvinda’s son and successor Nripatuṅga-Amōghavarsha I. (A.D. 814-15 to 877-78), after whom her son must have been partly named.

There are also, we are told by Dr. Hultzsch,⁶ various stone records, not yet published, which may be attributed with some probability to **Dantivarman** and **Nandivarman**: there is a record of Dantivarman in the Vaikuṇṭha-Perumāl temple at Conjeeveram;⁷ and there are inscriptions at the Viriñchipuram temple in the North Arcot district, and at Śaduppêri, near Vêlûr in the same district,⁸ dated in the ninth, forty-seventh, and fifty-second years of a **Vijaya-Nandi-Vikramavarman** who may be identified with Nandivarman, son of

Gaṅgas to assume the designation of Permanaḍi, and that he took it from a Pallava king of Kâñchi, on defeating him. We have already seen that it was Muttarasa who first assumed the paramount titles. And so, though his records have not yet disclosed the use of the designation Permanaḍi by him, the Huncha record very possibly preserves, in the above assertion, a real historical item, mixed up in the usual mythical matter in which it follows more or less the spurious grants. The said king of Kâñchi, defeated by him, would be his kinsman Vijaya-Narasimhavarman,—defeated when he threw off the yoke of vassalage.

¹ Above, Vol. IV. p. 180.

² *Ibid.* p. 181.

³ *Ibid.* p. 180.

⁴ For this record, see page 162 below.

⁵ *Ind. Ant.* Vol. XI. p. 127.

⁶ Above, Vol. IV. p. 181.

⁷ See *South-Ind. Inscri.* Vol. II. p. 344, note 3. It styles him *Mahārāja*.

⁸ *Id.* Vol. I. p. 133, Nos. 124, 125; p. 130, No. 108.

Dantivarman. And at Ukkal in the North Arcot district there are inscriptions¹ giving the name of a **Kampavarman**, or more fully **Vijaya-Kampa-Vikramavarman**, who may have belonged to the same family with Vijaya-Nripatuṅga-Vikramavarman and his ancestors.

But, of more importance for present purposes, is the fact that, at Kīl-Muttugūr in the North Arcot district, there is an inscription,² dated in the eighteenth year of a king **Vijaya-Narasimhavarman**, which shows, in the sculptures below it, the Western Gaṅga emblems of the elephant and the goose or swan,—the emblems being connected with Vijaya-Narasimhavarman himself by the fact that he was, evidently, the maker of the grant that is registered in the record. The name of this person is, characteristically, a Pallava name: but the emblems mark him as a Western Gaṅga; and he has been appropriately described by Dr. Hultzsch as “a Pallava by name, but Western Gaṅga by descent.” Now, the alphabet of this record at Kīl-Muttugūr is more archaic than that of the Āmbūr inscriptions; and Vijaya-Narasimhavarman must, therefore, be placed at any rate before Vijaya-Nripatuṅga-Vikramavarman. That he was connected with Vijaya-Nripatuṅga-Vikramavarman, and also with Vijaya-Kampa-Vikramavarman, is plainly indicated by the use of the prefix *kô*, “king,” in all three cases, and of the word *vijaya*, in the Tamil form *viśaiya*, as part of the proper names: and it appears that one of the grants of Vijaya-Nripatuṅga-Vikramavarman actually places a Narasimha in the genealogy before Dantivarman.³ Whether Kampavarman came before Narasimhavarman, or after him, is not yet known. But the retention of the Western Gaṅga emblems by Narasimhavarman refers him to a period when the members of this branch of the Gaṅga family had not fully turned themselves into Pallavas. And it seems probable that he was the one who secured the succession to the Pallava dominions. If so, as he must have done it on the death of Pallavamalla-Nandivarman, son of Hiranyavarman, we may place his initial date somewhere about **A.D. 760 to 770.**⁴ He was eventually followed by Dantivarman, Nandivarman or Vijaya-Nandi-Vikramavarman, and Vijaya-Nripatuṅga-Vikramavarman. And one or other of them, or perhaps Vijaya-Kampa-Vikramavarman, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas,—thus converting himself into a Pallava, just as the Eastern Chalukyas became Chôlas in the time of Kulôttuṅga-Chôladêva I.⁵ The exact connection of Vijaya-Narasimhavarman with Śivamâra I. remains to be discovered.

We revert now to the descendants of Śrīpurusha-Muttarasa. The spurious Sôḍi grant gives the name of Śivamâra II., as his eldest son;⁶ and the spurious grants from Suradhēnupura and Maṇṇe purport to be records of this person himself.⁷ Now, one of the

¹ See above Vol. IV. p. 182, note 4.—Two of these inscriptions are at Ukkal, in the Arcot tāluka; and one of them is dated in his tenth year, and the other in his fifteenth year: these two records mention him as Kampavarman. An inscription at Dūsi, near Māmaṇḍār in the same tāluka, gives his name in the fuller form of Vijaya-Kampa-Vikramavarman. I am able to quote these details through Dr. Hultzsch's kindness in sending me advanced proofs of some pages of his *South-Ind. Inscr.* Vol. III.

² *Ibid.* p. 177; see also p. 182.

³ See Mr. Sewell's *Lists of Antiquities, Madras*, Vol. II. p. 30; this is the grant in the office of the Collector of North Arcot,—not the Bāhūr granted quoted in the text above.

⁴ See page 158 above.

⁵ See *Ind. Ant.* Vol. XX p. 277.

⁶ This grant (for which, see page 167 below, note 2) would give him the second name of Saigotta; so, also, the Humcha inscription of A.D. 1077-78 (see page 159 above, note 4). He is evidently the Saigotta-Śivamâra, an alleged feudatory of a king Anôḍghavarsha, for whom a record of about the eleventh century A.D., at Kalbhāvi in the Belgaum District (*Ind. Ant.* Vol. XVIII. p. 309), purports to furnish a date in A.D. 303, 314, or 339 (the details of the date are so incorrect that the exact year which is intended cannot be determined).

⁷ These two grants are mentioned by Mr. Rice in his *Ep. Carr.* Vol. III. Introd. p. 3. The Suradhēnupura grant is not yet available in detail. But I am able to quote the Maṇṇe grant from photographs which Mr. Rice was kind enough to send me.—It appears that the Suradhēnupura grant cites the Sarvajit *saṁvatsara*, Śaka-Samvat 729 (expired), = A.D. 807-808, as the third year of Śivamâra II., and thus would place the commencement of his rule in A.D. 805-806.—The Maṇṇe grant, however, taking the genealogy as far as

Sivarpaṭṭa inscriptions makes mention of a Śivamāra who was governing the village of Kadabūr or Kaḍabūr,¹—which may be identified either with the modern 'Kadaburu' in the Guṇḍlupēṭṭ tāluka of the Mysore district, or with Kaḍaba in the Gubbi tāluka of the Tumkūr district,—in the time of Śrīpuruṣa-Muttarasa, and in, perhaps, his twenty-ninth year.² There is nothing in this record to establish any relationship between this Śivamāra and Muttarasa. But we may take it as tolerably certain that he was a son of Śrīpuruṣa-Muttarasa, as stated in the spurious grants, and that we have here another authentic name, that of Śivamāra II. We have already noticed the fact that the spurious Maṇṇe grant speaks of a fillet of sovereignty being placed on his head by the Rāshtrakūṭa king Gōvinda III. (from about A.D. 783-84 to A.D. 814-15). Spurious as the record is, there is nothing impossible in the truth of the statement; especially if it is taken in connection with certain statements in the records of Gōvinda III. himself, which tell us that he released from long captivity, and sent back to his own country, one of the Gaṅgas, who had been imprisoned by his father Dhruva.³ The Rāshtrakūṭa records, indeed, do not disclose the name of the Gaṅga who was thus treated. But the clue to his identity is furnished by the spurious Maṇṇe grant, which asserts that Śivamāra II. made himself famous by being victorious against the armies of the Rāshtrakūṭas, the Chālukyas,⁴ and the Haihayas (i.e. the Kalachuris), when they were encamped at a village named Mudukundūr, and that he defeated the countless cavalry of Dhruva which had overrun the whole earth.⁵ Śivamāra II. may very well have been entrusted with the command in some war between his father and Dhruva. And we may suppose that, during the campaign, he was eventually defeated, captured, and imprisoned by Dhruva, and that, on Muttarasa's death, he was liberated by Gōvinda III., in order to succeed to the leadership of the Gaṅgas, on which occasion the Rāshtrakūṭa king would very likely crown him,—as the spurious Maṇṇe grant asserts,—with some feudatory crown. This event may be placed somewhere about A.D. 805. The same passages in the Rāshtrakūṭa records tell us that, after no long time, Gōvinda III. found it necessary to re-conquer the Gaṅga, who through excess of pride stood in opposition to him, and to put him in fetters

Śivamāra II., son of Śrīpuruṣa, then tells us that Śivamāra's son, was Mārasimha; it then proceeds to record a grant that was made to a Jain temple at Mānyapura with the permission of this Mārasimha, who, having attained the position of *Yvārāja*, was administering the whole of the Gaṅga *maṇḍala*; and then, after specifying the boundaries of the grant, it gives the date, in the month Āshāḍha (June-July), Ś.-S. 719 (expired), falling in A.D. 797. It would thus establish for Śivamāra II. a date, when he either was ruling or else had ruled and passed away, eight years before the commencement of his rule according to the Surādhenupura grant.—A Mārasimha, son of Śivamāra II., is not mentioned in any other record that has as yet come to notice. And the person who is introduced in the Maṇṇe grant seems to be the Mārasimha I. of the Udayēndiram grant,—in reality the grandson of Śivamāra II.

¹ In this record, the third *akshara* of this name appears at first sight to be a badly formed *mā*; but this must be attributed to the original being spoilt in painting the stone for photography. A place which is undoubtedly the same, is mentioned in also the other Sivarpaṭṭa inscription; there, the third *akshara* is nothing but *bū*, and, unless we assume that the painting of the stone has produced the obliteration of an *anusvāra* over the second *akshara*, the name is distinctly either Kadabūr, with the dental *d*, or Kaḍabūr, with the lingual *ḍ*.

² See page 155 above, note 7.

³ *Ind. Ant.* Vol. VI. pp. 69, 70; Vol. XI. pp. 160, 161.

⁴ To avoid attributing to the Maṇṇe grant any more anachronisms than are inevitable, we may take this as referring to the Eastern Chalukyas. Narēndramiṣgarāja-Vijayāditya II., of that dynasty, is described (see *Ind. Ant.* Vol. XX. p. 101) as waging war for twelve years, by day and by night, and fighting a hundred and eight battles, with the armies of the Gaṅgas and the Rāshtrakūṭas: the passage, however, does not mention the name of any individual Gaṅga; and the period of Vijayāditya II., A.D. 799 to 843, covered a great deal more than the time of Śivamāra II.

⁵ The original runs—(plate iv. a., line 3 ff.)—*Mudukundūr-naṇṇa-grām-ōpaviṣṭa-Rāshtrakū(kū)ṭa-Chālukya-Haihaya-pramukha-prapt(r)ra-sarātha-vallāṭha-sainya-vijaya-rikhṭa-ṣṭa-prabhāvaḥ* [॥*] *Api chaḥ* (read *cha*) : *Dhōr-dīṭyaṁ samantāt=pāḷaṇṇaṁ=upagata-vyāpta-dīk-chaḥ*, *vāṇam nirjitya=ānḍka-samkhyam* etc.—*Dhōra* is the Prākṛit form of the name of Dhruva; it is used in also the passages referred to in note 3 above.

again. This would probably be about five years later,—say in A.D. 810. And it was doubtless this second imprisonment of Śivamāra II. that let in his younger brother Raṇavikrama to the Western Gaṅga succession.¹

A copper-plate grant from Udayēndiram in the North Arcot district² carries this line of descent three generations further: it mentions, in the lineage of “Koṅkaṇi, the first of the whole Gaṅga race,”—in which lineage, it says, following the spurious grants, there had been born Viṣṇugōpa, Hari (*i.e.* Harivarman), Mādhava, Durvinita, Bhūvikrama, and “other kings,”—Śivamāra II.;³ his son Prithivīpati I., otherwise called Aparājita;⁴ Mārasimha I., “the light of the Gaṅga family,” son of Prithivīpati I.; and Mārasimha’s son, Prithivīpati II., otherwise called Hastimalla, “a flamingo in the tank of the Gaṅga family.” In the way of historical information, it tells us that Prithivīpati I. saved Iriga and Nāgadanta, sons of king Diṇḍi,—one of them from Amōghavarsha, *i.e.* the Rāṣṭrakūṭa king Amōghavarsha I. (A.D. 814-15 to 877-78), and the other from the jaws of death; that he fought a battle at a place named Vaimbalgūli; and that he defeated the Pāṇḍya prince Varaguṇa in the great battle of Śrīpurāmbiya;⁵ and that Prithivīpati II. received from Madiraikoṇḍa-Parakēsarivarma-Parāntaka, *i.e.* the Chōla king Parāntaka I. (about A.D. 900 to 940), “the dignity of lord of the Bāṇas,”—*i.e.* that Parāntaka I. conferred on him the leadership of the Bāṇa kingdom,⁶ which is defined elsewhere as “the land to the west of the Andhra country.”⁷ And it registers the fact that, at the request of Prithivīpati II., Parāntaka I., in the fifteenth year of his reign,—*i.e.* in or about A.D. 915,—converted the village of Kaḍaikkōṭṭūr, together with Udayasandiramaṅgalam (Udayēndiram itself), into a *brahmadēya*, or grant to Brāhmaṇas, which was then called Viranārāyaṇachchēri after one of his own appellations. The record says that, from the time when the Bāṇa kingdom was conferred on Prithivīpati II., it was thought that he was born of the race of Bali, *i.e.* of the Bāṇa race; and the Tamil portion of it actually calls him Śembiyaṇ-Māvali-Vānarāya, meaning apparently, “(he who was appointed) Mahābali-Bāṇarāja (by) the Chōla king.” And it further discloses the fact that, while retaining the Western Gaṅga title of “lord of Nandi (*i.e.* Nandagiri),” he took the title of “lord of the city of Paṇivipurī,”⁸ and assumed the banner of a black-buck and the crest of a bull. It is thus evident that, like his connections who became Pallavas, Prithivīpati II. turned himself regularly into a Bāṇa.

¹ Somewhere about the end of the time of Śivamāra II. there was,—if the Kaḍaba grant (above, Vol. IV. p. 332) might be relied on,—a certain Chākīrāja, who is described in that record as “king of the whole of the Gaṅga province,” in A.D. 813. But I have not found any trace of such a name in the Gaṅga records.

² *South-Ind. Inscr.* Vol. II. p. 375. It was first brought to notice by the Rev. T. Foulkes, in the *Manual of the Salem District*, Vol. II. p. 369 ff. But it has only recently been made properly available, by Dr. Hultzsch’s critical edition of it; and some remarks by me (above, Vol. III. pp. 165, 167), based on Mr. Foulkes’ version of it, require alteration.

³ The synchronisms which the record establishes for Prithivīpati I. and his grandson,—and still more, the actual date of A.D. 915, or closely thereabouts, for the grandson,—oblige us to identify this person with the second Śivamāra, not with his grandfather of the same name.

⁴ Dr. Hultzsch has suggested (above, Vol. IV. p. 182) that Prithivīpati I. may be the Pirudi-Gaṅgaraiyar who is mentioned in the Āmbūr records of the twenty-sixth year of Vijaya-Nripatuṅga-Vikramavarman (page 159 above).

⁵ The modern Tiruppirambiyam (the ‘Thiruparambiam’ of the *Madras Postal Directory*) in the Kumbhakōṇam tāluka of the Tanjore district (see *South-Ind. Inscr.* Vol. II. p. 381).

⁶ An inscription of Parāntaka I. at Sholinghur in the North Arcot district, six years earlier in date (above, Vol. IV. p. 221), also mentions the conferring of the Bāṇa kingdom on Prithivīpati II., and the popular belief, from that time, that he belonged to the Bāṇa race; it further gives him the name of Vira-Chōla, and speaks of his defeating some unnamed enemy in the battle of Vallāla.

⁷ Above, Vol. III. p. 78, verse 7.

⁸ In the Sholinghur inscription (see the last note but one) this name appears in a slightly different form; Prithivīpati II. is there called “the king of the people of Paṇivai.”

In the other line of descent from Śrīpuruṣa-Muttarasa, the Vallimalai inscription has given us the names of his son **Raṇavikrama**, and Raṇavikrama's son **Rājamalla**.¹ The latter is evidently the *Dharma-Mahārājādhirāja*² **Satyavākya-Koṅṇuṇivarma-Permanaḍi-Rājamalla**, "lord of Kovalāla, the best of towns," and "lord of the mountain Nandagiri," who is mentioned as the ruling prince in an inscription at Husukūru, in Mysore,³ dated Śaka-Saṃvat 792 (expired), = A.D. 870-71. This must be taken as his final date. An earlier record, at Doḍḍahundi in Mysore,⁴ mentions him as simply Satyavākya-Permanaḍi, and his father **Raṇavikrama** as the *Dharma-Mahārājādhirāja* **Nitimārga-Koṅṇuṇivarma-Permanaḍi**, "lord of Kovalāla, the best of towns,"⁵ and "lord of the mountain Nandagiri:" this record was written on the death of the father; it tells us that Nitimārga died, and that there survived, to (*render service to*) his son Satyavākya, a domestic official named Agarayya, who is apparently described in the text, and represented in the sculptures above it, as tending Nitimārga in his dying moments.⁶

The Husukūru inscription of A.D. 870-71, quoted above, mentions also a certain **Būtarasa**, who then, in the time of Rājamalla, was governing the Koṅṇaṇḍ and Pūṇḍ districts, as **Yuvarāja**. With this person, whom we may conveniently enter in the table as **Būtuga I.**,⁷ and who, as the **Yuvarāja** or chosen successor, was in all probability the actual successor,

¹ The spurious Sūḍi grant (see page 167 below, note 2) gives Rājamalla's name, and two of his secondary appellations, correctly,—Satyavākya-Koṅṇuṇivarma-Rājamalla. But it calls his father Vijayāditya; as, also, do some other records of the same class.—It is not unlikely that the name of Vijayāditya was borrowed, by a particularly gross mistake, from the Eastern Chalukya dynasty, two members of which had hostile relations with the Gaṅgas: for one of them, Narēndramrigarāja-Vijayāditya II., see page 161 above, note 4; the other is his grandson, Guṇaka-Vijayāditya III., who, we are told, being prompted by the Rāshtrakūṭa king, conquered the Gaṅgas, at some time in the period A.D. 844 to 888 (see *Ind. Ant.* Vol. XX. p. 102, and above, Vol. IV. p. 226); in this passage again, there is unfortunately no mention of the name of any individual Gaṅga.

² This title means literally "a *Mahārājādhirāja* by or in respect of religion," or by free translation "a pious or righteous *Mahārājādhirāja*." It occurs, in earlier times, unquestionably as a title of paramount sovereignty, in the case of the Pallava king Śiva-Skandavarman. In the Western Ganga records, however, it is an amplification which attracts attention, of the plain title *Mahārājādhirāja* which, coupled with *Paramēśvara*, is given in the Hojalavāḍi inscription (see page 156 above) to Muttarasa, who, in one period of his career, was undoubtedly a paramount king. And the recurrence, in the subsequent Western Gaṅga records, of the same amplified form without any other paramount title, suggests that it was used by the Western Gaṅgas more as a hereditary and honorific designation than with the intention of implying any claim to paramount sovereignty. Like the great feudatory nobles of other families, the Western Gaṅgas were doubtless semi-independent in their hereditary province; but in all other respects they seem distinctly to have acknowledged the supremacy of the Rāshtrakūṭa kings.

³ *Ep. Carn.* Vol. III., Nj. 75.

⁴ *Ibid.* TN. 91; with a lithograph. The original stone is now in the Bangalore Museum.—That this record was written not much, if at all, after A.D. 850, is shewn by its containing the old square form of the *kh*, in *vākhya*, by mistake for *vākya*, line 6.

⁵ Mr. Rice's transcription of the text gives *puravarēśvara*; but his lithograph shews *puraparēśvara*; while a genuine photograph from the stone itself, sent to me by Dr. Hultzsch, shews clearly *puraparēśvara*, which may stand either for *puravar-ēśvara*, or for *pura-paramēśvara*.—These two hereditary titles are used in the records on almost every occasion. But it will not be necessary to repeat them in every instance in the following pages.

⁶ He seems to be represented as drawing out from Nitimārga's left side a dagger with which the death-blow had been given.

⁷ The name Būtarasa is only another form of Būtuga; other forms are, in Kanarese Būtayya, and in Sanskrit Bhūtārya, (see page 166 below); and we may at any time obtain genuine records mentioning Būtarasa as Būtuga or Būtayya. He is, in fact, spoken of as Būtuga in the Huncha record, and in the spurious Sūḍi grant, which latter record would further give him the *biruda* of Guṇaduttaramga, "the lintel of virtue."—The Sūḍi grant says that he married Abbalabbā, daughter of (the Rāshtrakūṭa king) Amoghavarsha (I.) (A.D. 814-15 to 877-78). This statement, however, remains to be verified; and it may possibly be based on nothing but the fact that his descendant Būtuga II. married a daughter of Amoghavarsha-Vaddiga (see page 166 below).—The name Būtuga is rather a peculiar one, if, as according to Kittel's Kannaḍa-English Dictionary, it means only 'a shameless man; (a boaster).' It is derived from *būtu*, which means, according to the same authority, 'foul, shameless, obscene language; obscenity,' but to which Reeve and Sanderson's Kanarese Dictionary would give the meanings of 'exaggeration fear, apprehension.'

of Rājamalla,¹—we may venture to identify the *Dharma-Mahārājādhirāja* Satyavākya-Koṅṅuṇivarma-Permanādi of an inscription at Bīlūr, in Coorg,² which cites a date in the month Phālguna (Feb.-March). Śaka-Samvat 809 (expired), falling in A.D. 888, as being in his eighteenth year, and thus fixes the commencement of his rule in A.D. 870 or 871. And, as we know that not long after this date there was a ruler of the Gaṅgavādi province named Eṛeyappa, whose son Rāchamalla was killed by Būtuga in or before A.D. 940, to Būtuga I. we may also ascribe an inscription at Iggali, in Mysore,³ which, again, mentions the ruling prince as the *Dharma-Mahārājādhirāja* Satyavākya-Koṅṅuṇivarma-Permanādi, and mentions Eṛeyappa also, and further speaks of a certain Rācheya-Gaṅga, who, it tells us, died fighting against the Nolamba, i.e. the Pallava prince of the Nolambavādi province, in the twenty-second year, i.e. in A.D. 891-92.⁴

Būtuga I. must have been succeeded by Eṛeyappa. We have a record of this prince, mentioning him by the name of Eṛeyappa, in the Bēgūr inscription,⁵ which describes him as a spotless moon in the sky that was the family of the Gaṅgas, and says that, having deprived all his enemies of power, he was governing the Gaṅgavādi ninety-six-thousand as an united whole,⁶ and which further mentions a war between the army of the Nāgattara and a certain Vira-Mahēndra⁷ who was probably one of the Pallavas of Nolambavādi, and an attack upon a person named Ayyapadēva.⁸ And, from the way in which the date fits in, we may ascribe to

¹ The spurious Sūdi grant (see page 167 below, note 2) would make him a grandson of Rājamalla, giving the intermediate names of Nītimārga-Koṅṅuṇivarma-Eṛegaṅga, son of Rājamalla, and of a second Satyavākya-Koṅṅuṇivarma-Rājamalla, son of Eṛegaṅga and elder brother of Būtuga-(Būtarasa). As *Yuvarāja*, he may, of course, have been the grandson, quite as well as the son, brother, or nephew, of Rājamalla. But I cannot find anything to authenticate any of the alleged intervening names.

² *Ind. Ant.* Vol. VI. p. 102, No. II., with a lithograph; *Coorg Inscriptions*, p. 5.—As is to be expected from its date, this record shews the later cursive form of the *ḍ*, in Bīlūr, line 8, *beddore*, line 9, *elpadimbarum*, line 10, and several other words, and the later cursive *kḥ*, in *likhittam*, line 13. In *sarvva*, for *sarva*, line 7, and in some similar combinations, and in *Belūru*, line 14, it has a form of *ḍ* which might suitably be called the “open” *ḍ*.

³ *Ep. Carn.* Vol. III., Nj. 139.

⁴ I am dealing with only the really important and useful records,—mostly those which can be used to determine the succession or may be referred to specific individuals, through their giving personal names or dates, or which otherwise present points of leading interest. In *Ep. Carn.* Vol. III., a record at Kyātanhalli (Sr. 147, with a lithograph) mentions Satyavākya-Koṅṅuṇivarma-Permanādi and Eṛeyappa, and another at Mūdahalli (Nj. 130) mentions Permaṇḍi, Mahādēvi, and Eṛeyappa; inscriptions of a Satyavākya at Rāmpura (Sr. 148, with a lithograph), at Kappusōge (Nj. 68), at Gaṭṭavādi (Nj. 97), and at Nagarle (Nj. 155), may be records of Satyavākya-Būtuga I. (or of some other Satyavākya), and so also may another inscription at Kotūr, in Coorg (*Ind. Ant.* Vol. VI. p. 103, No. III.; *Coorg Inscriptions*, p. 6); and an inscription at Pattasōmahalli (Sr. 134) may be referred either to Būtuga I. or to Eṛeyappa. But these records teach us nothing, and cannot be placed with any certainty until we obtain other records, assignable without any doubt, mentioning the priests, *etc.*, whose names occur in them.

⁵ *Ep. Ind.* Vol. I. p. 346; for a lithograph, see the frontispiece of Mr. Rice's *Mysore Inscriptions*.

⁶ The expression in the original is *ēka-śchchhattra-śchchhadya*, “under the shadow of a single umbrella.” Its purport is explained by such passages as that which tells us that Gaṅgarāja, the minister of the Hoysala prince Viṣṇuvardhana, having driven out all the feudatories of the Chōla king from the Gaṅgavādi province, “brought under one umbrella all that (territory) which had become (split up into various separate) districts,”—*nāḍ-āḍud-ellaman=ēka-śchchhatra-māḍi* (*Ep. Carn.* Vol. III., Ml. 31, line 34; and compare a similar passage in *Inscr.* at Śrav.-Bel. No. 90).

⁷ Mr. Rice (*Ep. Carn.* Vol. III. Introd. pp. 4, 5) seems to identify this person with the Mahēndrādhirāja of an inscription at Baragūr, who was the son of Pallavādhirāja and of Jāyabbe, younger sister of a Gaṅga who had the appellation of Nītimārga, i.e., apparently, of Eṛeyappa himself.—From a transcription which Mr. Rice has kindly sent me, it appears that the Baragūr inscription describes the younger sister of Nītimārga as also a daughter of Rājamalla. This Nītimārga, therefore, was a son of Rājamalla.

⁸ I have said (*Ep. Ind.* Vol. I. p. 350) that it is possible,—but by no means a certainty,—that this person may be the Western Chalukya Ayyapa I., of the time between the period of the Western Chalukyas of Bādāmi and the period of the Western Chalukyas of Kalyāṇi. Mr. Rice, however (see *Ep. Carn.* Vol. III. Introd. p. 4,

him an inscription at Kûlagere, in Mysore,¹ which mentions the ruling prince as the *Dharma-Mahārājādhirāja Nitimârga-Koṅṅunivarma-Permanaḍi*, and is dated Śaka-Saṁvat 831 (expired), = A.D. 909-910. The Iggali inscription has given a date for him in A.D. 891-92. That, however, is a date for him in the time of his predecessor. And, from an inscription at Honnâyakanaḥalli,² it would appear that his rule began in Ś.-S. 815 (expired), = A.D. 893-94.³ It would seem that he did not secure the succession without some opposition. We have, just after the date mentioned above for the commencement of his rule, an inscription at Tâyalûr, in Mysore,⁴ i.e. within the Western Gaṅga territory, which is dated Ś.-S. 817 (expired), = A.D. 895-96, and mentions, as then reigning or ruling, a certain Nolaṁbâdhirâja,—that is to say, the Pallava prince of the Nolaṁbavâḍi province. The explanation of this is evidently furnished by the statement in the Bêgûr inscription that, when that record was drawn up, Ereyappa was governing, after having deprived all his enemies of their power; plainly, his accession to the leadership of the Western Gaṅgas was opposed, and chiefly by the Pallavas of Nolaṁbavâḍi, who succeeded in occupying for a time part at least of his hereditary possessions.

From the Âtakûr inscription,⁵ we know that Ereyappa had a son named Râchamalla I.,⁶ and that it was by fighting and killing Râchamalla that another member of the family, Bûtuga II., obtained the succession. As will be seen further on, this occurred in or before A.D. 940. We have no records attributable to Râchamalla I. But the length of time from the initial

note 3), appears to have obtained evidence that Ayyapadêva was a Pallava.—The evidence seems to be the Hirê-Bidanûr inscription (mentioned by Mr. Rice as the Goribidnûr inscription in *Mys. Insers.* Introd. p. 45), which, according to a transcription that Mr. Rice has kindly sent me, distinctly mentions Ayyapadêva as *Pallava-ânayana* and as having also the name of Nolaṁbâdhirâja.

¹ *Ep. Carn.* Vol. III., Ml. 30.—As I have already intimated (page 152 above), my identifications, upon which this part of the succession is arranged, must be taken as tentative for the present: the miscellaneous subordinate items of information, contained in the records at present available, do not help at all; and we want more facsimiles in the case of records which are not dated. But my identifications are at any rate more satisfactory than those proposed by Mr. Rice. Thus (*ibid.* Introd. p. 4, and see also his Classified List which follows page 36), he would identify the Nitimârga of the Kûlagere inscription, and Ereyappa, with, respectively, the Nitimârga and his son Satyavâkya (whom I identify with Eanavikrama, the son, and Râjamalla, the grandson, of Muttarasa) of the Doddahundi inscription (page 163 above); whereas, the date of the Kûlagere inscription, and the period in which we must of necessity place Ereyappa, are altogether inconsistent with the use of the old form of the *kâ* in the Doddahundi inscription. And he would further identify with the Nitimârga of the Kûlagere inscription the Satyavâkya (whom I identify with Bûtuga I.) of the Iggali inscription (page 164 above); whereas, it seems clear to me that a Nitimârga is not to be identified with any Satyavâkya.

² Mentioned by Mr. Rice in *Ep. Carn.* Vol. III. Introd. p. 4. I assume that Mr. Rice means that this record actually contains the appellation of Nitimârga, and that he does not simply allot it to a Nitimârga (namely, to the Nitimârga to whom he would allot also the Doddahundi and Kûlagere records) on some merely inferential grounds.

³ Here, again, I am dealing with only the really important records. Other records of Ereyappa, in *Ep. Carn.* Vol. III., are TN. 115, at Bannûr, and Nj. 78, at Husukûru. For others which mention him with his predecessor, and for one which may belong to either of them, see page 164 above, note 4. And we may perhaps allot to him records of a Nitimârga at Kannegâla (TN. 140), and at Gaṭṭavâḍi (Nj. 98).

⁴ *Ep. Carn.* Vol. III., Md. 13.—Mr. Rice (*ibid.* Introd. p. 4) speaks of it as “apparently an independent grant by Nolaṁbâdhirâja,” but also suggests that Nolaṁbâdhirâja was “perhaps subordinate to Nitimârga,” i.e. to Ereyappa. I think, however, that the true explanation is that which I suggest. He also (*loc. cit.*) proposes to treat as “an intrusive Pallava inscription” another record at Tâyalûr (Md. 14, with a lithograph), which is dated in the month Srâvâṇa (July-Aug.), Śaka-Saṁvat 829 (expired), falling in A.D. 907: here, however, there is nothing to refer the record to any particular family; it only registers a grant made by villagers, and it does not mention the ruler at all.

⁵ See page 166 f., below.

⁶ The Humcha inscription (see page 158 above, note 4) appears to give his name in the form of Râjamalla; as, also, probably does the spurious Sûdi grant (page 167 below, note 2). The Sûdi grant would give him the appellation of Nitimârga, and the *virûḍa* of Kachcheya-Gaṅga, “the quarrelsome or fighting Gaṅga;” but the Humcha inscription appears to shew Râjamalla and Kachcheya-Gaṅga as separate persons.

date of Ereyappa, A.D. 893-94, to the latest date that we have for Bûtuga II., A.D. 949-50, renders it probable that he did actually succeed to the leadership of the Gaṅgas, though perhaps for no long period; and the Râshtrakûṭa record which mentions his overthrow and fixes the latest date for it, seems, in fact, to describe him as actually in possession.

The next in succession was Bûtuga II.,¹ whose name appears in Kanarese in also the form of Bûtayya and in Sanskrit as Bhûtârya, and who had the full appellation of the *Dharma-Mahârâjâdhirâja Satyavâkya-Koṅṇuvarma-Permanaḍi-Bûtuga*,² and the *birudas* of Gaṅga-Gâṅgêya, "a very Kârttikêya, Karna, or Bhîshma, among the Gaṅgas," Gaṅga-Nârâyana, "a very god Vishṇu among the Gaṅgas," Nanniya-Gaṅga, "the truthful Gaṅga," and Jayaduttaramga, "the lintel of victory."³ It has already been noted that the Âtakûr inscription tells us that he obtained the succession by fighting and killing Râchamalla I., son of Ereyappa; and, that this occurred in or before A.D. 940, is shewn by a Râshtrakûṭa grant from Dêôlî, dated in that year, which mentions the fact of the overthrowing of Râchamalla (therein called Rachhyâmalla), and implies that Bûtuga (therein spoken of as Bhûtârya) received material assistance from the Râshtrakûṭa king Kṛishṇa III.⁴ The Hebbâl inscription of A.D. 975, from the Dhârwar district,⁵ tells us that, during the reign of the Râshtrakûṭa king Kṛishṇa II., Bûtuga II. married Rêvaka, who was a daughter of Vaddiga (grandson of Kṛishṇa II.) and an elder sister of Kṛishṇa III., and that he received, as her dowry, the districts known as the Puligere or Purigere three-hundred, which was the country that lay round, and was named after the ancient name of, Lakshmêshwar, in the Miraj State, about the centre of the Dhârwar district,— the Belvola three-hundred, which lay in the same neighbourhood and included, as various records show, Gadag, Anṇigere, Kurtakôṭi, and Nargund, in Dhârwar, Hôlî in the Belgaum district, and Kukkanûr in the Nizâm's Dominions,— the Kisukâḍ seventy, which was a small district of which the chief town was Paṭṭadakal, the ancient Kisuvolal and Paṭṭada-Kisuvolal, in the Bâdâmi tâluka, Bijâpur district,— and the Bâge, Bâgenâḍ, or Bâgaḍage seventy, which was another small district lying round Bâgalkôṭ, the ancient Bâgaḍage and Bâgaḍige, the chief town of the Bâgalkôṭ tâluka in the same district. This marriage must be placed somewhere towards the end of the reign of Kṛishṇa II.; say, about A.D. 910.⁶ The same record mentions also another wife of Bûtuga II., named Kallabbarasi, and his mother Bhujjabbarasi, the elder sister of Baṭṭayya, Simhavarmanarasa, and Chechchapayya. Of the time of Bûtuga II. himself, we have an inscription at Âtakûr, in Mysore,⁷ dated in the Saumya *saṃvatsara*, Śaka-Saṃvat 872

¹ The Humcha inscription and the spurious Sûḍi grant represent him as a younger brother of Râjamalla, *i.e.* Râchamalla I. This statement, however, has not yet been verified.

² The spurious Sûḍi grant would give the first component of this appellation in the form of Satyanitivâkya; this, however, is an anomalous form, which is not at all likely to be authentic.

³ These *birudas* are given in the Âtakûr inscription. In the last of them, *jayad* is, by euphonic combination, for *jayada*, the Kanarese genitive singular of *jaya*.

⁴ The original says, according to Dr. Bhandarkar's translation, that Kṛishṇa III. "planted as it were in a garden in the field of the Gaṅgas the holy tree of Bhûtârya, having uprooted the poisonous tree of Rachhyâmalla" (*Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 251); so, also, the Karâḍ grant of A. D. 959,— "he planted in Gaṅgapâṭi, as in a garden, the pure tree Bhûtârya, having uprooted the poisonous tree Rachhyâmalla" (above, Vol. IV. p. 289).

⁵ Above, Vol. IV. p. 350.

⁶ Kṛishṇa II. succeeded to the throne in or very soon after A.D. 878; and the latest date that we have for him is A.D. 911-12. According, therefore, to the actual wording of the Hebbâl inscription, the marriage may have taken place at any time between A.D. 878 and 912. But we must place it as late as possible in that period; because Kṛishṇa II. was a great-grandfather at the time of the marriage, and Maruḍadêva, the son of Bûtuga II. and Rêvaka, was not born,— so the record tells us,— until the reign of Vaddiga, *i.e.* between A.D. 933 and 940.

⁷ *Ep. Ind.* Vol. II. p. 168; since then, it has been edited by Mr. Rice also (*Ep. Carn.* Vol. III., Md. 41, with a lithograph), to whose rendering I owe the name of the hound Kâlî in line 10.— Mr. Rice (*ibid.* Introd. p. 6, and see the Classified List of the Inscriptions) would connect with Bûtuga certain inscriptions at Varuṇa in Mysore (My 35 to 37 and 40 to 45), which appear to mention Châlukya princes named Narasimha and Gugga or Goggi,

(current), = A.D. 949-50, which records the facts that Kṛishṇa III. fought and killed the Chōla king Rājāditya at Takkōla,—the modern Takkōlam, on the south-east of Arconum Junction in the North Arcot district, Madras Presidency,¹—and that Būtuga II., being pleased with the prowess in battle of his follower Maṇalarata, of the lineage of Sagara, who had the *biruda* of Būtugana-aṅkakāra, “the warrior or champion of Būtuga,” and the hereditary title of “lord of Valabhī, the best of towns,” bestowed on him, as a mark of favour, a hound named Kāli; that the hound was set at a big boar on a hill in the village of Beḷatūr in the Keḷale district; that the hound and the boar killed each other; and that, in commemoration, the stone which bears the record, and which has on it a sculpture shewing the fight of the hound and the boar, was set up at Ātakūr, and a small grant of land was made. It is an addition at the top of this record which tells us that Būtuga II. had, previously, obtained the Gaṅgavāḍi province by fighting and killing Rāchamalla I., the son of Eṇeyappa; and it adds that it was Būtuga II. who actually slew the Chōla king Rājāditya, and that Kṛishṇa III. then gave to Būtuga II., *i.e.* confirmed him in the possession of, the four districts mentioned above as forming the dowry of Rēvaka, and also gave him the Banavāsi twelve-thousand province.²

The Hebbāl inscription tells us that the son of Būtuga II. and Rēvaka was Maruḷadēva; but it does not say that he ruled, and perhaps implies that he did not. To Maruḷadēva and Bijabbe, it says, there was born a son, whom it perhaps names as Rachcha-Gaṅga; and he, it says, did rule: we have, however, as yet, no records attributable to him.

Next in succession, it tells us, there came another son of Būtuga II., by another wife named Kallabbarasi, *viz.* Mārasimha II., who had, as we learn from it and other records, the full

a god named Būtōvara, which seems to commemorate either Būtuga II. or his predecessor Būtaraśa-Būtuga I., and a battle between two persons called Būdiga and Polukēsi, the latter of whom, he suggests, may have been the Western Chālukya king Iṇṇabedāṅga-Satyāśraya,—whose period, however (A.D. 997 and 1008), is half a century too late for Būtuga II. Till we have lithographs, it is impossible to make any satisfactory use of these inscriptions.

¹ I owe this identification to Dr. Hultzsch, who tells me that at Takkōlam there is, among other records, an inscription of Kṛishṇa III. himself.—Takkōlam is a postal town, in the Wāḷajāpēt taluka, and, as such, is duly mentioned in the *Indian Postal Guide*, which I had overlooked.

² A copper-plate grant from Sūḍi, in the Dhārwar district (above, Vol. III. p. 158, with a partial lithograph), purports to be another record of Būtuga II., and to be dated in the month Kārttika (Oct.-Nov.), falling in A.D. 938 or 939, of the Vikārin *samvatsara*, coupled with Śaka-Samvat 860 expired, perhaps correctly (according to the northern luni-solar system of the sixty-year cycle), or perhaps by mistake for 861 expired (according to the southern luni-solar system). It presents a perfectly possible date for Būtuga II.; and it quotes his *birudas* correctly. On the other hand, it includes the fictitious genealogy, before Sivamāra I., which is given in the unquestionably spurious records; in mentioning a real historical fact, *viz.* the marriage of Būtuga II. with a daughter of Amōghavarsha-Vaddiga, it leaves us to infer that her name was Divālambā, whereas the name given in the Hebbāl inscription is Rēvaka; the characters in which it is engraved present a decidedly later general appearance than those of the Ātakūr inscription, and of any records, that I am acquainted with, belonging to within fifty years or so after the asserted date; and the details of the date do not work out correctly for either of the two years to which it is possible to refer them. These points present reasons for viewing the record with great suspicion. And there is the following additional reason for stamping it conclusively as a spurious record: namely, it mentions the victory over the Chōla king Rājāditya as a fact already accomplished in A.D. 938 or 939; whereas, not only is this event not mentioned in the Dōḷi grant of A.D. 940, which enumerates the achievements of Kṛishṇa III. pretty fully, and would certainly not have omitted such an event as that, if it had occurred, but also the Ātakūr inscription distinctly places the event in A.D. 949-50.—I have said (above, Vol. III. p. 176) that the characters of the Sūḍi grant seem to be distinctly more modern than those of the Korumelli grant of Rājārāja I. (*Ind. Ant.* Vol. XIV. p. 48, and lithograph), which was issued in or after A.D. 1022. The Korumelli grant is from the eastern part of Southern India. Among the western records, the characters of the Sūḍi grant resemble most closely those of the grant of the Śilāhāra prince Mārasimha, of A.D. 1058 (*Cave-Temple Inscriptions*, No. 10 of the brochures of the Archaeological Survey of Western India, p. 102, and lithograph).—The Sūḍi grant purports to supply various other items of history in connection with Būtuga II. (amongst them, that after the defeat of Rājāditya, he besieged Tañjāpuri, *i.e.* Tanjore, which was possibly a fact; see above, Vol. III. p. 233), and a few in connection with some of his predecessors. I do not quote them; because it is undesirable to encumber my pages, further than cannot well be avoided, with alleged names and events for which we have no reliable authority.

style of the *Dharma-Mahārājādhirāja Satyavākya-Koṅṇuṇivarma-Permanaḍi-Mārasimha*, with the *birudās*¹ of Gaṅga-Kandarpa, "the Gaṅga god of love," Gaṅga-Vidyādhara, "the Gaṅga Vidyādhara or demigod,"² Gaṅgachūḍamaṇi, "the crest-jewel of the Gaṅgas," Gaṅgamaṇḍalika, "the Gaṅga chieftain," Gaṅgavajra, "the Gaṅga diamond or thunderbolt," Gaṅgarasimha, "the lion of the Gaṅgas," Gaṅgaroḷgaṇḍa, "the hero among the Gaṅgas," Guttiya-Gaṅga, "the Gaṅga of Gutti," with reference, apparently, to the town of Gutti in the Bellary District,³ Nōlamb-Āntaka, "the Death of the Nōlambas," and Nōlambakuḷ-Āntaka, "the Death of the family of Nōlambas," i.e. of the Pallavas of the Nōlambavāḍi province, Chaladuttaranga, "the lintel of firmness of character," Dharmāvātāra, "the incarnation of religion," Jagadēkarīra, "the sole hero of the world," and Maṇḍalika-Tripētra, "a very god Śiva among chieftains." He is evidently the Satyavākya-Permanaḍi, in connection with whom an inscription at Kārya,⁴ in Mysore, cites a date in the month Māgha (Jan-Feb.), falling in A.D. 968. of the Prabhava *saṁvatsara*, Śaka-Saṁvat 890 (current), as being in his fifth year,—thus his initial point in A.D. 963 or 964. And an inscription at Mēlāgāni,⁵ in Mysore, which mentions him as Permaḍi-Mārasimha, tells us that news that he had passed away⁶

¹ Some of them occur in the Hebbāl inscription, and all of them in the Śrāvāṇa-Belgola epitaph.—He was, perhaps, also known as Rājachūḍamaṇi "the crest-jewel of kings;" in which case, he was the father-in-law of the Rāshtrakūṭa prince Indra IV. (see page 170 below, note 4); but this is not certain.

² The word *vidyādhara* denotes a "particular kind of good or evil genius attending upon the gods" (Monier-Williams' Sanskrit Dictionary).

³ But, taking *gutti* as a corruption of *gupti*, we might render this *biruda* by "the secret or reticent Gaṅga," on the analogy of Nanniya-Gaṅga, "the truthful Ganga," which occurs in the case of his father (see page 166 above).

⁴ *Ep. Carn.* Vol. III., Nj. 192.—The day is called Peretale-divasa, "the day of Śiva (*pere-tale, pere-dale*, = 'he on whose head is the crescent') : the same day of Śrāvāṇa is mentioned in an inscription of A.D. 907 at Tāyālār (*ibid.* Md. 14; noticed on page 165 above, note 4); and the same day of Mārgaśīrsha, in an inscription at Rāmpura (*ibid.* Sr. 148; noticed on page 164 above, note 4). One would think, at first sight, that the expression denotes the day of the fourteenth *tithi* of the dark fortnight, on which there is the Śivarātri-festival in honour of Śiva, in every month, all through the year; in which case, we might compare with it the expression *Śiva-tithi*, "the *tithi* of Śiva" (in No. 292 of Prof. Kielhorn's Śaka dates; *Ind. Ant.* Vol. XXIV. p. 202), applied in verse to Māgha kṛishṇa 14, which in another record (No. 325 in the same list) has the fuller name of *Śivarātri-mahātithi*, also in verse. But it really denotes the eighth *tithi*, as rendered by Mr. Rice in his translations: thus, a verse in the *Chaturvarga-Chintāmaṇi*, Vol. III. Part II. p. 865, line 9, for which I am indebted to Prof. Kielhorn, says—*saptamī Saptasaptēs=tu Aṣṭamūrtēs=tath=āṣṭmī*, "the seventh is Sūrya's *tithi*, and the eighth that of Śiva;" and it appears to be applied to the eighth *tithi* of both the bright and the dark fortnights. In a similar way, the spurious Sūdi grant (see page 167 above, note 2) names the eighth *tithi* of the bright fortnight of Kārtika, "the *tithi* of Nandiśvara," i.e. of Śiva as the lord of the bull Nandi; and the Nandiśvara day of the bright fortnight of Phālguna, without any specification of the *tithi*, is mentioned in the Pergu-ūr inscription of A.D. 978 (see page 173 below).—In this last record, the name is followed by a word which has not been satisfactorily settled yet. Mr. Kittel read *Nandiśvarat talpa-devasam-āge*, and translated "when the Nandiśvara (day) was the chair-day" (*Ind. Ant.* Vol. VI. p. 192); and Mr. Rice has suggested the reading of *Nandiśvarat tallaj-āvasam-āge* (in which, however, we ought to have *āvasam*), with the translation "at the rising of the happy house (or sign) of Taurus" or "on the day that Nandiśvara was stopped" (*id.* Vol. XIV. p. 76, and *Coorg Inscriptions*, p. 7). But neither rendering is satisfactory; the latter, in particular. Nothing final can be said until we have a purely mechanical facsimile of the record. But the published lithographs seem to make it certain that the reading is not *tallaj-āvasam* (according to Mr. Rice), and probable that it is *tale-derasam*, rather than *talpa-devasam* (according to Mr. Kittel). And we have the same expression, *tale-derasam-āge*, in a Chōḷa inscription of A.D. 1032 at Suttūra (*Ep. Carn.* Vol. III., Nj. 164; treated by Prof. Kielhorn, from another transcript, above, Vol. IV. p. 69), in a passage which mentions the full-moon of Kārtika as the *tale-devasa*, and then specifies the second *tithi* (of the dark fortnight) as the date of the record. It has been proposed to translate *tale-derasa* in this passage by "first day;" in support of which we might quote *tale-bāgalu*, 'front door, principal entrance (of a house),' and *tale-vidu*, 'a chief place;' but it is not apparent why the full-moon day, which is the last day of the bright fortnight, should be called "the first day" with reference to the second *tithi* of the dark fortnight, and still less so why the Nandiśvara day, the eighth *tithi*, should itself be called "the first day."

⁵ See *Inscr. at Śrāv.-Bel.* Introd. p. 18, note 7.

⁶ The word in the original is *atīta*, literally 'gone by.' It may mean that he was dead; it may refer to his abdicating and going into religious retirement at Pankajūr.

had reached the Pallava princes Pallavāditya, Nolambādhirāja, and Chorayya-Nolamba, who were then at Sāyra-Miniyūr,¹ in the month Āshāḍha (June-July), falling in A.D. 974, of the Bhāva *saṃvatsara*, Ś.-S. 596 (expired). An inscription at Nagarle, in Mysore,² dated Ś.-S. 892 (expired), = A.D. 970-71, mentions him as Permāḍi. An inscription at Adaraguṇchi, in the Dhārwar district,³ with a date in the month Āśvayuja, falling in October, A.D. 971, of the Prajāpati *saṃvatsara*, Ś.-S. 893 (expired), mentions him as then governing the Gaṅgavāḍi ninety-six-thousand, the Purigere three-hundred, and the Belvola three-hundred; in the reign of the Rāshtrakūṭa king Khoṭṭiga. An inscription at Guṇḍūr, in the same district,⁴ with a date in the month Āshāḍha, falling in June, A.D. 973, of the Śrīmukha *saṃvatsara*, Ś.-S. 896 (current), mentions him as still governing the Puligere three-hundred and the Belvola three-hundred, in the reign of Khoṭṭiga's successor, Kakka II. The inscription of A.D. 975 at Hebbāl, in the same district,⁵ speaks of him as having had in his hands, in the course of his career, the government of a very large area, including not only the Gaṅgavāḍi province, the Puligere three-hundred, and the Belvola three-hundred, but also the Nolambavāḍi thirty-two-thousand, the Banavāsi twelve-thousand, the Sāntalige thousand, and everything included as far as "the great river."⁶ And his epitaph at Śravaṇa-Belgola, now edited, gives a full list of his

¹ This may perhaps be the 'Minur' of the *Madras Postal Directory*, in the Guḍiyātam tāluka, North Arcot district.

² *Ep. Carn.* Vol. III., Nj. 158.

³ *Ind. Ant.* Vol. XII. p. 255.— It may be noted that this and the record next quoted distinctly refer to Khoṭṭiga and Kakka II. as the reigning kings, and do not allot the usual title *Dharma-Mahārājādhirāja* to Mārasimha II.

⁴ *Ibid.* p. 271.

⁵ Above, Vol. IV. p. 350.

⁶ The word used in the original is *peḍḍore*, which is a compound from *per*, 'great,' and *toṛe*, 'a stream or river:' in other places, it appears in the forms of *peḍḍore* and *bedḍore*; and we may at any time meet with the later form *hedḍore*. Kittel's Dictionary gives *peḍḍore* and *hedḍore* in the sense of 'a large stream or river,' but without suggesting any identification. And Mr. Rice has said that the term generally denotes the Kṛishṇā (*Coorg Insers.* p. 3, note), and has applied it in that sense in an inscription at Basarāj in Mysore (*Ep. Carn.* Vol. III. Md. 122, and Introd. p. 19). But there are passages in which it certainly does not denote the Kṛishṇā. The Bīlūr inscription of A.D. 888 (see page 164 above, under Bātuga I.) speaks of that village as *peḍḍore-gareya Bīlūr* (line 8), which may no doubt be literally translated, as was done by Mr. Rice, by "Bīlūr of, i.e. on, the bank of the *peḍḍore*," but means more probably "Bīlūr of (the district that was known by the name of) the banks of the *peḍḍore*,"—especially if we pay attention to the expression *bedḍore-gareya el padimbarum enṭ-okkalum* in lines 9, 10 of the record. And the Pezgu-ūr inscription of A.D. 978 (see page 173 below, under Rāchamalla II.) mentions a certain Rakkasa, described as *bedḍore-gareyan=āḍutt-ire* (line 8), which may no doubt be literally translated by 'while governing the bank of the *bedḍore*,' but seems much more probably to mean "while governing (the district that was known by the name of) the banks of the *bedḍore*." These two records are in Coorg, and belong to that part of the country only. There can be no reference in them to the Kṛishṇā, which, even at the nearest point, is almost three hundred miles away. And Mr. Rice has suggested (*Coorg Insers.* p. 5, note) that in these two records the words *peḍḍore* and *bedḍore* probably denote the Lakshmantirtha. In this, he followed Mr. Kittel, who said (*Ind. Ant.* Vol. VI. p. 100) that the term may perhaps here denote the Lakshmantirtha, especially because that river is also called *dodda-hole*, a term in which *dodda*, again, means 'great,' and *hole* is synonymous with *toṛe*. Now, *peḍḍore* would be exactly represented in Sanskrit by *mahānadi*, which is explained in Monier-Williams' Sanskrit Dictionary as meaning 'any great river which has a long course.' The Lakshmantirtha is a perennial river, which supplies several important irrigation canals. But its whole course is not more than sixty miles; after which it flows into the Kāvēri. There is no apparent reason why it should be classed among the great rivers. And it seems much more likely to me that,—as was, in fact, suggested as an alternative possibility by Mr. Kittel (*loc. cit.*),—in the Bīlūr and Pezgu-ūr inscriptions, the words *peḍḍore* and *bedḍore* denote the Kāvēri, which, with its course of about four hundred and seventy-five miles, may fairly be classed among the great rivers of India: the Kāvēri, also, rises in Coorg; and it runs right through the very centre of the province, whereas the Lakshmantirtha only runs for some twenty to twenty-five miles through the south-east corner of it; and the province might be called "the banks of the Kāvēri" much more appropriately than "the banks of the Lakshmantirtha."—It may be noted here that, in Thacker's Reduced Survey Map of India, 1891, and in Constable's Hand Atlas of India, 1893, plate 34, the name Lakshmantirtha has been applied, not to the Lakshmantirtha itself (which is, in fact, not fully shewn), but to that part of the Kāvēri which lies in Coorg.—The Basarāj inscription mentioned above, defines the limits, apparently in A.D. 1237, of the territory of the Hoysala king Virasomeśvara, and it specifies, on the east, Kāñchi,—on the west, Velāvura, i.e. Pēlūr in the

achievements:¹ it mentions several times his successes against the Pallavas of the Nolambavādi country (lines 19, 22, 86, 88), which bordered on his own hereditary territory; it further tells us that he became known as "the king of the Gurjaras," through conquering the northern region for the Rāshtrakūṭa king Kṛishṇa III. (ll. 7, 8),— that he overthrew a powerful opponent of Kṛishṇa III. named Alla (ll. 9, 84),²— that he broke the power of the Kirātas or mountain-tribes in the neighbourhood of the Vindhya mountains (ll. 10, 11),— that he protected the encampment of the emperor (*i.e.*, probably, of Khotṭiga, or else of Kakka II.), at the town of Mānyakhēṭa (l. 12),³— that he crowned Indrarāja, *i.e.* Indra IV. (grandson of Kṛishṇa III.),⁴— that he prevailed against an opponent named Vajjala (ll. 14, 85),⁵— that he despoiled the ruler of the Banavāsi country (l. 15),— that he made the Mātūras do obeisance

Hasan district, Mysore,— on the north, the *perdore*,— and, on the south, a place the name of which Mr. Rice tells us, is defaced but looks like Chalaśeravi, and which, he seems to suggest, may possibly be 'Chalaśeri' near Porāni in the Malabar district. Here, the term *perdore* cannot denote the Kāvēri; because Bēlūr is to the north of that river. Nor can it denote the whole course of the Kṛishṇa; because at that time the Dēvagiri-Yālava king Sīnghana was in possession of the territory lying south of the Kṛishṇa and west of the Tuṅgabhadra, as far at any rate as Banavāsi. In this record, therefore, *perdore* probably means the Kṛishṇa on from the point at which the Tuṅgabhadra joins it. In the Hebbāl inscription of A.D. 975, mentioned in the text above, *perdore* may mean either the Kṛishṇa towards the north, or the Kāvēri towards the south. In the Mulgund inscription of the same year (see page 172 below, under Pañchaladēva), it must mean the Kṛishṇa, because of the mention of the southern ocean as the boundary on the south, and because the record itself is to the north of the Kāvēri.

¹ There is also a mention of him in a record at Dodḡabāgilu (*Ep. Carn.* Vol. III., TN. 93); but the record is rather fragmentary, and the published text cannot be quoted to any useful purpose.— Mr. Rice would find a reference to him, under the name of Mārasimhavarman, in an inscription at Hale-Bōḡādi (*ibid.* My. 15), which mentions also an Akālavarsha, *i.e.*, doubtless, one or other of the Rāshtrakūṭa kings named Kṛishṇa. But here the termination *varman* seems to indicate someone else.

² This person has not yet been identified.— As Dr. Hultzsch has reminded me, the name occurs in two inscriptions at Gwalior, in the case of Alla, a guardian of the fortress there, who was a son of Vāllabhata of the Varjara family (*Ep. Ind.* Vol. I. p. 154 ff.); his date, however, was A.D. 875-76, a century before the time of Mārasimha.

³ Mānyakhēṭa (Mālkheḍ in the Nizām's Dominions) was the Rāshtrakūṭa capital.— Siyaka-Harsha, one of the Parānara kings of Mālwa, claims to have taken the wealth of Khotṭiga in battle, and— apparently, in A.D. 972-73, to have sacked even Mānyakhēṭa itself (*Ep. Ind.* Vol. I. pp. 225, 226). The present passage may mean that, on that occasion, Mārasimha repulsed the invader at the very gates of Mānyakhēṭa; or it may refer to some event in the warfare between Kakka II. and Tala II.

⁴ This was evidently done in an attempt to continue the Rāshtrakūṭa sovereignty after the overthrow of Kakka II. by the Western Chālukya Tala II. in A.D. 973 or 974. The attempt is to be attributed to the close connection that existed between the two families: as we have already seen, Bātuga II. was a brother-in-law of Kṛishṇa III., and owed his possession of the Gaṅgavādi province to that king (page 166 above); and Indra IV. was the son of a son of Kṛishṇa III. by a daughter of Gaṅga-Gāṅgēya, *i.e.* Bātuga II. (*Inscr. at Śrav.-Bel.* No. 57: Mr. Rice, *id.* Introd. p. 21, at first identified the Gaṅga-Gāṅgēya of this record with Rāchamalla II., a successor of Mārasimha; but his grounds for doing so were completely erroneous, and he has now adopted the correct identification in *Ep. Carn.* Vol. III. Introd. pp. 5, 6). We are also told (again in *Inscr. at Śrav.-Bel.* No. 57) that Indra IV. was the son-in-law of a person called Rājachūdāmani, "the crest-jewel of kings," whom Mr. Rice, (*id.* Introd. pp. 20, 21) was disposed to identify with a certain Pilla who is mentioned in another record at Śravaṇa-Peḷgoḷa (No. 58); but it does not seem that the *birudā* Rājachūdāmani, in that record, is intended to belong to Pilla, and it appears not at all unlikely that it really denotes Mārasimha II. The attempt to carry on the Rāshtrakūṭa sovereignty was not successful, though Indra IV. lived on for some nine years, eventually dying in A.D. 982 (see *Inscr. at Śrav.-Bel.* No. 57, and *Ind. Ant.* Vol. XX. p. 35, where some corrections have to be made in the relationships stated by me).— Mr. Rice (*Inscr. at Śrav.-Bel.* Introd. p. 19) would identify the Indrarāja of this passage in the epitaph of Mārasimha II. with the Rāshtrakūṭa king Khotṭiga; on the ground that, on the analogy of the *birudā* of Nityavarsha-Indra III., the name Indra indicates a Nityavarsha, and Nityavarsha was the *birudā* of Khotṭiga also. But I cannot follow him in this circular reasoning: "Khotṭiga" is itself the Prākṛit form of a proper name, analogous to "Gojiga" for "Gōviṇḍa"; and, whatever may be the Sanskrit word which it represents, that word is at least not "Indra."

⁵ This person might be identified with Vajjala II., of one of the Konkan branches of the Silāhāra family, whose initial date was somewhere about A.D. 975. But another record at Śravaṇa-Peḷgoḷa, No. 109 (noticed farther on, appears to describe him as the younger brother of Rāchamalla, which name does not occur in the Silāhāra records.

to him,—that he reduced the hill-fort of Uchchaṅgi, which even the Kāḍuvaṭṭi,¹ great as was his prowess, had previously failed to reduce (ll. 20, 93),—that he destroyed a Śabara prince named Naraga (ll. 21, 54, 96).—that he made the Chēras, the Chōlas, and the Pāṇḍyas, as well as the Pallavas, bow down before him (ll. 21, 22),—and that he destroyed a Chālukya prince named Rājāditya, who had declared war against him (ll. 50, 51):² in recapitulating some of his conquests, lines 100 to 102 add, among the places at which he was victorious, the banks of the river Tāpī (the Tapti), the town or village of Gonūr,³ and Pāvaseya-kōṭe or the fortress of Pāvase:⁴ it says that he preserved the doctrine of Jina (l. 22), and founded Jain temples and *mānastambhas*⁵ at various unnamed places; and finally, as already noted, it tells us (ll. 110 to 112) that eventually he abdicated, and ended his days in the practice of religion at Bāṅkāpur (in the Dhārwar district), at the feet of a Jain teacher named Ajitasēna.⁶ From other sources, we learn that Mārasimha's successes against Vajjala and at Gonūr and Uchchaṅgi were actually achieved for him by a minister named Chāmundaṛāya or Chāvundaṛāja, who wrote the *Chāmundaṛāya-Purāṇa*⁷ and was a minister of also Rāchamalla II. who came next but one in the succession after Mārasimha II. Thus, another record at Śravaṇa-Belgola⁸ tells us that “the array of his (Chāmundaṛāya's) enemies was broken, like a herd of deer, on him, resembling a tusked elephant running to and fro (*among them*), when he stood in front of the victorious elephant, his lord, the glorious king Jagadēkavīra-(Mārasimha II.), when the latter, at the command of king Indra,⁹ lifted up his arm to conquer Vajjalādēva, whose strength was as terrible as that of the ocean disturbed (*and bursting its boundaries in the universal disorder*) at the end of the age, (*and*) who was the younger brother of Pātālamalla;” and the *Chāmundaṛāya-Purāṇa* tells us¹⁰ that Chāmundaṛāya was born in the Brahma-Kshatra race,—that he was a pupil of Ajitasēna,—that his lord was

¹ From a transcription which Mr. Rice has kindly sent me, I find that the Mēlāgāni inscription of A.D. 974 (see *Inscr. at Śrav.-Bel.* Introd. p. 18, note 7) goes on to mention a person who was called “the affliction (*saṅgashṭa*, = *saṅkashṭa*, = *saṅkaṣṭa*) of all people; the ornament of the Pompala family; born in the Kāḍuvaṭṭi race; supreme lord of Kāñchīpura; he who is like a thunderbolt in the van of battle;” (just after this, unfortunately, the record comes to an end, without disclosing his name). This shows us that *kāḍuvaṭṭi*, in line 92-93 of the epitaph, is not a verbal form, but is the nominative which is required in apposition with *tuṅga-parākramam* and the following verbs. And we can now recognise the same name, for an earlier period, in the Gulbānpode Bāṇa inscription No. II., which mentions “the whole of the forces of the Kāḍuvaṭṭi” (*Ind. Ant.* Vol. X. p. 39, text line 6).

² This person has not been identified yet.—The same name occurs among the Chalukyas, about a century and a half earlier, in the case of Rājāditya, father of the *Mahāsāmanta* Buddhavarasa, of the Śalukika (= Chalukika, Chalukya) race, who is mentioned in the Tōrkhēde grant (above, Vol. III. pp. 57, 58).

³ Mr. Rice tells me that Gonūr is the village of that name,—the ‘Goonoor’ of the Indian Atlas, sheet No. 59,—three miles on the north-east of Chitaldroog. It may be noted, however, that the *Madras Postal Directory* mentions also a ‘Gonur’ in the Salem district, and a ‘Gonuru’ in the Bangalore district.

⁴ There is a village named Hāvasi (= Pāvase) in the Karajgi tāluka of the Dhārwar district. It is doubtful, however, whether this can be the place intended.

⁵ The word *mānastambha*, which means literally ‘a column of honour,’ is explained by Mr. Rice (*Inscr. at Śrav.-Bel.* Introd. p. 19, note 2) as denoting technically “the elegant tall pillars, with a small pinnacled *maṇṭapa* at the top, erected in front of the Jain temples;” and he refers us to a discussion regarding them in Fergusson's *Indian and Eastern Architecture*, p. 276.

⁶ This person is mentioned again as the teacher of Mārasimha's minister Chāmundaṛāya (see further on).

⁷ This work appears to have been finished in the Śvara *saṃvatsara*, Śaka-Saṃvat 900 (current), = A. D. 977-78 (*Inscr. at Śrav.-Bel.* Introd. p. 22) — A record at Ālgōḍ (*Ep. Carn.* Vol. III., TN. 69) mentions the names of Gōvindamayya, his sons Mābalayya and Śvarayya, who were followers of Nolaṃbakul-Āntaka, i.e. Mārasimha II., and Mābalayya's son Chāvunda. Can this person be the minister Chāmundaṛāya?

⁸ *Inscr. at Śrav.-Bel.* No. 109.—In Mr. Rice's text, I alter *Vajjala* into *Vajjala*, and *ahit-āntkam* into *ahit-āntkam*. I assume that the rest of the text is correct.

⁹ I.e. Indra IV., the grandson of Krishṇa III.; see page 170 above, and note 4.

¹⁰ See *Inscr. at Śrav.-Bel.* Introd. p. 34.—The *Purāṇa* mentions various other *birudas* and achievements of Chāmundaṛāya; they may be quoted when the text can be verified.

Jagadêkarîra, otherwise called Nôlambakul-Ântaka, *i.e.* Mârasimha II.,—and that he acquired the *birula* of Samaradhurañdhara, “the yoke-bearer or leader in war,” from his defeat of Vajjaladêva in “the Khedaga war,”¹ and the *biruda* of Viramârtanḍa, “a sun among heroes,” from the valour which he displayed in the plain of Gonûr in battle against the Nôlambas, and the *biruda* of Raṇaraṅgasimha, “a lion in the battle-field,” from his fight at the fort of Uchchaṅgi. The details given in the epitaph and the *Purāṇa* indicate, in addition to external fighting, some local insurrections, which must probably be attributed to opportunity afforded by the absence of Mârasimha on the campaign in Gujarât for Kṛishṇa III. And not the least remarkable among them is the statement that he had occasion to despoil the ruler of the Banavâsi country; for, that province had been given to his father by Kṛishṇa III., and presumably had passed by inheritance into his own hands. The explanation of this, however, and of the immediately following mention of the reduction of the Mâtûras, seems to be furnished by a record at Dêogiri in the Karajgi tâluka, Dhârwar district, of the tenth century A.D. and referable to A.D. 958,² which mentions a *Mahâsâmantâdhipati* Śântivarman of the Mâtûra family, with the hereditary title of “supreme lord of the town of Trikunda-pura,” and having the Nandanavana-umbrella, the crest of a horse, and the mirror-banner, who was governing the Banavâsi twelve-thousand. From A.D. 878, or earlier, to 945, the administration of the Banavâsi province was in the hands of the Chellakêtana family.³ In A.D. 949-50 Kṛishṇa III. gave the province to Bûtuga II., who doubtless allowed the Chellakêtanas to continue to govern it for him. Bûtuga must have died a few years before A.D. 963-64, when Mârasimha II. succeeded Rachcha-Gaṅga. And it would seem that when he died, or else during the time of Rachcha-Gaṅga, the Mâtûras seized the province from the Chellakêtanas, and that they retained it until Mârasimha could make it convenient to reduce them.

Mârasimha II. must have been immediately succeeded by the *Dharma-Mahârâjâdhirâja Satyavâkya-Koṅṇivarma-Paṇchaladêva*, whom a fragment at Muḷgund, in the Dhârwar district,⁴ with a date in the Yuvan *saṃvatsara*, Śaka-Saṃvat 897 (expired), falling in August, A.D. 975,⁵ describes as governing “without any disorder” the whole territory from the eastern, the western, and the southern oceans as far as “the great river.”⁶ Paṇchaladêva seems, then, to have taken advantage of the confusion that must have attended the overthrow of the Râshtrakûṭa king Kakka II. by the Western Châlukya Taila II., to set himself up as an independent king; but he was shortly afterwards killed in battle by Taila II. Earlier facts connected with him are to be found in the Adaraguñchi inscription,⁷ which tells us that in A.D. 971, when Mârasimha II. was governing the Gaṅgavâdi ninety-six-thousand, the Purigeṇe three-hundred, and the Belvola three-hundred, under the Râshtrakûṭa king Khoṭṭiga, he himself was governing a small circle of villages which was known as the Sebbi thirty and

¹ Dr. Hultzsch has suggested to me that “Khedaga” may stand for Khêraka, *i.e.* Mânyakhêta.

² The inscription is on a stone in Survey No. 85. I quote it from an ink-impression.—It is dated, with full detail, in the Kâlavyukti *saṃvatsara*, coupled with Śaka-Saṃvat 522 by mistake for 520 or 523. But the characters place it in the tenth century; and I believe that the real date of it is Monday, 15th November, A.D. 958, in the Kâlavyukti *saṃvatsara*. Ś.-S. 880 expired. It does not register a grant of land; and it is, therefore, difficult to say, at present, why a false date should have been cited in a record which, in all other respects, seems to be thoroughly genuine.

³ See *Dyn. Kan. Distrs.* pp. 403, 411, 420.

⁴ At the temple of Râmadêva; I quote from an ink-impression.

⁵ The details of the date are Epîhaspativâra, *i.e.* Thursday, coupled with Bhâdrapada kṛishṇa 2 and the Kanyâ-saṃkrânti. And the corresponding English date is Thursday, 26th August, A.D. 975: on this day, the Kanyâ-saṃkrânti occurred at 16 h. 5 m. after mean sunrise (for Ujjain), and the given *tithi* ended about 26 minutes earlier, but might doubtless be made the current *tithi* of the *saṃkrânti* by more exact calculations.

⁶ The term used in the original is *perdore*, which must here denote the Kṛishṇa; see page 169 above, note 6.

⁷ See page 169 above, and note 3.

probably took its appellation from the ancient name of Chabbi or Chebbi in the Hubli taluka, Dhârwar district. and in the Guṇḍûr inscription,¹ which mentions him as governing a ninety-six district in A.D. 973; this ninety-six district has not been identified: but possibly the expression is an abbreviation for the Gaṅgavāḍi ninety-six-thousand, which Mârasimha II.,—who is mentioned in the same record in connection with the government of only the Purigere three-hundred and the Beavola three-hundred, under Khoṭṭiga's successor Kakka II.,—may have entrusted to Pañchaladêva, in the course of ridding himself of the cares of office before passing into religious retirement at Baṅkāpur. The Muḡund inscription describes Pañchaladêva as *Châlûkyapañchânana*, "a lion to the Châlûkyas," and also as "subsisting (*like a bee*) on the waterlilies that were the feet of Chaladuttaraṅga, Jagadêkavîra, the glorious Nolambakul-Ântakadêva:" these epithets both stand in the string of titles that precedes the mention of Pañchaladêva's name; and the second of them, while capable of being interpreted to mean that Mârasimha II. was still alive, in retirement at Bankāpur, in August, A.D. 975, may perhaps refer to only the previous relations between the two persons.

Shortly after Pañchaladêva, there was Râchamalla II., who had the full style of the *Dharma-Mahârâjâdhirâja Satyavākya-Koṅguṇivarma-Permanadi-Râchamalla*. An inscription at Peggu-ûr, in Coorg,² which mentions him by all his appellations, furnishes a date for him in the month Phâlguna (Feb.-March), falling in A.D. 978, of the Îśvara *saṃvatsara*, Śaka-Saṃvat 899 (expired), and speaks of a certain Rakkasa, with the *biruda* of Appanabanta, "the warrior of his elder brother," who was governing the district called "the banks of the great river;"³ and an inscription at Dodḍa-Homma, in Mysore,⁴ which, however, does not mention him by his proper name, perhaps furnishes for him (or else for Pañchaladêva) a date in the preceding year.⁵ He was probably the last of the great Western Gaṅga princes; and his final date seems to be A.D. 981.⁶ Châmundarâya, who has already been mentioned in connection with Mârasimha II., was a minister of Râchamalla II. also; and, while holding office under this master, he caused to be made the colossal Jain image of Gommaṭa or Gommaṭêśvara at Śravaṇa-Belgola,⁷ and attained so great a reputation for devotion to the faith to which he belonged, that he was remembered long after his death, and was quoted as one of three special promoters of

¹ See page 169 above, and note 4. In lines 8, 9, of the text, the reading should be *Pañchala*, not *Pamjala*.

² *Ind. Ant.* Vol. VI. p. 102, No. I., with a lithograph, and Vol. XIV. p. 76; see also *Coorg Inscriptions*, p. 7, also with a lithograph.—The day is called the day of Nandîśvara, followed by an expression, probably *tale-devanamâye*, which has not been satisfactorily settled yet (see page 168 above, note 4).

³ The expression used in the original is *beddore-gare*; as regards the meaning of *beddore* and its application here to probably the Kâvēri, see page 169 above, note 6.

⁴ *Ep. Carn.* Vol. III., Np. 183; according to the published reading, the prince to whom this record belongs had the *biruda* of Jasaduttaraṅga, "the lintel of fame."—The full details of the date are, the Îśvara *saṃvatsara*, Śaka-Saṃvat 899 (expired); the full-moon of Âshâḍha; Angâravâra, i.e. Tuesday; an eclipse of the moon. And the corresponding English date is Tuesday, 3rd July, A.D. 977; on this day, the given *tithi* ended at about 13 hrs. 30 min. after mean sunrise (for Bombay), and there was an eclipse of the moon.

⁵ Mr. Rice has allotted to him a record at Kottatti (*Ep. Carn.* Vol. III., Md. 107) which would give his name in the form of Râjamalla, with the *birudas* of Jagaduttaraṅga, "the lintel of the world" (which seems rather dubious), and Haraḷ-Ântaka. But the date is so unsatisfactory, that it is impossible to place this record properly. The published text represents the date as the Pramâdin *saṃvatsara*, coupled with Śaka-Saṃvat 899. Pramâdin, however, was either S.-S. 876 current, = A.D. 953-54, or Ś.-S. 936 (current), = A.D. 1013-14; while Ś.-S. 899 current, = A.D. 976-77, was the Dhâtî *saṃvatsara*, and Ś.-S. 899 expired, = A.D. 977-78, was the Îśvara *saṃvatsara*. Even if Pramâdin has been read by mistake for Pramâthin, there still remains a mistake, either in the original or in the reading of it, of S.-S. 899 for 901 (expired) or 902 (current), = A.D. 979-80.

⁶ Mr. Rice tells us (*Inscr. at Śr. ve-Bel.* Introd. p. 22) that he has inscriptions, not yet published, which prove that the reign of Râchamalla II. ended in Śaka-Saṃvat 906 (expired), = A.D. 984-85.

⁷ This is recorded in *Inscr. at Śr. ve-Bel.* Nos. 75, 76, and more fully in No. 85, verses 6, 7. — The image still exists. For a full account of it and of the legends connected with it, see the Introduction of Mr. Rice's book, p. 22 to 33; the frontispiece of the book gives a photograph of the image.

the Jain religion,— the other two being Gaṅgarāja and Hulla, ministers of the Hoysala princes Vishnuvardhana and Narasimha I. in the twelfth century A.D.¹

POSTSCRIPT

While the first proofs of the above article were passing through the Press, I began to make a fuller examination. than has as yet been attempted, of the dates of the spurious records of Western India, for all of which there should be some explanation forthcoming, if we can only find the clue to the solution of them.

I have referred to two of these dates in note 2 on page 157 above. One of them is from the spurious Tanjore grant (*Ind. Ant.* Vol. VIII. p. 212), which purports to give a date in A.D. 248 for an imaginary Western Gaṅga whose name is given in this record as Arivarman, by a mistake— (due to the carelessness of the writer in writing, in line 10, *śrīmadarivarmma* instead of *śrīmadharivarmma*, i.e. in omitting a subscript *dh*)—for the Harivarman of the other spurious records of the same series. The details of the date are the Prabhava *samvatsara*, coupled with Śaka-Samvat 169 expired, the new-moon *tithi* of Phālguna, Friday, the Rêvatī *nakshatra*, the Vṛiddhi *yōga*, and the Vṛishabha *lagna*. And, in the period to which the concoction of this record is to be referred on palæographic grounds, I find that in the Prabhava *samvatsara*, Ś.-S. 1009 expired, the new-moon *tithi* of Phālguna ended on Friday, 25th February, A.D. 1088. The moon, indeed, was not then in Rêvatī, and did not come to Rêvatī till about 4 hrs. 28 min. after mean sunrise on the Saturday : but the moon often is in Rêvatī on the new-moon day of Phālguna, and may possibly have been actually so shewn for that day in Ś.-S. 1009 expired by an erroneous almanac or by a calculation worked out wrongly for the person who fabricated the record ; or the forger may have added that detail on chance, simply to give a greater air of plausibility to the record, as he certainly did in respect of the Vṛiddhi *yōga* which cannot ever occur on the new-moon day of Phālguna.² The result of the 25th February, A.D. 1088, fully meets the palæographic requirements of the case, and, I believe, fixes the actual time at which this record was concocted : viz., the forger was working on, or had in view, Friday, the new-moon day of Phālguna of the Prabhava *samvatsara*. Ś.-S. 1009 expired ; and he produced the necessary appearance of antiquity by striking off from the Śaka year,— in order to suit more or less, a fictitious pedigree and chronology that had already become established and well-known,³ and at the same time to obtain a *samvatsara* which would be correct according to the southern luni-solar system,— exactly fourteen of the sixty-year cycles, and thus obtained the year Ś.-S. 169 expired which he actually quoted in the record.

The second of the two dates to which I have referred in note 2 on page 157 above, is from the spurious Merkara grant (*Ind. Ant.* Vol. I. p. 363, and *Coorg Inscr.* p. 1), which has been supposed to give a date in A.D. 466 for an imaginary Western Gaṅga named Avinita-Koṅguṇi. This date has to be explained in a different way. The details of the date are the year 388, not specified either as current or as expired, the fifth *tithi* of the bright fortnight of Māgha, Monday, and the Svāti *nakshatra*. The *samvatsara* is not specified ; and so we have not the particular help that we have in the case of the Tanjore grant. Also, the era is not specified. As regards this detail, it has always been assumed that the Śaka era was intended, with the

¹ The verse, which mentions Chāmundaṛāya as “ Rāya, the minister of king Rāchamalla,” is to be found about half-way through *Inscr. at Śrāv.-Bel.* No. 137.

² At sunrise on the Friday in question, the *yōga* was Śubha ; and the Vṛiddhi *yōga* had occurred about eleven days earlier.— The remaining detail, the Vṛishabha *lagna*, means only the rising of the sign Taurus. I cannot calculate it with the Tables available to me ; but it would naturally occur at some time or other during the twenty-four hours of the Friday.

³ The Tanjore grant was certainly not the earliest of the spurious records in order of fabrication.

exception that Prof. Kielhorn has marked the point as dubious in examining this date as a Śaka date (*Ind. Ant.* Vol. XXIV p. 11. No. 169, and p. 181, No. 7); and no doubt the person who fabricated the record did intend the year to pass muster as Śaka-Samvat 388. But, even with the correction made below, the date is not a correct one for Ś.-S. 388, either current or expired; and it is not by means of the Śaka era at all, that we solve the puzzle of this date. The solution is furnished by an era which is still in use in **Bombay and Madras** under the name of the **Fasli** or harvest reckoning with the epoch of **A.D. 590-91**, which is the true original epoch, and in other parts of India with the artificial epochs of **A.D. 592-93** and **593-94**. It has, indeed, always been supposed that these harvest reckonings were created in the sixteenth and seventeenth centuries A.D. by the emperors Akbar and Shâh Jehân. But, if so, a most extraordinary coincidence happened, in the creation by Shâh Jehân of a reckoning with the exact epoch of an era which had existed a thousand years before his time; and I think it can be made clear that what Akbar did was simply to adapt an original Hindû era to official purposes in certain parts of the country, with an alteration of two or three years in the proper reckoning of it, and that what Shâh Jehân did was to accept for official purposes in other parts of the country the true original reckoning which had survived there.¹ The era with the epoch of **A.D. 590-91** appears first in the **Goa grant of Satyâśraya-Dhruvarâja-Indravarman** (*Jour. Bo. Br. R. As Soc.* Vol. X. p. 348), which is dated in the twentieth year of his government, coupled with Ś.-S. 532 (expired) = **A.D. 610-11**. It appears next in the records of the **Eastern Gânga kings of Kalinganagara**, who were his descendants; for instance, in the **Chicacole grant of Indravarman II.**, dated in the year 128 (*Ind. Ant.* Vol. XIII. p. 119), the donation was made on the occasion of an eclipse of the moon in the month **Mâghasîra**, which eclipse is that of the 12th November, **A.D. 718**. Traces of it are distinctly to be found in several of the spurious dates of Western India. And I believe that the fictitious Western Gânga chronology and pedigree derive their origin from genuine dates in this era, which were ignorantly or intentionally applied as Śaka dates and were then coupled with imaginary names. As regards the date now under consideration, that of the **Merkara grant**,—the specification of the **Svâti nakshatra**, if it means anything at all, requires us to understand that the writer of the record wrote "the bright fortnight" by mistake for "the dark fortnight;" for the moon can never be in Svâti on **Mâgha śukla 5**, but may be on **Mâgha kṛishṇa 5**. In the year 388 of the era of **A.D. 590-91**, **Mâgha kṛishṇa 5** began on **Monday 20th January, A.D. 979**; but the moon did not come to Svâti till late on the Tuesday or soon after sunrise on the Wednesday. In the next year, however, 389, **Mâgha kṛishṇa 5** ended on **Monday, 9th February, A.D. 980**; and on that day the moon was in Svâti at sunrise and for more than ten hours after sunrise. The result meets fully the palæographic requirements of the case. If we take the date of the 20th January, **A.D. 979**, we must assume that the mention of the **Svâti nakshatra** was introduced in circumstances similar to those suggested above for the mention of the **Rêvati nakshatra** and the **Vṛiddhi yôga** in the **Tanjore date**. But I believe that the result of the **9th February, A.D. 980**, is the proper one and fixes the actual time at which this record was concocted: *viz.*, the forger was working on, or had in view, **Monday, Mâgha kṛishṇa 5**, of a year which was described in the almanac that was consulted as the Śaka year 901 (expired), and may have been also described there as, or else was known to him to be, the year 389 of an era to which possibly no name was attached; he produced the necessary appearance of antiquity by adopting the figures of the more recent era, with the intention that they should be supposed to be figures of the earlier era, the Śaka; he purposely omitted to quote the *saṁvatsara*, because he saw that, the difference (901—389 = 512) being not divisible exactly by sixty, the *saṁvatsara* for Ś.-S. 901 expired would not be correct for Ś.-S. 389; and, in copying out the date, he made the mistake of writing *suddha*

¹ I shall go into the matter fully in separate articles on the Records of the Eastern Gânga Kings of Kalinganagara and on the Spurious Dates of Western India.

- 24 k[ri]ta-mahādānasya | paripālita-sētū(tu)bandha-bhai-
 25 dhu-sambandha-vasumdhara-taṣasya | śrī-Noḷambā-ku-
 26 [l-Ānta]kadēvasya | śauryya-śāsanam dharmma-śāsanam cha
 samchara-
 27 tu dig-maṇḍal-āntaram=ā-kalp-āntaram=ā-chandra-tāram |(11) Ōm Ōm Ōm

West Face.

- 28 Lines 28 to 47 contain five Sanskrit verses, in the Śārdūlavikrīḍita metre.
 to { The original has suffered so much damage that only a few detached
 words can be made out, —no connected passages capable of translation.
 And it is sufficient to note that we have — *śrī-Gaṅga-chūḍāmanīh*, line
 31; *Pallava*, line 33; *Gaṅga-bhūpati* and *Noḷamb-Āntakaḥ*, line 35;
Noḷamb-Āntakaḥ, line 39; *Pallava*, line 41; and *śrī-Mārasimha*, line 42.¹
 Lines 48 and 49 contain the first two *pādas* of another verse, in the same
 metre, which, again, are almost quite illegible; and the verse ends as
 49 follows :—
 50 ity=ādhi(vi)shkṛita-vīra-saṅgara-giraḥ Chālukya-chūḍāmanē
 51 Rājāditya-harēr=ddav-āgnir=ajani śrī-Gaṅga-chūḍāma[niḥ ||]
 52 Daity²-ēndrair=Mmadhu-Kaiṭabha-prabhṛitibhir=dhvastair=Mmuradv[ēshipā]
 53 kim māt-āribhir=ittham=utthitam=iti ksham=ātanka-śamkā-kri[śā]
 54 — — lair=Nnarag-āsurasya vasudh-ānand-āśru-misraś=śi(?) —
 55 — — tv(?)air=akarōt=sarāgam=avanī-chakraṁ Noḷamb-Āntaka[h ||]

North Face.

- 56 These twenty-eight lines appear to contain six or seven more Sanskrit
 to { verses, of which we can recognise that one is in the Sragdharā metre,
 and one in the Śārdūlavikrīḍita metre. The original has here suffered
 still more damage; and nothing worth quoting can be made out, except
 83 *śrī-Gaṅga-chūḍāmanīr*, line 74.

East Face.

- 84 Bageyal³=aḷumbam=appa balad=Allana[n-ō]disi⁴ gelda [śaur]yyama[m]
 85 pogalveno dhātriyol=negalda Vajjalānam biḍey-aṭṭid=ēlgeyam
 86 pogalveno Pallav-ādhīpa[ra] — ∪ ∪ mam tave konda vīramam po-
 87 galveno pēlim=ē vogalven=end=ariyem Chalad-uttaramānam ||
 88 Ōliye⁵ kōdu Pallavara pan-daley=ellaman=eyde datti kā-
 89 pālikar=ūri sārī para-maṇḍalikarkkaḷan=amma nīvu[m]=iy=ō-
 90 lige nimma pan-dalegaḷam baral-iyade kaṇḍu bālvu[d]⁶=āḷ-ōliy[o]-
 91 l=embina[m*] negaldud=ottaji Maṇḍalika-Tripētranā || Tamga-pa-
 92 rākramam palavu-kālam=agurvise suttī-vutti biṭṭ=umgaḍa Kā-
 93 duvaṭṭi kolal-āra[da] munnam=enippa pempin=Uchchamgiya kō-

¹ The *mānyavēdyatō* in Mr. Kice's text suggests, at first sight, a mistake for another reference to *Mānyakhēta*. The original, however, really has (line 30) *n=ānya ēv=āhitō*, "no other enemy, indeed."

² Metre, Śārdūlavikrīḍita.

³ Metre, Champakamālā.

⁴ Mr. Rice's text gives *balla Dallanam kedisi*, which does not even suit the metre. In line 8-9, he read *baḷavadalla*, correctly; but, instead of recognising that it was to be divided into *baḷavad-Alla*, he treated it as if it stood for *baḷavadalla*, and thus obtained the name of Dalla, instead of Alla.

⁵ Metre, Utpalamālikā; and in the next verse.

⁶ We have here *bālvuḍu*, an optional form of the 2nd pers. plur. imperat. of *baḍi*, 'to live, to be alive,' etc.; so, also, *nīlvuḍu*, in line 114.

- 94 teyañ jagam=asun-gole koṇḍa [ne]gaḷte mûru-lôkaṁgaloḷaṁ
 95 pogalteg=eḍey=ādudu **Guttiya-Gaṁga-bhūpanā** || Kā(ka)ṇḍaṁ ||
 96 Kāḷano¹ Rāvaṇaṇō Śiṣupālano tān=enisi negaḷda **Naragana** ta[le]
 97 tann=āl=āda kayge vandudu hēl-āsādhyadole **Gaṁga-chūḍāmaṇiyā** ||
 98 Nuḍidane kāvudane eḷde-giḍad=ir[u] Javan=iṭṭa-rakke ninag=iṭṭudan=
 ēñ nu-
 99 ḍidane el[!]*adu kayyadu nuḍidudu tappugume **Gaṁga-chūḍā-**
maṇiyā ||
 100 Ōm Intu **Viṁdhy-ātavi-nikata-Tāpi-tatavum** | **Mānyakhēṭa-puravara-**
 101 **vum** | **Gonūru-** | **m=Uchchaṁgiyum** | **Banavāsi-dēsavum** | **Pāva-**
 102 **seya**² | **kōṭeyum** | **modal-āge** | **palav-eḍeyolam=ari-**
 103 **yarañ** | **piriyarvum** | **kādi** | **geldu** | **palav-eḍegaloḷaṁ** | **mahā-dhva-**
 104 **jaman=ettisi** | **mahā-dānañ-geydu** | **negaḷda** | **Gaṁga-vidyādharañ** |
Gaṁga-
 105 **roḷ-gaṇḍaṁ** | **Gaṁgara-siṁgañ** | **Gaṁga-chūḍāmaṇi** | **Gaṁga-Kan-**
darppaṁ | **Gaṁga-**
 106 **vajrañ** | **chalad-uttaraṁgañ** | **Guttiya-Gaṁgañ** | **dharmm-āvatārañ** |
juga-
 107 **d-ēka-virañ** | **nuḍid-ante-gaṇḍaṁ** | **ahita-mārttaṇḍaṁ** | **kadana-**
karkkaṣaṁ |
 108 maṇḍalika-Trinētrañ [!]* śrīman-**Noḷamba-kuḷ-Āntakadēvañ** | **palav-e-**
 109 **ḍegaloḷaṁ** | **basadigaḷum** | **māna-staṁbhaṁgaḷuvum** | **māḍisidañ** | (||) **Mañ-**
gaḷaṁ | (||)
 110 Ōm **Dharmmaṁgaḷaṁ** | **namasyaṁ-naḍayisi** | **baḷiyam=ondu** | **varshañ**
rājyaṁ | **pattu-viṭṭu** | **Baṁ[kā]-**
 111 **puradoḷ=Ajitasēna-bhaṭṭāraḱara** | **śrī-pāda-sannidhiyoḷ=ārādhanā-vidhiyim**
mûru-d[iva]-
 112 **saṁ** | **nôn[t]u** | **samādhiyaṁ** | **sādhisidañ** || **Vṛitta** || **Ele**³ | **Chōḷa-**
kshitiṭpāla | **santav=eḷḍeyaṁ** | **nīm** | **nīvi-kol** |⁴ **ni-**
 113 **nna** — **ge(?go)le** | **māṇḍ=att-iru** | **Pāṇḍya** | **Pallava** | **bhayañ-gonḍ=ōḷad-**
ir |⁵ **ninna** | **maṇḍaladiñ**
 114 **piṁgade** | **nīlvud=iga** | — — — — — | **Gaṁga-maṇḍalikam** | **dēva-**
nivāsad=atta | **vijayañ-geydañ** | **Noḷamb-Āntakaṁ** | [!]*

TRANSLATION.

[After the exclamations Ōm !, Hail !, the record opens with a verse, a good deal of which is illegible and cannot be restored, but which is directed to the praises of a person not mentioned in it by name apparently, but identical of course with the Mārasinḥa of the rest of the record, who is here described as enjoying, through the power of the sword of his arm, the whole earth, up to the ocean,—as being a very jewel to adorn the kings of the Gaṁga lineage,—and as darkening, like a bank of clouds, the moon that was the faces of the women of his foes. It then proceeds] :—

(Line 4) — Ōm ! Ōm ! Ōm ! Ornate prose :— Let the record of the prowess and the record of the piety of him, the glorious Noḷambakuḷ-Āntakadēva,— who played the part of

¹ Metre, Kanda; and in the next verse.

² Mr. Rice's text has *Pāriseya*. But the second *akṣhara* is distinctly *va*, not *ri*.

³ Metre, *Mattēbhavikridita*.

⁴ These marks of punctuation are very exceptional in the middle of a verse. There ought, for uniformity, to be a similar mark after the word *Pāṇḍya*; there, however, it is omitted.

South Face.

South Face. The image shows a large, rectangular stone slab with a highly textured surface. The text is inscribed in a script that appears to be Kannada, arranged in several horizontal lines. The characters are deeply carved into the stone, and the overall appearance is aged and weathered. The text is not fully legible due to the high contrast and graininess of the image.

East Face.

East Face. The image shows a large, rectangular stone slab with a highly textured surface. The text is inscribed in a script that appears to be Kannada, arranged in several horizontal lines. The characters are deeply carved into the stone, and the overall appearance is aged and weathered. The text is not fully legible due to the high contrast and graininess of the image.

West Face.

West Face. The image shows a large, rectangular stone slab with a highly textured surface. The text is inscribed in a script that appears to be Kannada, arranged in several horizontal lines. The characters are deeply carved into the stone, and the overall appearance is aged and weathered. The text is not fully legible due to the high contrast and graininess of the image.

COLLOTYPE BY W. GRIGGS.

SCALE 20

FROM INK-IMPRESSIONS SUPPLIED BY DR HULTZSCH

the great lustre of moonlight for the water-lily that is the Gaṅga family, standing up very high on the surface of the whole earth; (*who had the appellation of*) Satyavākya-Koṅgunivarman, the pious Mahārājādhirāja; who became known as "the king of the Gurjaras," by conquering the northern region for Krishnarāja (III.); who displayed prowess in destroying the pride of the mighty Alla who set himself in opposition to Vanagajamalla-(Krishṇa III.); who by (*his*) might preserved the throne and all the other insignia of royalty for Gaṇḍamārtanda-(Krishṇa III.); who dispersed the bands of the Kirātas who dwell on the skirts of the forests of the Vindhya mountains; who by the strength of (*his*) arm [protected] the encampment of the emperor, when it was located at (the city of) Mānyakhēta; who by (*his*) prowess [accomplished] the festival of the binding on of the fillet (*of sovereignty*) of the glorious Indrarāja (IV.); who by
 . . . prevailed against of Vajjala who was (*ever*) prepared for war; who came to be greatly extolled for capturing the and the jewelled earrings and the rutting elephants and all the other possessions of the lord of the Vanavāsi country who bowed down in fear; who made those who belonged to the Mātūra lineage do obeisance (*to him*); who destroyed in war all the kings of the Nolambas who misconducted themselves through self-conceit in consequence of the arrogance of the strength of arm of hundreds of princes and the pride of troops of elephants; who eradicated the thorn-like troubles of (*his*) kingdom; who ground to powder the hill-fort of Uchchaṅgi; who destroyed the leader of the Śabarās named Naraga; who by (*his*) prowess made the Chēras, the Chōlas, the Pāṇḍyas, and the Pallavas to bow down (*before him*): who preserved the doctrine of Jina; who the great banner: who [acquired the means for making] great gifts by appropriating the wealth of powerful hostile kings; (*and*) who protected the surface of the (*whole*) earth by building bridges and,—travel abroad throughout all countries to the end of time, as long as the moon and stars shall endure! Om! Om! Om!

[Lines 28 to 47 mention the person who is the subject of eulogy as the crest-jewel of the Gaṅgas, the Gaṅga king, Nolamb-Āntaka, and Mārasimha, and speak of victories over the Pallavas. And then the record continues]—

(L. 50)—He, the glorious crest-jewel of the Gaṅgas, became a very forest-fire for (*the destruction of*) the lion Rājāditya, the crest-jewel of the Chālukyas, who in these words¹ had made a brave declaration of war. When the world was wasting away with a feverish apprehension that Madhu and Kaiṭabha and other leaders of the demons, slain by (the god) Viṣṇu the foe of (the demon) Mura, had thus risen again, (*old*) foes in (*fresh*) illusory disguises, he, Nolamb-Āntaka, made the (*whole*) circuit of the earth happy with the
 . . . [lamentations] of the demon-like Naraga, which intermingled with the tears of joy of the earth.

[Lines 56 to 83 contain a further description of the prowess and conquests of the same person, who is mentioned again as the crest-jewel of the Gaṅgas in line 74. But no connected passages can be made out here. The record then continues]—

(L. 84)—Shall I praise the valiance which put to flight and conquered Alla, who was possessed of strength that was too great to be realised?; shall I praise the magnificence which brought shame to Vajjala, who was famous in the world?; shall I praise the bravery which utterly slew the of the Pallava kings?; say, how shall I praise him, the lintel of firmness of character?; I know not how! Glorious was the array² of him

¹ Referring to an illegible passage in lines 48, 49.

² Mr. Rice has in his text given *offaja*, which means 'a heap, mass, company, abundance, a row,' but in his translation has given 'tribute,' for which the proper Kanarese word is *offaja*. The actual reading is *offaja* which is probably to be taken as a variant of *offaja*.

who was a very Triṇētra (Śiva) among chieftains, at that time when the skull-wearers,¹ having cut off (*and arranged*) in a string all the newly decapitated heads of the Pallavas, (*and*) having greatly tottered (*under the burden of them*), (*and*) having placed (*them*) on the ground; made proclamation to the other chieftains and said — “Aho! Let not your own newly decapitated heads come into this string; but, having seen (*what has happened to the Pallavas*), preserve yourselves (*by timely submission*) in the ranks of (*living*) men!” The achievement of him, the king Gaṅga of Gutti, became the theme of praise in all the three worlds,—the achievement of taking, amidst a slaughter of the (*whole*) earth, the great fortress of Uchchaṅgi, which previously had been found impregnable by (*even*) the Kāduvaṭṭi,² possessed of eminent prowess, who, inspiring terror for some time, surrounded and besieged (*it*), but had to quit (*it*). Kanda:—With the very greatest ease, the head of Naraga, who had acquired such fame that he was considered to be a very Kāla or Rāvaṇa or Śisupāla, (*but*) who became (*his*) bondsman, fell into the hand of him, the crest-jewel of the Gaṅgas. He has spoken, (*and*) he will protect; let not your courage fail;³ the protection of Yama (*shall be with you*): he will give you that which he has promised: shall any of the deeds or words of him, the crest-jewel of the Gaṅgas, ever fail?

(L. 100)—Om! Having thus fought (*and*) conquered (*the aforesaid*) enemies, and numerous other people, on the banks of the Tāpi in the neighbourhood of the forests of the Vindhya mountains, at Mānyakhēṭa the best of towns, at Gonūr, at Uchchaṅgi, in the Banavāsi country, at the fortress of Pāvase, and in various other localities, (*and*) having set up great banners⁴ at various places, (*and*) having bestowed great gifts, he, the glorious Nōlambakuḷ-Āntakadēva, who had (*thus*) become famous,—(*who had the titles of*) the Vidyā-dhara of the Gaṅgas, the hero among the Gaṅgas, the lion of the Gaṅgas, the crest-jewel of the Gaṅgas, the Gaṅga Kandarpa (god of love), the Gaṅga diamond (or thunderbolt), the lintel of firmness of character, the Gaṅga of Gutti, the incarnation of religion, the sole hero of the world, the keeper of promises, the sun (*for the destruction*) of enemies, the rough in battle, the very Triṇētra (Śiva) among chieftains,—caused to be made, at various places, Jain temples and mānastambhas.⁵ (*May there be*) auspiciousness!

(L. 110)—Om! Having carried out acts of religion in a most worthy fashion, one year later he laid aside the sovereignty, and, at the town of Bāṅkāpura, in the performance of worship in the proximity of the holy feet of the venerable Ajitasēna, he observed the vow (*of fasting*) for three days, and attained rest.

(L. 112)—Metre:—Aho! Chōḷa king, quiet down by gentle rubbing (*thy palpitating*) heart!; O Pāṇḍya, cease thy, and give up weeping!; O Pallava, run not away in fear; O retreat not from thy territory, (*but*) remain! the Gaṅga chieftain, Nōlamb-Āntaka, has gone in triumph to the abode of the gods!

¹ A *kāpḍlika* is a worshipper of Śiva, characterised by carrying skulls of men as ornaments and by eating and drinking from them. The mention of *kāpḍlikas* is introduced here in connection with the comparison of Mārasimha with Śiva as “a very Triṇētra among chieftains.”

² For “the Kāduvaṭṭi,” see page 171 above, note 1. In line 92, I analyse *ḍiṭṭa uṃgaḍa*. The latter word may possibly be a proper name; or it may be something similar to *gaḍa*, ‘indeed, certainly;’ or it may perhaps stand for *uggaḍu*, = *uggaḍa*, = *utkaḍa*, ‘excess; affliction, trouble.’

³ In *elḍe*, we have another variant of *erḍe*, = *ede*, ‘the chest, (the heart), courage;’ it occurs again in line 112. For *erḍe-gidu*, ‘courage to fail,’ see Kittel’s Dictionary, under *erḍe*.

⁴ *Dhruju*, ‘banner,’ probably stands here for *dhruja-stambha*, ‘flag-staff,’ i.e. a stone column representing a banner.

⁵ See page 171 above, note 5.

No. 19.— ASSAM PLATES OF VALLABHADEVA ;

Saka-Samvat 1107.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

These plates belong now to the Asiatic Society of Bengal, to which they were presented¹ by Mr. W. Winckler, Assistant Executive Engineer of Tezpur, the chief town of the Darrang district of Assam, Constable's *Hand-Atlas of India*, Plate 30 Bb. The text of the inscription has already been published by Dr. Hultzsch, in the *Zeitschrift D. Morg. Ges.* Vol. XL. p. 42 ff. I re-edit the inscription² from excellent impressions which were taken by Dr. Fleet in February 1886, and given to me by him some years ago.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures from $7\frac{1}{8}$ " to 8" broad by from $5\frac{1}{4}$ " to $5\frac{1}{2}$ " high. Plates i to iv³ are numbered with numeral figures, which are engraved on the proper right margin of the second side of each plate. In the middle of the upper part each plate has a hole, for a ring, which had been cut already when the impressions were taken. The ring is $1\frac{5}{16}$ " in diameter and $\frac{1}{4}$ " thick ; on it there slides another, thin pear-shaped ring, the ends of which are joined and were evidently run into the socket of a seal ; but the seal is not now forthcoming. Some sides of the plates are quite smooth, others have rims, partly raised and partly fashioned ; but, on every side, the writing is in a perfect state of preservation. The engraving is good throughout ; the letters are shallow and, though the plates are thin, do not shew through on the backs. The average size of the letters is about $\frac{5}{16}$ ".—The characters belong to a variety of the northern alphabet which was used, about the 12th century A.D., so far as I can judge at present, in the most eastern parts of Northern India. They closely resemble those of the Deopara inscription of Vijayasēna, published with a photolithograph in *Ep. Ind.* Vol. I. p. 305 ff., and apparently also those of the three Sēna copper-plate inscriptions, published with indifferent photolithographs (or lithographs) in the *Journal Beng. As. Soc.* Vol. VII. p. 43 ff., Vol. XLIV. P. I. p. 11 ff., and Vol. LXV. P. I. p. 6 ff. That this alphabet belongs to Eastern India, is shewn at once by signs like those for é⁴ (e.g. in *état*, l. 47), *kha* (in *kha-dalé khalu*, l. 2), *nka* and *nga* (in *Nihsaṅkasimhasya*, l. 23, and *maṅgalasya*, l. 3), *ṭa* (in *ṭaṭi-prakaṭā*, l. 2), *ta* (in *bhagavaté*, l. 1), etc., as well as by the numeral figures⁵ on the margins of the plates ; and signs like those for *ja*, (in *jagatām*, l. 3), *pha* (in *saphalitah*, l. 15), *la* (in *kha-dalé*, l. 2), and especially those for *jha* (in *jhāṭa*, l. 41), and for the initial *i* (in *itā*, ll. 49 and 54), together with other peculiarities which the characters of this inscription have in common with those of the Deopara inscription, clearly distinguish the alphabet here used from another variety⁶ of eastern writing. As a trustworthy photolithograph

¹ I take this information from Dr. Hultzsch's account of the inscription.

² When I suggested to Dr. Hultzsch the great desirability of having the plates photolithographed, he most readily gave his permission to do so, and himself requested me to re-edit this record. The photolithograph has been prepared under Dr. Fleet's supervision.

³ I do not know whether there is a numeral figure on the second side of the fifth plate ; there is none on the first side of it.

⁴ See above, Vol. IV. p. 255.

⁵ The figures for '1' and '3' are the same as those used in the Gayā Buddhist inscription, *Ind. Ant.* Vol. X. p. 342, Plate ; that for '2' occurs, in the same form, in the last line of the Tarpandighi plate of Lakshmanasēna, *Jour. Beng. As. Soc.* Vol. XLIV. P. I. p. 12 (where it has been mistaken for '3') ; and that for '4' in line 53 of the Kamauli plates of Vaidyadēva, to be mentioned below. The same plates, in line 53, and the Gōvindpur inscription of Gaṅgādhara (to be mentioned below), in line 35, have a different form of '1.'

⁶ I allude to the alphabet used, e.g., in the Kamauli plates of Vaidyadēva of Prārajyōtisha, published with a photolithograph in *Ep. Ind.* Vol. II. p. 347 ff. One special feature of that alphabet, which is essentially the same as that of the Gōvindpur inscription of the poet Gaṅgādhara, published *ibid.* p. 330 ff., is, that many letters, at the top, have a kind of triangle. And another peculiarity is, that the letter *r*, before another consonant, is denoted by a short line which is sideways attached, on the proper right, to the middle of the *akshara* of which *r* forms part. In the Gōvindpur inscription *r* is so written in all conjuncts ; in the Kamauli plates, this

is published herewith, I need not attempt a minute description of all individual characters; but one or two more general points may be drawn attention to. In deciphering the text, as was stated already by Dr. Hultsch, a difficulty is occasionally caused by the great similarity of two or even three different letters. Thus, it is not always easy to distinguish between *p* and *y*, between *n* and *l* (compare *nalini-dalasya*, l. 6), between *ch* and *r* (compare *kiri chandra*, l. 9), *ch* and *v* (compare *rachôbhîr*, l. 32), *v* and *dh* (compare *vaidhû-vaidhavya*, l. 11), or between the subscript *u* and *r* (compare *induh*, l. 4, and *ragânîrau*, l. 7); and where letters like these happen to occur in proper names such as we find in lines 36 and 43-49, it is impossible to vouch for the absolute correctness of the transcribed text. Another matter which may be mentioned is, that for some letters we have two or more different forms. This is particularly the case with the subscript *u*, but also, e.g., with *l* and *dh*; (for the forms of *u* compare *Vâsudêvâya*, l. 1, *dyumaninâ*, l. 4, *poñadyugé*, l. 8, *induh*, l. 4, and *punitu*, l. 5; for those of *l*, *khalu*, l. 2, *Lumôdaraḥ*, l. 3, and *kêli-kula*, l. 25; and for those of *dh*, *dhrita*, l. 6, and *khaḍg-âyudha*, l. 34). I may also state that the letter *r*, where it immediately precedes another consonant, is written by the ordinary superscript sign, except in the conjuncts *rgg*, *rnṇ*, and *rth*, the forms¹ of which may be seen from *svargga*, l. 38, *Udayakarnṇah*, l. 17, and *tyartham*, l. 15. In the word *varṇṇâvali* in line 2, the superscript *r* has been wrongly engraved on the top of an *akshara* which would be *rnṇâ*, already without it.² The sign of *avagraha* is not used in the inscription; nor are there any special signs for final consonants. The sign of *anuvâra* is always written above the line and is nowhere employed in the interior of a simple word, instead of the nasal of one of the five classes; and the sign of *visarga*, differing from the sign which is used in the Deopara inscriptions, is much like an English 8, except that often, at the bottom, it has a short tail.³—The language

sign for *r* is generally used when the sign of the consonant with which *r* is combined has a triangular top, as is the case in conjuncts like *rkk*, *rchch*, *rij*, *rth*, *rdḍ*, *rdḍh*, *rll*, *rṇṇ*, etc. Neither of these two peculiarities is found in the Deopara inscription or in the inscription here edited. It is true that in these inscriptions the signs of certain *aksharas*, such as *ku*, *tu*, *tra*, *tru*, *trai*, etc., more or less frequently, have an angular top, but we nowhere see the triangle; and *r* never is denoted in them by the side-line, described above. [In lines 1-46 of Vaidyadêva's inscription, according to Mr. Venis's edition, the letter *r*, as the first part of a conjunct, is omitted by the engraver 36 times,—twice (according to the impressions only once) before *y*, once before *m*, and no less than 33 times where the *r* would ordinarily be denoted by the side-line. According to my experience, this side-line generally is very thin and shallow in the original inscriptions, so that often it does not shew at all clearly in the impressions; and, in the case of Vaidyadêva's plates an examination of four impressions, of which I owe one to Mr. Venis himself and three to Dr. Fuhrer, enable me to state with confidence that the engraver is not guilty of so many omissions as would seem to occur at first sight.]—As regards the letter *jh*, it will suffice to compare the sign for *jh* (which is almost exactly like the *jh* of the modern Bengali) in *jhâṭa* in line 41 of the present inscription, and that for *jḥ* in the *akshara jḥi* (not *jhî*) of *ujjhitâ* in line 21 of the Deopara inscription, with the quite different signs for the same letters in the words *jhâṭiti* and *ujjhitâ* in lines 23 and 7 of Vaidyadêva's plates. The initial *i*, in the Gôrindpur inscription, is denoted by two circles, placed side by side, with a kind of circumflex above them; and in Vaidyadêva's plates we have two signs for *i*, one with two circles below (as in *iti*, l. 3), and the other with the two circles at the top (as in *ira*, l. 45, and *imâṇa*, l. 66), both quite different from the *i* of the inscription here edited. [I may mention that Vaidyadêva's plates furnish two corresponding forms of the rare initial *ṭ*. One of them occurs at the end of line 40, in *Pâi*, where the photolithograph omits the vertical line between the two circles, by which *ṭ* is distinguished from *i*, and which is perfectly clear in the impressions; and the other form we have in the word *ṭâṇa*, in line 54, the *ṭ* of which has been erroneously taken to be *ai*.]—If I had to suggest special names for the two varieties of the alphabet spoken of above, I, with my present knowledge, should call that of Vaidyadêva's plates the *Pâla*, and the other the *Sôna* variety.

¹ The same signs, which of course owe their origin to the fact that the sign for *r* was written on, not above, the top-line, are used in the Deopara inscription and elsewhere.

² The same mistake was made by the engraver of the Gauhati plates of Indrapâlavarmā (*Jour. Beng. As. Soc.* Vol. LXVI. P. I. p. 123 ff.) in the word *arṇṇava*, Plate iia, l. 5; compare the proper sign for *rnṇa*, without the superscript sign for *r*, in *varṇṇa*, *ibid.* Plate iib, l. 2. The sign transcribed by *ṇṇa* (corrected to *rnṇa*), *ibid.* Plate iia, l. 3, is really *rnṇa* in the original. Whether in the Gauhati plates, in the conjunct *rgg*, *r* is written on or above the line, it is difficult to decide.

³ The two circles were joined, so as to enable the writer to form the sign of *visarga* with one stroke of the pen. To a similar process we owe the form of the initial *i*, here used.

१ॐ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना
 २ उदीयकं शास्त्रं तावत्तु वीर्यं धनं धनं
 ३ कुरु मधुना ॥ यः कुरु मधुना ॥ यः कुरु मधुना
 ४ ॐ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना
 ५ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना
 ६ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना

८ ॐ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना
 ९ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना
 १० नमो भगवते वासुदेवाय ॥ यः कुरु मधुना
 ११ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना
 १२ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना
 १३ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना
 १४ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना

16

18

20

यममाययहाहवय नयवमयययययनिउ
 १६ विलायासिलाववि१माहडाकयवह्याडिगिन
 कायथापिधवात्रयशाहययमययकलु१युनुयय
 १८ १अमिलोवेववममडिआमचाक्षियायाविधवाकय
 विहवकनायिबययनसविलाकोरुयवदिहयय
 २० मायआहुगंममुकय॥नि१गकमिहययवविहना
 ययलुमसीहुह१मुहुहवीयमहयउनि।यवहय

22

24

26

28

यधिनवागिरिकहययिठिधुडिधायविहवा१कथमयुवादासा
 २२ क्षनि१गकमिहयमदिदीया१ममिगानामादिजवयवोनिम
 २४ मीयआयठिठिठुनानि१गकमिहययमानमराहंमीमुकस
 कलिहललेयववयकाडि१मगीरमारयसीधरमीकहधी
 २६ साविधेयवययमिकनिनामममिशागयाहुकठय१यय
 यमदिगडुमेलयाणीरीयाहय१मविहयवीरयह
 २८ एरुडनारायणागीडागलव१यहउयायसायनह
 लथीवहाहावलउयवावेरिकमारकाययनिडाविग

of the inscription is Sanskrit, and, with the exception of the introductory *ōm ōm namō bhagavatē Vāsudēvāya*, the whole is in verse. Of unusual words, or words used in an unusual sense, the text offers *nārāpatya*, l. 20, 'rule, reign,' *kāśa(sa)ra*, l. 33, 'a buffaio,' *chhurikūra* l. 34, 'one who is skilled in the use of the dagger,' *jhāṭa* in the technical expression *sa-jhāṭa-viṭapa*, l. 41, 'with the woods and thickets,' and *ākarshaka*, l. 45, 'the extent (? of a piece of land).' In respect of orthography the following points may be noted: The letter *b* is written by the sign for *v*; the palatal and dental sibilants are confounded in *saṁsāra* (for *saṁsāra*), l. 25, *kāśa*, l. 33, *śimā*, l. 42, *springūra*, l. 24, *subhē* and *sastē*, l. 41; the guttural nasal is employed instead of the sign of *anusvāra* in the word *vaṁśa*, ll. 9, 16, and 52; before *y*, *l* is doubled in *śallyasya*, l. 31; and eight times the rules of *saṁdhi* have not been observed in regard to the final consonant of a word before a following consonant. Besides it may be noted that in line 21 *saṁutsrītāni* is used instead of *saṁuchchhritāni*.

The inscription is one of a prince Vallabhadēva of whom, in verses 3-10, the following genealogy is given: In the race of the Moon there was a certain Bhāskara; his son was the king or chief Rāyāridēva-Trailōkyasimha (whose wife¹ was Vasumatī ?); his son, again, was Udayakarna-Niṣsaṅkasimha, whose wife was Ahiavadēvi²; and their son was Vallabhadēva-Śrīvallabha. Nothing of historical importance is recorded of any of these chiefs.

According to verses 13-22, Vallabhadēva, at the time of the sun's progress to the north in the Śaka year 1107 (given in numerical words), at the command of his father and for the spiritual welfare of his mother, founded an alms-house or place for the distribution of food (*bhakta-śālā*, *anna-sattra*), near a temple of the god Mahādēva (Śiva) to the east of Kirtipur in the Hāpyachā³ district (*maṇḍala*); endowed it with (the revenues of) certain villages and hamlets the names and boundaries of which are given, and (so far as I understand the text) assigned the services of five men, whose names also are recorded, and of their families.

The localities mentioned in the inscription I am unable to identify. The date does not admit of verification; it would correspond to the 25th December of either A.D. 1184 or 1185, according as the Śaka year 1107 is taken as a current or an expired year.

TEXT.⁴

First Plate.

1	Om ⁵	ōm	namō	bhagavatē	Vāsudēvāya ||	⁶ Yad-gaṇḍa-maṇḍala-
2	taṭi-prakaṭ=āli-mālā			varṇa-āval=īva	kha-dalē	khalu ma-
3	ṅgalasya |	Lamvō(mbōndaraḥ	sa	jagatām	yaśasām	prasāram=ā-
4	nandatām	dyumaninā	saha	yāvad=induh || [1*]		Pātāla-palva-
5	la-talād=divam=utpatishnōr=Vvishṇōḥ			punātu		kṛita-ghṛishṭi-
6	tanōs=tanur=vvaḥ |		yat-tundakhaṇḍa-dhṛita-bhū-nalinīdalasya			śā-
7	lūka-nāla-sadriṣau		kamath-ōragēndrau || [2*]			⁷ Āsīd=bhūmibhu-

Second Plate; First Side.

8	jām=maṭli-mani-jāla-varātrikā |					yēn=ōpānad-yugē=
9	kāri	Chandra-vaṁśē ⁸	sa	Bhāskaraḥ || [3*]	⁹ Tasmāt ¹⁰	śaurya-vibhāva-

¹ See my note on the translation of verse 4² Or, perhaps, *Ahiavadēvi*.³ Compare the name *Hāpyōma*, in *Hāpyōma-vishaya* in Plate iib, line 6, of the Gauhati plates of Indrapālavarman, mentioned above.⁴ From Dr. Fleet's impressions.⁵ Expressed by a symbol.⁶ Metre of verses 1 and 2: *Vasantatilakā*.⁷ Metre: *Ślōka* (Anuṣṭubh).⁸ Read *-vaṁśē*.⁹ Metre of verses 4 and 5: *Śārdūlavikṛīḍita*.¹⁰ Read *tasmācch*.

10	sôr=vvasumatî-vîsvâsa-jâta-priyô	jañûê	yuddha-dhurandharô
11	ripu-vadhû-vaidhavya-yañûa-dhvajaḥ |	yasminā ¹	Śrîr=apavâdam=u-
12	jñvalatamañ lâl=êti	jiv-âvadhî	chikshêpa pratîpaksha-laksha-
13	dalanô Râyâridêvô	nripaḥ || [4*]	Yên=âpâsta-samasta-śastra-
14	samayaḥ sañgrâma-bhûm[au]	ripus=chakrê	Vaṅga-karîndra-saṅga-vi-

Second Plate; Second Side.

15	shamê sâfôpa-yuddhôtsavê [1*]	yên=âtyartham=ayam	svayam saphalita-
16	h ² Trailôkyasimhō	vidbhî	sô=bhûd=Bhâskara-vañsa-râjatîla- ³
17	kô Râyâridêvô	nripaḥ || [5*]	⁴ Udayam=Udayakarnṇaḥ pûrṇa-chandra-
18	h Sumêrau	vivubha-samabhirâmê	râjñi Râyâridêvê | kara-
19	vibhava-kalâpair=nnandayan	sarvva-lôkân	dadhad=iha pada-
20	m=âpa kshmâbbritâm	mastakêshu || [6*]	⁵ Niḥsaṅkasimha-nripatêr=iha nâ-
21	rapatyê bhûmîbhujah	sva-bhujavîrya-samutsṛitâni ⁶ |	santatyaju-

Third Plate; First Side.

22	r=yadi na vâ giri-kandarê=pi	tishṭhanti dâra-vibhavâḥ	katham=anyathâ vâ || [7*] Râ-
23	jñô ⁷ Niḥsaṅkasimhasya	mâhishî prâṇa-sammitâ |	nâm=Âhiavadêv=îti s=â-
24	sîd=yasyâm prati[sh]ṭhitam || [8*]	⁸ Niḥsaṅkasi[m*]ha-nripa ⁹ -mânasa-râjahamsî	sṛî[śrî]ngâra-
25	kêli-kula-kairava-chandra-lîntih [1*]	samśî(sâ)rasâra-sarasî-sarasîruha-śrî-	
26	r=âvirvva(rbba)bhûva	susham-aika-nivâsabhûmîḥ || [9*]	¹⁰ Tâbhyân=tuṅga-tapaḥ-prabhâ-
27	va-muditât samlabhya	Gaurî-patê ¹¹ yaḥ |	sarvvair=nnripa-vîra-putra-
28	Garudê ¹² Nârâyaṇô	gîyatê | lavdhaḥ(bdhaḥ)	putratayâ prasâdam=atu-
29	lām Śrî-vallabhô	Vallabhadêvô	vairi-kumâra-vâravanitâ-vikrâ-

Third Plate; Second Side.

30	nti-lîlâ-patîḥ || [10*]	Yasy=âkhêṭa-kathôra-pâtana-patôr=âtôpa-
31	m=âlôkitam ¹³ | â	mûlânâhish-âvâñ praviśataḥ śallyasya dâ-
32	va-vrajâḥ | âyâtâ jaya	Vallabh=êty=anuyayuh sarvvê vachôbbhir=mmu-
33	dâ tatr=aikô vimukhaḥ	sva-kâsa(sa)ra-paritrânâya yâtô Yamah I(II) [11*]
34	¹⁴ Khadg-âyudha-jñah ¹⁵	chchhurikâra-mukhyô dhânushka-vidyâ-prasha(tha)maikarê-
35	khaḥ ¹⁶ | Kâmvô(mkô)ja-vâji-vraja-vâhanêndra-yant=âbhavad=Vallabhadêva	ê-
36	va || [12*]	¹⁷ Hâpyachâ-maṇḍala-madhya-sthê ¹⁸ Mahâdêvasya sannidhan | bhakta-
	śi(śâ)lâ kshu-	
37	dhârttânâ[m*] Kîrtti-pûrvva-puraḥ	purah I(II) [13*] Dadê Ra(va)llabhadêvêna
	Niḥsaṅkasi[m]-	

¹ Read *gasmîn=*.² Read *sa=*.³ Read *vañsa=*. Originally *râjîtila* was engraved, but the *i* of *jî* is struck out again.⁴ Metre: Mâlinî.⁵ Metre: Vasantatilakâ.⁶ Read *samuchchhritâni*.⁷ Metre: Ślôka (Anushtubh).⁸ Metre: Vasantatilakâ.⁹ The *akshara pa* looks as if originally *ma* had been engraved.¹⁰ Metre of verses 10 and 11: Śâdûlavakridita.¹¹ Read *patêr=yah sî²*.¹² Read *Garudair=*¹³ Read *um=d mûlân=maḥish-jñatîm*.¹⁴ Metre: Indravajrâ.¹⁵ Read *jñat=chhu²*.¹⁶ I should have expected *kha* instead of *khaḥ*; see the note on the translation.¹⁷ Metre of verses 13-22: Ślôka (Anushtubh). The first Pâda of verse 13 is incorrect.¹⁸ Read *-sthâ=*; perhaps this correction has been made already in the original.

iii b.

30 डिनी नायडिषायआप्यु कणायद्याउ नयद्या राशाय
माताकि डै। आसनानादि यावली यविशतुधनुम्युद
32 वद्वस। आयागुड यवल्लुह नययधमवैवनाडिभ्य
34 या उडि। काविषयधुकाश रयसिवाणायद्या। उयम।
५। नययधुकाश वविकायय। ध्यापी नु क विद्यायधुमैकव
५। काश्या डवाडि व डवाहन यय डारु वद्वसुडयल ग
36 वाहाय। यमडलमया। सुमहाय वममनि। यो। उकुशीलाश
या। न। कीठियुवैयसधुसधु। दयवल्लुह। वननिधुकाश

iv a.

38 नम्रुनामययय। नयडनगुडनकाश्या। एतयारु
कुशा नाया। निवोहा धंमहाकुडुधु। विधानी। डिगानि। यो। ध्या।
40 मा वसुडयवकाशा। कनगुनठिकयि। मया। विरा। क। राय। न
मुठधुठकुल। राशो। स। सुव। सुनुमा। धु। ५। ॥ य। रा। म। व। ड। य। न
42 य। मा। नु। म। ड। ना। नु। म। ड। न। म। न। न। य। यो। म। य। व। ड। ५। न। न। म। ड। ना।
नामलेपि। न। न। या। डी। य। न। न। न। न। य। य। म। य। य। न। न। म। ड। ना।
44 मं। य। हा। का। शि। का। दि। व। ड। न। य। ड। क। मं। य। न। न। म। य। य। न। न। म। ड। ना।
य। स। य। य। मा। नि। मा। नु। ड। ना। मी। मा। व। नि। डि। न। य। त्वा। ड। ड। मा। क

Fourth Plate; First Side.

- 38 ha-sûnuna [I*] akshaya-svargga-lâbhâya jananyâ janak-âjñayâ || [14*]
 Êtamyâ(syâ) bha-
 39 kta-sâlâyâ nirvvâh-ârtham mahâ-bhujah | viśâla-kirtti-sâlinyâh śrī-
 40 mân=Vallabhadêvakaḥ || [15*] Śâkê naga-nabhô-Rudraiḥ samkhyâtê
 ch=ôttarâyanê(nê) [I*]
 41 su(su)bhê subhê kshanê râsau sa(śa)stê vyasta-tamôgṇaḥ || [16*] Sa-jhâta-
 vitapâ[n]¹
 42 grâmân sa-janân sa-jala-sthalân [I*] dadan sapta chatuḥśi(sî)mâ-samsthi[t]â-²
 43 n=nâma-lêkhitân || [17*] Châḍi Dêvûnikôñchi cha Sa[j]jâpig-âpi
 Vaṅga[kaj]h [I*]
 44 Samśrahikôñchikâ ch=aiva Dô[shr]ipâṭaka-samyutâ || [18*] Sôñchipâṭaka-
 sa[m*]jñâ-
 45 ś=cha sapta grâmân=imân³ subhân || (I) simâ cha likhitâ yatnâta⁴
 bhûmy-âka-

Fourth Plate; Second Side.

- 46 rshaka-sâsanî || [19*] Pûrvvatô Munṭakâśvasthaḥ paśchimê Gôśaridharaḥ |
 uttarê
 47 Râjakâniś=cha dakshinê Karddamâlikâ || [20*] Êtat-simâ vahiskṛi(shkṛi)tya⁵
 Maitaḍâ-
 48 Dvâripâṭayôḥ [I*] madhyê shaṭ⁶ pâṭakâ dattâ Achadâhêḍikâ tathâ |(I) [21*]
 Tha-
 49 thi-Pâdharn-Vâthôlâ Lôhatadî-Rasâyanan⁷ [I*] iti pañcha sahâyâś=cha putra-
 50 dâra-samanvitâḥ || [22*] Â⁸ Bhâskarâd=aparimâṇa-parampariṇa-râjyê bhavê-
 51 d=yadi nṛipaḥ katamô madiyê [I*] tam tuṅga-maṅgala-girâ prapayât⁹
 vra(bra)vîti
 52 Śrī-vallabhô mama yaśaḥ paripâlay=êti || [23*] ¹⁰Asmad-vanśê¹¹ parikshinê
 53 kô=pi syâd=yadi bhûpatih [I*] na syâm kô nâma tasy=âham yô mē kîrttim na
 54 lumpati || [24*] Iti¹² likhita-samastê sîma-sambhinna-dêśê vidadhati yadi

Fifth Plate.

- 55 kêchit kv=âpi pâpam kadâchita(t)[I*] tad=iti samavadadhrê vrâ(brâ)hmanair=
 vvêda-vidbhiḥ
 56 sapadi diśati têshâm śâstim=agrô Varâhaḥ || [25*] Iha surapurayâtr-âmitra-

¹ The term *sa-jhâta-viṭapa* also occurs in line 38 of the Tarpandighi plate of Lakshmanasêna (*Jour. Beng. As. Soc.* Vol. XLIV. P. I. p. 12), in line 45 of the Madanapâda plate of Viśvarûpasêna (*ibid.* Vol. LXV. P. I. p. 13), and in line 50 of the Pâkergaṇj plate of the same (*ibid.* Vol. VII. p. 46); in the first inscription the published text has *samâṭaviṭapaḥ*, in the second *sasâṭaviṭapaḥ*, and in the third *sasâṭaviṭapaḥ*; but the published lithographs, inferior though they are, sufficiently shew that the second syllable of the word is neither *mâ* nor *sâ*. I have not found *sa-jhâta-viṭapa* elsewhere, and the occurrence of it in the present inscription, therefore, quite accords with the fact that this inscription is written in an alphabet which is peculiar to the Sêna inscriptions. I suspect *jhâta* to be a Dravidian word.

² This *akshara* looks like *mad*, altered to *id*. In the Sêna copper-plates the corresponding term is *chatuḥśim-dvachchhîna*.

³ Read =imân.

⁴ Read yatnâd.

⁵ Read êtat-stm-vahishkṛitâ (?).

⁶ The sign of *vîrâma* of this ṭ is very faint, but it is there.

⁷ If the division, adopted in the text, is correct, the last word should have been spelt *Rasâyanan*.

⁸ Metre : Vasantatilakâ.

⁹ Read prapayât.

¹⁰ Metre : Śloka (Anushtubh).

¹¹ Read =vanśê.

¹² Metre of verses 25-27 : Mâlinî.

- 57 yâtrê=nnâ-sattrê kshapam=anu cha vidhattê yô=nukûlam ¹[hri]d=âpi [i*] sa
iha sakala-sa-
- 58 mpad-bhâjanam nirjît-ârir=abhimata-suralôkê môdatê=mutra ch=aiva || [26*]
Yad=i-
- 59 ha sahaja-dharmmâ dharmmakarmm-aikachittâh kim=api kim=api karmma
kv=âpi
- 60 yê kurvvatê tê [i*] iha dadhatu vibhûtim putra-pautrair=amutra vividham=
abhiabhanatâm svargga-
- 61 m=avyagram=ugram || [27*] ²Sva-dattâm para-dattâm=vâ³ yô harêta
vasundharâm | sa vishthâyâm
- 62 kṛimir=bhûtvâ pitṛibhiḥ saha pachyatê || [28*] Va(ba)hubhir=vasudhâ dattâ
râjabhiḥ Sagar-âdi-
- 63 bhiḥ | yasya yasya yadâ bhûmih⁴ tasya tasya tadâ phalam=iti || [29*] ||

TRANSLATION.

Om ! Om ! Adoration to the holy Vâsudêva !

(Verse 1.) May Lambôdara⁵ rejoice over the spreading of the glory of the worlds, as long as the moon continues with the sun,—he, the row of bees on whose round cheeks verily is like the line of letters of a blessing on the leaf of heaven !

(V. 2.) May the body of Vishnu purify you,—the body of him who, in the body of a hog, rising, as from a pool, from the lower regions towards the sky, bore on his tusk the earth, like a lotus-leaf of which the tortoise and the lord of serpents⁶ looked like the root and the stalk !

(V. 3.) In the race of the Moon there was that Bhâskara, who on his pair of sandals put a multitude of jewels from kings' diadems, as straps.

(V. 4.) From that sun of valour sprang, dear to the earth⁷ for the confidence which he inspired, a leader in battle whose banner was (the performance of) the sacrifice—the widowhood of his enemies' wives,⁸ a destroyer of lakhs of adversaries, king Râyâridêva, (residing) with whom Fortune, to the end of his life, divested herself of her most patent blemish, that of fickleness.

(V. 5.) He, king Râyâridêva, the frontal ornament of the kings in Bhâskara's race, it was, who, at the gorgeous festival of battle which was fearful on account of the presence of the lordly elephants of Vaṅga, made the enemy abandon the entire practice of arms on the battle-field ; and who, in his own person, rendered the creation of 'the Lion of the three worlds' exceedingly fruitful.⁹

(V. 6.) As the full moon, rising on the Sumêru which is dear to the gods, delights all the worlds with the collection of her rays, and takes her place on the mountain-peaks, so

¹ To judge from the back of the impression, it is possible that the *akshara* *hri* has been altered to *ka*, or that an original *ka* has been altered to *hri*.

² Metre of verses 28 and 29 : *Slôka* (Anushtubh).

³ Read *-dattâm vâ*.

⁴ Read *bhûmis*.

⁵ *I.e.* the god Gaṇêśa, 'who has a large or protuberant belly.' It is hardly necessary to remind the reader that Gaṇêśa has the head of an elephant and that this is the reason why the bees settle on his cheeks. With the end of the verse compare *Ep. Ind.* Vol. I. p. 197, verse 2.

⁶ The earth is carried by Śêsha, the lord of serpents, who again rests on the back of a tortoise. Compare, *e.g.*, *Ind. Ant.* Vol. XV. p. 13, verse 14.

⁷ I suspect that *Vasumatî* was the name of Râyâridêva's wife.

⁸ Compare expressions like *ripuvadhâ-vaidhavya-baddha-erata* in other inscriptions.

⁹ Râyâridêva had the surname *Trailôkyasimha*. The poet therefore says that he was created a *Trailôkyasimha* and that, by his valorous acts, he really was a lion of the three worlds.

Udayakarna, springing from king **Râyâridêva** who pleased the learned, delighted all people with heaps of wealth, and took his place over the heads of princes.

(V. 7.) In the reign of king **Niḥsaṅkasimha** (other) kings entirely ceased to uplift their valorous arms; but for this,¹ how would their wives and their wealth continue even in mountain-caves?

(V. 8.) King **Niḥsaṅkasimha** had a queen, dear to him as his life, who bore the name **Ahiavadêvi**.²

(V. 9.) A swan in that **Mânasa** lake which was the heart of king **Niḥsaṅkasimha**, for every kind of amorous dalliance what the moon in loveliness is to the water-lily, glorious as the lotus in that lake which is the quintessence of mundane existence, she stood manifested as the one dwelling-place of exquisite beauty.

(V. 10.) Having received on unprecedented favour from the Lord of Gauri³ who was pleased with the might of their great austerities, they obtained as a son the **Favourite of Fortune Vallabhadêva**, who by all the valiant sons of kings, as if they were **Garuḍas**, is sung of as **Nârâyana**,⁴ and who by his heroism sportively overcomes hostile princes, as if they were courtézans.

(V. 11.) The groups of the gods, having come to witness the might of his arrow which, able to pierce whatever is hard (to pierce) in a chase, entered up to the butt into a row of buffaloes, all followed him, joyfully shouting 'Be victorious, **Vallabha**!' Only one of them, **Yama**,⁵ turned back, to preserve his own buffalo.

(V. 12.) **Vallabhadêva** alone knows⁶ how to wield the sword, is the chief of those skilled in the use of the dagger, is sole and supreme⁷ in the science of archery, and is a rider of teams of **Kâmbôja** horses as well as of lordly elephants.

(Vs. 13 and 14.) In the proximity of (the temple of) **Mahâdêva**, situated in the **Hâpyachâ maṇḍala**, to the east of **Kirtipur**, **Vallabhadêva**, the son of **Niḥsaṅkasimha**, at the command of his father, gave an alms-house for the hungry, in order that his mother might obtain heaven everlasting.

(Vs. 15-17.) For the support of this widely famous alms-house, the long-armed illustrious **Vallabhadêvaka**, who has thrown off the quality of darkness, in the **Śaka** year counted by the mountains (7), the sky (0), and the **Rudras** (11),⁸ at the sun's auspicious progress to the north, at an auspicious moment, and under a happy sign of the zodiac, granted—with their woods and thickets, with the people in them, with their water and land, and settled within their four boundaries—seven villages, the names of which are written here⁹:—

(Vs. 18-20.) **Châḍi**, and **Dêvûnikôñchi**, and **Sajjâpigâ**, (and) **Vaṅgaka**, and **Samśrahikôñchikâ** together with **Ḍô[shr]ipâṭaka**, and (the village) named **Sôñchipâṭaka**—these seven pleasant villages.

¹ If the kings had opposed **Niḥsaṅkasimha**, he would have entirely exterminated their families and appropriated all their wealth. The words *yadi na vâ* of the original text seem to me rather superfluous.

² The name may possibly be *Ahiavadêvi*.

³ I.e. the god Śiva, Gauri's (*Pârvatî's*) husband.

⁴ The meaning is that other princes served **Vallabha** as readily as the **Garuḍa**, **Viṣṇu's** vehicle, serves that deity. The passage, in my opinion, does not imply that **Vallabha** was named **Nârâyana**.

⁵ **Yama** has a buffalo for his vehicle.

⁶ In the original the past tense is used in this verse.

⁷ The original has *pratham-aika-rêkha* (for, in my opinion, *êkâ*), the meaning of which is given in the *St. Petersburg Dictionary*, under the word *rêkhâ*. In the *Madanapâda* plate of **Viśvarûpa** (*Jour. Beng. As. Soc.* Vol. LXV. P. I. p. 9 ff.) we have *saundarya-rêkhâ*, in line 28, in the sense of 'exquisite beauty,' and in line 13 **Lakshmanasêna** is described as *trailôkya-rêkhâ-âdbhuta*, which I take to mean 'marvellous in being the most exquisite being of the three worlds.'

⁸ I.e. in **Śaka-Samvat** 1107.

⁹ In the original we have the compound *nâma-lêkhita*, instead of *lêkhita* (or *likhita*)-*nâman*.

The boundary also is carefully written (here), settling the extent (?) of the land: On the east is *Muṇṭakāśvastha*, on the west *Góśaridhara*, on the north *Rājakāni*, and on the south *Kardamālikā*.

(Vs. 21 and 22.) Outside these boundaries, in *Maitaḍā* and *Dvāripāṭā*, six hamlets were given, and also *Achaḍāhēḍikā*. Also five assistants¹ (were given), viz. *Thaṭhi*, *Pādharu*, *Vāthōla*, *Lôhataḍi*. and *Rasāyana*, together with their wives and children.

(V. 23.) Whatever king there may be in this royal lineage² of mine, descending without limit from *Bhāskara*, to him *Śrivallabha*, with words of good omen, frankly says: 'Guard my fame!'

(V. 24.) And if, when my own race is extinct, some other king come, what indeed will I not be³ to him who does not curtail my fame!

(V. 25.) If any persons ever commit any wrong in regard to any part of this (grant) which has been thus fully described, and the localities of which with their boundaries have been stated, and the fact be ascertained by *Brāhmaṇas* conversant with the *Vēdas*,⁴ then the primeval Boar⁵ at once will mete out due punishment to them.

(V. 26.) Whoever, even for a moment or even in thought, does the slightest kind act to this alms-house, which is both a pilgrimage to the city of heaven and a victorious march against adversaries,⁶ he in this world defeats his enemies and is the recipient of all good fortune, and in the life to come rejoices in the coveted world of the immortals.

(V. 27.) People who, religious by nature and with their minds solely directed to acts of religion, do anything whatever here in regard to this (alms-house), may they with their children and children's children enjoy prosperity in this world, and in the life to come obtain the manifold delights of everlasting glorious heaven!

(V. 28.) Whosoever taketh away land, whether given by himself or by others, he becometh a worm in ordure and is burnt together with his ancestors.

(V. 29.) Land has been granted by many kings, commencing with *Sagara*; whosoever at any time possesses the earth, to him, for the time being, belongs the reward (of a grant).

No. 20.—DEOLI PLATES OF KRISHNA III.;

SAKA-SAMVAT 862.

By R. G. BHANDARKAR, M.A., PH.D., C.I.E.

The copper-plates, a transcript and translation of which are given below, were found in a well in *Dēōli*, about 10 miles south-west of *Wardhā* near *Nāgpur*. They were first published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*. The

¹ Viz. for the management of the alms-house, or as servants. I cannot be sure that I have given the proper names, which follow, correctly.

² The original has *raḍjyē*, literally 'in this kingdom' or 'reign'; but the context shews what is in the author's mind.

³ I.e. I promise (or am ready) to be to him whatever he wishes me to be; I will be to him even—as the text implies—a *nasy-dāka*, i.e. an animal (such as a beast of burden) 'which is marked with the nose-string (*nasyā*).' In an Orissa copper-plate inscription (*Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 151, l. 3) the second half of a similar verse is: *tasya-dāham kara-lagnaḥ syām yō mat-kṛttvīm na lumvati*.

⁴ Compare above, Vol. III, p. 262, l. 22, and similar passages in cognate inscriptions.

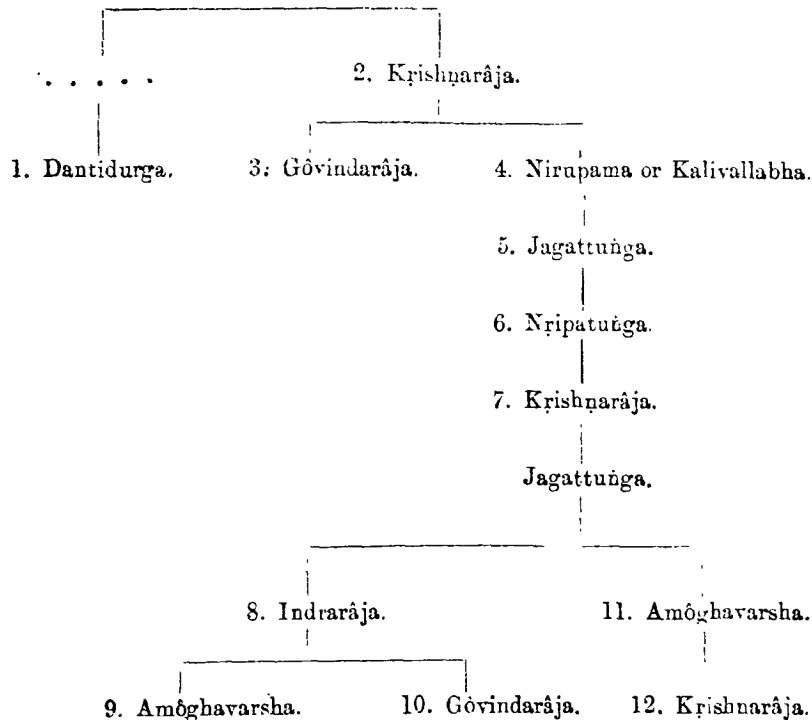
⁵ I.e. the god *Vishṇu*.

⁶ I take the writer to have formed a *Dvandva* compound (which may always be used in the neuter singular) of *surapurayātrā* and *amitrāyātrā*.

Editor of the *Epigraphia Indica* having procured the original plates from the Secretary of the Society and having got a new facsimile prepared. I now publish a revised edition of my paper on those plates.

The plates are three in number, each being about one foot in length and about eight inches in breadth. The inscription is engraved on one side of the first plate, on both sides of the second, and on one side of the third. The letters are carefully and well formed in the first part, but in the latter the work is negligently done, and in consequence several letters look alike. The seal bears a figure of Śiva.¹

The inscription is a charter announcing the grant of a village, named Tālapurumshaka (ll. 53 and 57) and situated in the district of Nāgapura-Nandivardhana,² to a Brāhman named Rishiappa or Rishiyapayya (ll. 53 and 57), of the Vedic schools of Vajin and Kāṇva and of the Bhāradvāja gōtra. The grant was made by Kṛishṇa III. or Akālavārsha of the Rāshtrakūta family in the name of his brother Jagattuṅga (ll. 48 t. and 51), while staying at his capital Mānyakhēṭa (l. 46 f.), in the year 862, expired, of the Śaka era, corresponding to 940-41 A.D., on the 5th tithi of the dark half of Vaiśākha, the cyclic year being Śārvarin (l. 47 f.). The genealogy of Kṛishṇa III. is thus given:—



¹ [Dr. Gerson da Cunha was good enough to send me the plates and seal for examination. The seal is soldered on the two ends of a copper ring, which is $4\frac{1}{4}$ " in diameter and about $\frac{1}{4}$ " thick. The ring had been already cut when I received the plates. The seal is of square shape, like that of the Kardā plates of Kakka II. (*Ind. Ant.* Vol. XII. p. 263). It measures $2\frac{3}{4}$ " both ways and bears, in relief, a seated figure of Śiva, which faces the front and holds a snake in each hand. On Śiva's proper right are, from top to bottom, an image of Gaṇapati, a *chzuri* and a lamp; and on his proper left the goddess Pārvatī riding on a lion, and below her a *scastika*. At the base of the figure is inscribed the legend *Śrīmatō Śrīthadasya*, in which *Arthada*, 'the giver of wealth,' must be taken as a synonym of *Akālavarsha*, which was a *biruda* of Kṛishṇa III. Along the margin of the seal passes a border of various indistinct emblems, among which a *linga* and an elephant-goad are recognisable.—E. H.]

² [It deserves to be noted that the names of the village granted and of its boundaries and district, as well as those of the donee and of his father, *śākhā*, *gōtra* and native village, are engraved on erasures. Hence the names of the four boundaries of Tālapurumshaka are difficult to read and uncertain.—E. H.]

This grant clears up several doubts and difficulties as regards the genealogy of the Rāshtrakūṭas. In the first place, the Rāshtrakūṭa family is said to have sprung from the Sātyaki branch of the Yādava race and to be known by the name of **Tuṅga** (verse 6). The genealogy begins with **Dantidurga** (v. 8), as it was he who acquired for his family the supreme sovereignty of Mahārāshtra or the Dekkan, the limits of which were the Narmadā in the north and the Tuṅgabhadra in the south. He was succeeded by his paternal uncle **Kṛishṇa I.**, who is represented to have decorated the earth with many temples of **Śiva**, which looked like the Kailāsa mountain (v. 9). I have shown in my *Early Dekkan History* that a temple of exceedingly great beauty was caused to be constructed at **Ellora** by this Kṛishṇarāja, and have said that it was *perhaps* the **Kailāsa** itself. I should have said that it could be no other than the Kailāsa. For, if the demigods saw it while moving in the sky in their aerial cars, and were struck with its beauty, as stated in the Baroda inscription, the temple must have had a carved exterior; i.e. it must have been a temple entirely cut out from the rock, and not a mere cave temple without an architectural exterior. There is one such only at Ellora, and that is the Kailāsa. The comparison, made in the present grant, of the temples constructed by Kṛishṇarāja with Kailāsa points, I believe, in the same direction.

The circumstances under which **Dhruva Nirupama** superseded his brother **Gōvinda II.** are distinctly given. Sensual pleasures made Gōvinda careless of the kingdom; and, entrusting the affairs of the state to his younger brother, he allowed the sovereign power to drop away from his hands (v. 10). Nothing particular is stated about **Gōvinda III.** or **Jagattuṅga**. His son, known as **Amōghavarsha**, the great patron of the Digambara Jainas, is here called **Nripатуṅga** (v. 12), which name is found in a Jaina work also. The city of **Mānyakhēta**, which, in one grant, is mentioned as simply flourishing in his time, is represented here to have been founded by him. His son, **Kṛishṇa II.**, who is also known by the name of **Akālavarsha**, is spoken of as a powerful prince, and several particulars are given about him. He frightened the **Gūrjara**, destroyed the pride of the **Lāṭa**, taught humility to the **Gauḍas**, and his command was obeyed by the **Aṅga**, the **Kaliṅga**, the **Gāṅga** and the **Magadha** (v. 13). As this Kṛishṇarāja was not the reigning prince, whom the writer of the charter might be suspected of flattering, and as the grant is not reticent about the faults also of some of the other princes, this account may be relied on as true. Akālavarsha is represented as a powerful prince in the *Prasasti* at the end of the *Uttara-Purāṇa* of the Jainas also. The Lāṭa prince alluded to seems to have belonged to the Gujarāt branch of the Rāshtrakūṭa family, which was founded in the time of Gōvinda III. or Jagattuṅga, who assigned the province of Lāṭa, that he had conquered, to his brother Indra. Akālavarsha, the grandson of Jagattuṅga, seems thus to have humbled or uprooted his kinsmen of the Lāṭa country.

Jagattuṅga was the name of Akālavarsha's son. From the mere fact of the mention of his name in the grants, he was supposed to have been a reigning prince; and, following others, I stated in the first English edition of my *Early Dekkan History* that he became king after his father. But from a number of circumstances it soon appeared to me that he could not have been an actual king, and in the Marāṭhī edition of the work I corrected that statement. This inference of mine has now been confirmed by the grant before us, in which he is represented to have been taken away by the creator to heaven without having succeeded to the throne, as if through the solicitations of the heavenly damsels who had heard of his beauty (v. 14). Akālavarsha was thus succeeded by his grandson **Indra III.**, the son of Jagattuṅga.

There has hitherto been some confusion as regards the next prince, named **Amōghavarsha**, who was the son of Indra III. He is not mentioned by name or as a king in the Sāṅgalī grant of his brother and successor, but is noticed in the Khārēpāṭaṇ grant; while, in the third and only other grant which gives us information about the two princes, there is a mistake which has led all writers on the subject to drop Gōvinda IV. altogether and regard Amōghavarsha as

the only prince. But the grant before us clears the difficulty. Amôghavarsha is there spoken of as "having immediately gone to heaven, as if through affection for his father" (v. 17). He reigned therefore for a very short time (for a year, as stated in the Bhâdâna grant published after this), and hence is not noticed in the Sâṅgalî grant. The next prince, Gôvinda IV., is of course highly praised in his Sâṅgalî grant. But the grant before us represents him to be a prince addicted to sensual pleasures, and to have died an early death on account of his vicious courses (v. 18). The Khârêpâṭaṇ grant agrees with it in speaking of him as "the abode of the dramatic sentiment of love" and as "surrounded by women."

Our grant agrees also with that found at Khârêpâṭaṇ in representing his successor as a very virtuous prince. His name was Amôghavarsha, and he was the son of Jagattuṅga, and consequently the uncle of Gôvinda IV. He assumed the throne, being entreated to do so by the feudatory chiefs, who thought there was none else able to maintain the power of the Râshtrakûṭas (v. 19). The Khârêpâṭaṇ grant gives his proper name, which was Baddiga. He was assisted in the government of the kingdom by his son Kṛishṇa III., who was engaged in wars with his neighbours and subjugated Dantiga and Vappuka (v. 22). He uprooted Rachhyâmalla and placed on the throne in the Gâṅga country (Gâṅgapâtî, i.e. Gaṅgavâḍî) a prince of the name of Bhûtârya (v. 23). In an inscription at Âtakûr, noticed by Mr. Rice¹ and published by Dr. Fleet,² one Bûtuga is represented to have killed a prince of the name of Râchamalla and to have made himself master of the Gâṅga country. Bûtuga assisted Kannaradêva, i.e. Kṛishṇa III., who is mentioned at the beginning of the inscription, in destroying Râjâditya, the Chôḷa king, and received a reward from him. Bûtuga is elsewhere called Bûtayya,³ and our Bhûtârya is a Sanskritised form of this, while our Rachhyâmalla is clearly the Râchamalla of the Âtakûr inscription. But in the latter, Kṛishṇa's connection with the destruction of Râchamalla and the rise of Bûtayya are not mentioned. The reason probably is that it was not necessary to state the fact in that manner. But there can be no question that Bûtayya was assisted by Kṛishṇa III. and owed his elevation to him, since, in the fight with Râjâditya, Bûtayya acted as if he was his feudatory and received a reward as from a master. The name of the Pallava whom Kṛishṇa III. is stated to have subdued was Appiga (v. 24). Who the Dantiga and Vappuka were, that he put down, it is difficult to say; but the former name was borne by some Pallava rulers of Kâñchî.

On the death of Amôghavarsha, which seems to have taken place a short time before the date of this grant, Kṛishṇa III. ascended the throne (v. 28). He was called Akâlavarsha also, as the other princes of this dynasty, bearing the name Kṛishṇa, were. Here too the present grant clears up a difficulty. Misunderstanding a passage in the Kardâ grant, Kṛishṇa III. is made by writers on this dynasty to be an elder brother of Amôghavarsha, and another Kṛishṇa is brought in, who is identified with one of his younger sons, who never reigned, but is represented to have reigned and is called Kṛishṇa IV. In my *Early Dekkan History* I have given the true sense of the passage and shewn the mistakes. The Khârêpâṭaṇ grant, which gives the true relationship and is perfectly clear on the points, was disregarded. But now the present grant confirms the account in the Khârêpâṭaṇ plates, so far as it goes, and, according to them both, Baddiga or Amôghavarsha had no brother of the name of Kṛishṇa who could have preceded or succeeded him; the king who preceded him was his nephew Gôvinda IV.; and the Kṛishṇa who succeeded him was his son. There was no other Kṛishṇa, who followed this last and could be called Kṛishṇa IV., according to any of our authorities. Jagattuṅga, the brother of Kṛishṇa III., in whose name the grant of the village is made, must have died before him; for the latter was succeeded by Khotṭiga, who appears to have been Kṛishṇarâja's step-brother according to the Kardâ grant, and he was followed by the son of his brother Nirupama.

¹ *Inscriptions at Śravana-Belgoḷa*, p. 21.

² *Ep. Ind.* Vol. II. p. 173.

³ *Ind. Ant.* Vol. XII. p. 270.

Jagattuṅga's name therefore does not appear in the subsequent history, but those of his brothers who were probably his step-brothers.

The name of the grantee ends in *appa*, or *apayya*, which shews that he was a Southern Brāhmaṇ. He belonged to the Kāṇva school of the White Yajurveda, and even at the present day there are followers of that school near Nāgpur. The village Tālapurumshaka, which was granted, was bounded on the east by another of the name of [Mādātāḍhiṇḍhara], on the south by the river [Kanhānā], on the west by the village of [Môhama] or [Môhama]grāma, and on the north by [Vadhrira] (l. 56 f.). Of these, Kanhānā is the present river of the same name, which has a course from the north-west of Nāgpur to the south-east; Môhama or Môhamagrāma is the Mohgaon of the present day, situated in the Chhindwārā district, about 50 miles to the north-west of Nāgpur; and Vadhrira is Berdi in the vicinity of that town. Nothing corresponding to the remaining two names appears on the map, and I am not able to identify them.

TEXT.¹

First Plate.

- 1 श्री² [॥*] स जयति [ज]गदुत्स[व]प्रवेशप्रथनपरः करपञ्चवी सुरारः
ल[सद]मृतपयःक-
- 2 'शांकलंस्त्रीस्तनकलशाननलव्यसंनिवेशः' ॥ [१*] जयति च गिरिजाकपोल-
विम्बादधिगतप-⁵
- 3 अविचिन्नितांसभित्तिः । त्रिपुरविजयिनः प्रियोप[रो]धावृत्तमदनाभ[यद]ानशा-
सनेव ॥ [२*]
- 4 श्रीमानस्ति नभस्तलैकतिलकस्त्रैलोक्यनेत्रोत्स[वो] देवो मन्मथवान्धवः⁶ कुसुदि-
नीनाथस्तु-
- 5 धावीधितिः⁷ । निःशेषामरतर्यणार्पिततनुप्रक्षीणतालंक्षतेर्यस्वांशः शिरसा गुञ्ज-
प्रियतया
- 6 नूनं धृतः शंभुना ॥ [३*] तस्माद्विकासनपरः कुसुदावलीनां दोषांधकार-
दलनः परिपूरिताशः । ज्यो-
- 7 [त्स्त्र]ाप्रवाह इव दर्शितशृङ्गपक्षः प्रावर्त्तत क्षितितले क्षितिपालवंशः ॥
[४*] अभवदतु[ल]-
- 8 कान्तिस्तत्र मुक्तामणीनां गण इव यदुषंशो दुग्धसिन्धूयमाने । अधिगत-
हरिनील[प्रो]-
- 9 क्षसन्नायकश्रीरशिधिलगुणसंगो भूषणं [यो] भुवीभूत् ॥ [५*] उद्भू[त्]दै-
त्यकुलकन्दशान्तिहेतुस्त[त्र]ा-
- 10 वतारमकरोत्पुरुषः पुराणः । तदंशजा जगति सात्विकिवर्णभाजस्तुंगा इति
क्षितिभुजः प्र[थि]ता

¹ From Dr. Hultzsch's ink-impressions.

² Read लज्जो.

³ Read वाग्धवः.

⁴ Read लव्य.

⁵ Read दीधितिः.

⁶ Expressed by a symbol.

⁷ Read विष्णा°.

- 11 वभूवुः¹ ॥ [६*] क्षितितलतिलकस्तदन्वये च च[त]रिपुदन्तिघटोजनिष्ट रटः
। तमनु च सुतरा[द्वृक्]ट-
12 नाम्ना भुवि विदितोजनि राद्वृक्कटवंशः ॥ [७*] तस्मादरातिव[नि]ताकुच-
चा[रु]हारनीहारभानु[रु]दगा-
13 दिह दन्तिदुर्गः । एकं [च]कार ^२चतुरक्ष्यपकण्ठसीम क्षेत्वं^३ य [ए]-
तदसिलांगलभिन्न[दु]र्गः^४ ॥ [८*] [त]स्मा-
14 दपालयदिमां वसुधां पितृव्यः श्रीकृष्णराजनृपतिः शरदभ्रशुभैः । यत्का-
रितेश्वरगृहैर्वसु-
15 [म]त्यनेककौलासशैलनिचितेव चिरं विभाति ॥ [९*] गोविन्दराज इति
तस्य वभूवुः^५ नाम्ना सुसुख भो-

Second Plate; First Side.

- 16 गभर[भ]गुरराज्य[चि]न्तः । आत्मानुजे^६ निरुप[मि] विनिवेश्य सम्यक्ताम्ना-
ज्यमीश्वरपदं शिथिलोचकार ॥ [१०*] [श्वे]-
17 तातपक्षचितयेन्दुविम्बलीलोदयादेः^७ कलिवल्लभाख्यात् । ततः कृतारातिमदेभ-
भंगो जातो जगतुंग-^८
18 [मृ]गाधिराजः ॥ [११*] तत्सूनुरानतनृपो नृपतुंगदेवः सीभूत्ससैन्यभरभंगु-
रिताहि[र]ाजः । यो मान्यखे-
19 ट[म]मरेन्द्रपुरोपहासि गोर्वाणगर्वमिव खर्वयितुं व्यधत् ॥ [१२*] तस्यो-
त्तर्जितगूर्जरो हृतहटस्राटी-
20 इटश्रीमदो गौडानां विनयव्रतार्पणगुरुस्सामुद्रनिद्राहरः । द्वारस्थांग[क]लिङ्ग-
गांगमगधे-
21 ^९रभ्यर्चिताश्चिरं सुसुखनूतवाग्भुवः परिवृढः श्रीकृष्णराजोभवत् ॥ [१३*]
अभूज्जगत्तुंग इति प्रसि-
22 ङ[स्त]दंगजः स्त्रीनयनामृतांशुः । ^{१०}अलक्षराज्यः स दिवं विनिन्ये दिव्यां-
गनाप्रार्थनयेव धात्ता । [१४*] त-
23 ञ्च[द]नः क्षितिमपालयदिन्द्रराजो यद्रूपस[भ]वपराभवभीरुणैव । मानात्पुरे-
24 [व मद]नेन पिनाकपाणिकोपाग्निना निज[त]नुः कथ्यते^{११} [स्म] भस्म ॥
[१५*] [त]स्मादभोघवर्षी^{१२}

^१ Read वभूवुः.

^२ Read चतुरक्ष्यप°.

^३ Read क्षेत्वं.

^४ Read दुर्गः.

^५ Read वभूव नाम्ना.

^७ Read विम्ब.

^६ The akshara नु is entered above the line.

^८ Read रभ्यर्चिता°.

^{१०} Read अलक्ष.

^९ Read जगत्तुंग.

^{११} Read कथ्यते.

^{१२} Read क्रियते.

- 25 [रौ]द्रधनुर्भगज[नि]तवलमहिमा¹ । राम इव रामणीयकमहानिधिर्दृशरथा-
ज्जातः ॥ [१६*] क्षिप्रं दि-
26 वं पि[तु]रिव प्रणयाद्गतस्य तस्यानुजो मनुजलोकललामभूतः । राज्यं दधे
मदनसौख्य-
27 विलासकन्दो गोविन्दराज इति ²विश्रुतनामधेयः ॥ [१७*] सोप्यंगनानयन-
पाशनि[रु]द्धवृद्धिरुन्म[र]-
28 र्गसंगविमुखीकृतसर्व्वसत्त्वः ॥ दोषप्रकोपविषमप्रकृति[ञ्ज]थांगः प्रापत्क्षयं सह-
जतेज-
29 सि जातजा[द्ये] ॥ [१८*] [स]ामन्ते[र]थ रट्टराज्यमहिमालम्बार्थमभ्यर्थितो⁴
देवेनापि पिनाकिना हरिकु-
30 लोल्लासैषिणा प्रेरितः । अध्यास्त प्रथमो वि[वे]किषु ज[ग]त्तुंगात्तजोमोघ-
वाक्पेयूषा[ब्धि]-⁵

Second Plate; Second Side.

- 31 रमोघवर्षनृपतिः श्रीवीरसिंहासनं ॥ [१९*] श्रीक[ण्]राजदेवस्तस्मात्परमेश्व-
रादजनि स्रुतः ।
32 [य]ः शक्तिधरः स्वामी कुमारभावेप्यभूद्भुवने ॥ [२०*] [श्री]रट्टराज्यपुरवर-
रक्षापरि[खां] मदेन य-
33 स्यान्नां । विपुलां विलम्बयन्तः स्वयमपतं⁶ द्रोहि[णो]ध[स्त]ात् ॥ [२१*]
येन मधुकैटभाविष पुनरुन्म-
34 [ग्नौ] जनोपमर्दाय । श्रीवल्लभेन निहतौ भुवि दन्तिगवप्पुको दुष्टौ ॥
[२२*] र[ब्धा]म[ल्ल]विष[द्भु]म[सुद]-
35 [स्य] निहितेन योक्त सनाथां । भूतार्यपुण्यतरुणा वाटीमिव गांगपाटीञ्च
॥ [२३*] परि[म]लि[ताणि]-
36 [ग]पल्लवविपत्तिरासी[न्न] विस्मयस्थानं । विस्फुरति यत्प्रतापे शोषितविद्दे-
[षि]गांगौघे व⁷ [२४*] य[स्य]
37 प[रु]षेक्षिताखिलदक्षिणदिग्दुर्गविजयमाकर्ण्य । गलिता गूर्जरहृदयात्कालंज-
38 रचिचकूटाश ॥ [२५*] अनमन्ना पूर्वापरजलनिधिहिमशैलमिंहलदीपात् ।
यं [ज]न-

¹ Read वल.

² Read विश्रुत.

³ Read बुद्धि°.

⁴ Read लम्बार्थ°.

⁵ Read 'षाब्धि°.

⁶ Read 'मपतन्.

⁷ This व represents a mark of punctuation (।).

[illegible]

ii a.

[illegible]

[illegible]

...
iii.

४८
 ५०
 ५२
 ५४
 ५६
 ५८
 ६०
 ६२

- 39 काञ्चावशमपि मण्डलिनश्चण्डदण्डभ[यान्] ॥ [२६*] स्निग्धश्यामरुचा ¹प्रलम्ब-
भुज(र)[या] पीनायतोर[स्क]या
40 [मू]र्त्य² कीर्त्तिलताहितामृतजलैर्दृत्तैश्च सत्वोद्भवैः । ज्ञात्वा यं पु[रुषो]त्तमं
[भर]सहं विस्वभरा-³
41 [भ्यु]द्धृतौ शान्ते धाम्नि लयं गत[ः]⁴ प्रशमिनामाद्यः कृतार्थः पिता ॥
[२७*] वृत्ते नृत्तसु[र]ांगिने सर[भ]सं
42 दिव्य[र्षि]दत्ताशिषि श्रीकान्तस्य नितान्त[भाषि]तहरे⁵ राज्याभि[षे]कीकृतवे ।
⁶य[स्त्र]ाव[द्]करणहोद्य-
43 मभवत्कंपानुरागोदयाद्विक[न्य]ाः स्वसमर्पणार्थमभवत्तन्मानुकृत्यप्रियाः⁷ ॥ [२८*]
स च पर[म]-
44 भट्टारकमहाराजाधिराजपरमेश्वरश्रीमद[मो]घवर्षदेवपादानुद्ध्यांतप र म भ [ट्ट]ा-⁸
45 रकमहाराजाधिराजपरमेश्वरपरममाहे[श्वर]श्रीमद[क]ालवर्षदेवपृथ्वीवल्लभश्री[मह]-
46 [ल्लभ]नरेन्द्रदेवः कुशली सर्वा[कि]व⁹ स्वजानप[द]ान्स[म]ाज्ञापयत्यस्तु वः
संविदि[तं] यथा [श्री]मान्य-

Third Plate.

- 47 [खे*][ट]राजधानीस्थितेन शकनृपकालातीतसंव[त्स]रशतेष्वष्ट(र)सु द्विष[ष्ट]धिके-
[षु] शार्वरिसं-
48 [वत्सरा]न्तर्गतवैशाखवहुलपञ्चम्यां¹⁰ मम प्रा[णि]भ्योपि प्रियतमस्य कनीय[सो]
भ्रातुः श्री[म]-
49 [ज्ज]गत्तुंगदेवस्य पुण्ययशोभिवृद्धये ॥ आपि¹¹ च ॥ [ज्ये]ष्ठे भ्रातरि कुर्वता
निरुपमां [भ]क्तिं जितो
50 [लक्ष्म]णः सौ[न्दर्ये]ण¹² [म]नोभवः सुचरितै रामस्य ध[र्मात्म]जा¹³ ।
कान्त्या शी[त]रु[चि]श्च येन सततं शौ[र्ये]-
51 ण सिंहो जग[त्तु]ंगस्या[स्त्र]भिर्वाञ्छितप्र[दमि]दं तस्येति दानं भुवः ॥
[२९*] अनेनाभिसंधिना मया नन्दि-
52 वर्द्धनविनि[र्ग]तभारद्वाजस[गोच]वा[जि]काख[शाखा]सब्रह्मचारिभाद्रस्तुतवेद[वेदां-
ग]-¹⁴

¹ Read प्रलम्ब.² Read मूर्त्या.³ Read विश्वभरा°.⁴ The lower dot of the *visarga* after गत is missing.⁵ Read तीक्ष्ण.⁶ Read यस्यावड°.⁷ Read °भवत्तन्मानुकृत्य°.⁸ Read पादानुध्यात.⁹ Read सर्वानेव.¹⁰ Read बहुलपञ्चम्यां.¹¹ Read अपि.¹² Read सौन्दर्येण.¹³ Read धर्मात्मजः. The sign after ज in धर्मात्मज may be intended for the *jihvāmūlya*.¹⁴ Read सब्रह्मचारि.

- 53 पारगरि[षि]यप्याय ना[ग]पुरन[न्दि]वर्जनान्तर्गततालपु[र]षकनामा ग्रामः सो-
द्रंगः स-
- 54 प[रि]क[र]: सधान्यहिरण्यादेयः सदृष्टदोषदशापराधः स[र्वो]त्पत्तिसहितः
55 पू[र्वप्र]सिद्धचतुःसीमपर्यन्तः । 'ब्रह्मदायन्या[यि]नाचन्द्रार्कं न[म]स्यो दत्तः । य-
56 [स्य पू]र्वत[*] [मादाटदिंदर]न[ामा] ग्रामः । दक्षिणतः [कन्हना]नदी ।
पश्चिमतः [मोहम]ग्रामः । उ-
- 57 त[रतः] वध्नोरग्राम] एवं चतुराघाटविशुद्धं तालपुं[रुष]क² रिषियपय्य[स्य]
कृ]षतः कर्षयतो
- 58 भुंजतो भोजयतो वा [न के]नचिद्गघातः [क]ाय[ः]³ प⁴ यश्च व्या[घा]-
तं करोति स पञ्चभिरपि मद्वा-
- 59 पातकैः संयुक्तः स्यात् ॥ स्वस्यव्वा⁵ ॥ स्वदत्तां परदत्तां वा यो ह[रे]त
वसुन्धरां । [स] विष्टायां कृ[मि]-
- 60 भूत्वा पितृभिः [स]ह पचते ॥ [३०*] सामान्यीयं धर्मसेतुर्नृपाणां काले
का[लि] पालनीयो भवद्भिः । स-
- 61 वां[नि]वं भावि[न]: पार्थिवेन्द्राभूयो भूयो याचते रा[म]भद्रः ॥ [३१*]
[चे]वान[न्वे]रस्य [न्नाचा] यो[ग्राष्त्रे]-
- 62 न लि[खितमि]ति [॥*]

TRANSLATION.

[The first 28 verses are identical with verses 1-8, 10-13, 15-21, 24, and 26-33 of the Karhād plates and have been already translated above, Vol. IV. p. 286 ff.]

(Line 43.) And he, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the great devotee of Mahēśvara (Śiva), the prosperous *Akālavarshadēva Prithvivallabha*, the prosperous *Vallabhanarēndradēva*, who meditates on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous *Amōghavarshadēva*,— being well, commands all the people of his country :—

(L. 46.) “ Be it known to you that, while staying in the prosperous capital *Mānyakhēṣa*, when eight hundred and sixty-two years have elapsed from the time of the Śaka king, on the fifth *tithi* of the dark (*half*) of *Vaiśākha* falling in the year *Śārvarin*, for the enhancement of the holy fame of (*my*) younger brother, the prosperous *Jagattuṅgadēva*, who is dearer to me even than (*my*) life,—

(Verse 29,) “ Let this grant of land fulfill the wishes of that *Jagattuṅga* who has always surpassed *Lakshmaṇa* in serving (*his*) eldest brother with incomparable devotion, the god of love by (*his*) beauty, the well-known lovable son of *Dharma* (*i.e.* *Yudhishtīra*) by (*his*) good deeds, the cool-rayed (*moon*) by (*his*) lustre, and the lion by (*his*) bravery ;—

(L. 51.) “ With this intention I have given to *Rishiyappa*, who has come from *Nandivardhana*, belongs to the *Bhāradvāja gōtra*, is a student of the *Vâji-Kâṇva śākhā*, (*is*)

¹ Read ब्रह्म°.

² Read °पुंरुषक.

³ Read कार्यः ; the upper dot of the *visarga* is missing.

⁴ Instead of this प read l.

⁵ Read अन्वय.

the son of Bhâilla, and is conversant with the Vêdas and their subsidiary treatises, the village named **Tâlapurumshaka**, situated in **Nâgapura-Nandivardhana**, along with what is set aside, with the appurtenances, with the assessment in grain and gold, with the flaws in measurement and inflictions of fate, with all the produce, up to (*its*) four previously known boundaries, (*and*) to be respected (*i.e.* not to be interfered with) as long as the moon and the sun endure, in the manner of a gift to a Brâhmaṇa."

(L. 55.) To the east of it (*is*) the village named [**Mâdâṭaḍhiṇḍhara**]; to the south the river [**Kanhanâ**]; to the west the village of [**Môhama**]; (*and*) to the north the village of [**Vadhrira**].

(L. 57.) No one should cause obstruction to **Rishiyapayya** while he cultivates **Tâlapurumshaka**, defined by these four boundaries, causes (*it*) to be cultivated, enjoys (*it*) or causes (*it*) to be enjoyed. And he who causes obstruction will incur the five great sins; for it is said:—

(V. 30.) "He who takes away land that has been given by himself or others, becomes a worm in ordure and is cooked (*in hell*) together with (*his*) ancestors."

(V. 31.) "Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, (*which is*) common to (*all*) kings."

(L. 61.) Engraved by Yô[**grâsṭya**], the brother of [**Chê**]**vâna[nvêra]**.

No. 21.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from page 49.)

A.—RAJARAJA.

No. 27.— Inscription in the Vaikuṇṭha-Perumâl temple at Manimaṅgalam.¹

1 [Ti *]ru-magaḷ pōl
2 k-iyāṇḍu 15vadu Isha[bha]-nâ[ya]ṛṛu pûrvva-ba(pa)kshattu [da]śamiyu[m*]
Viyâla-kilam[ai]yu[m p]eṛra [A]ttattin nâl.

"In the 15th year (of the reign) of,² on the day of **Hasta**, which corresponded to a **Thursday** and to the tenth *tithi* of the first fortnight of the month of **Rishabha**."

As Râjarâja's reign has been found to commence between the 24th December A.D. 984 and (approximately) the 29th August A.D. 985 (above, p. 48, No. 25), a date in the month of **Rishabha** (April-May) of the 15th year of his reign will be expected to fall either in A.D. 999 (in Śaka-Samvat 921 expired) or in A.D. 1000 (in Śaka-Samvat 922 expired).

In A.D. 999 the month of **Rishabha** lasted from the 23rd April to the 24th May. During that time the 10th *tithi* of the bright half (of the lunar month **Vaiśākha**) commenced 0 h. 53 m. after mean sunrise of **Thursday**, the 27th April, and ended 1 h. 4 m. after mean sunrise of **Friday**, the 28th April; and the *nakshatras* on the two days were—

on the **Thursday**, by the **Brahma-siddhânta** and according to **Garga**, **Uttara-Phalguni** the whole day; and by the equal space system, **Pûrva-Phalguni** up to 9 h. 12 m., and afterwards **Uttara-Phalguni**;

¹ No. 289 of the Government Epigraphist's collection for 1897.

² The name of the king is lost, but the historical introduction, the whole of which is preserved, makes it certain that the inscription belongs to the time of Râjarâja I.

on the Friday, Uttara-Phalguni, by the equal space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhanta for 7 h. 13 m.; and afterwards **Hasta**.

In A.D. 1000 the month of **Rishabha** lasted from the 23rd April to the 23rd May; and during that time the 10th *tithi* of the bright half (of the lunar month Jyaisht̥ha) ended 20 h. 53 m. after mean sunrise of Wednesday, the 15th May, when the *nakshatra* was **Hasta**, by the equal space system and according to Garga for 22 h. 20 m., and by the Brahma-siddhanta for 19 h. 3 m., after mean sunrise.

From this it follows that, if the year of the king's reign is correctly given, either the *nakshatra* (**Hasta**) has been quoted incorrectly, or the weekday (Thursday). In A.D. 999 the 10th *tithi* of the bright half of the month of **Rishabha** may undoubtedly be joined with Thursday, the 27th April, because the *tithi* commenced as early as 0 h. 53 m. after mean sunrise of that day;¹ but during no part of the Thursday was the moon in the *nakshatra* **Hasta**. On the other hand, for A.D. 1000 the day of the date would undoubtedly be the 15th May, when the *nakshatra* was **Hasta** up to nearly the end of the day; but the 15th May A.D. 1000 was a Wednesday, not a Thursday.

My own opinion is, that the day of the date probably is **Thursday, the 27th April A.D. 999**, and that the writer, confounding the solar and the lunar months Jyaisht̥ha, without verifying his statement, has coupled with that day the *nakshatra* **Hasta**, because in the great majority of years² **Hasta** really is the proper *nakshatra* for the 10th *tithi* of the bright half of the lunar Jyaisht̥ha.

I may add that I have calculated the date also for the surrounding years A.D. 998 and 1001, as well as for A.D. 1009 and 1010, without any satisfactory results.

B.—KULOTTUNGA-CHOLA I.

No. 28.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam.³

- 1 Svasti śrī [!]* Tiribuvānachchakkaravattigal śrī-Kulōttuṅga-Śōḷadēvaṅku yāṇḍu
48āvaḍu Kumbha-nāyaṅṇu pūrvva-[pa]kshattu dvādaś[i]yūm Vel-
2 [!]-kkilāmaiyaṇṇu perṇa Śadaiya[t]tu nāl.

“In the 48th year (of the reign) of the emperor of the three worlds, the glorious **Kulōttuṅga-Chōḷadēva**,⁴—on the day of Śatabhishaj, which corresponded to a Friday and to the twelfth *tithi* of the first fortnight of the month of **Kumbha**.”

Since, during the month of **Kumbha**, a twelfth *tithi* cannot possibly be joined with the *nakshatra* Śatabhishaj. I feel confident that the twelfth is wrongly quoted here instead of the second *tithi* of the bright half, and that the date, therefore, in every respect is the same as No. 20, above, Vol. IV. p. 262.

C.—KULOTTUNGA-CHOLA III.

No. 29.—Inscription in the Dharmēśvara temple at Maṇimaṅgalam.⁵

- 1 Tiru-vā[y*]-kk[ē]vi mu[n]n-āga Tribhuvānachchakkaravattigal Maduraiyūm īlamum
Pāṇḍiya[n] m[u]ḍi-ttalaiaṇṇu-gonḍ-aru[!]iya śrī-Kulōttuṅga-Śōḷadēvaṅku yāṇḍu

¹ I could quote very many similar dates from my lists.

² A comparison of twelve native calendars for different years has yielded the following result for the day on which the 10th *tithi* of the bright half of the lunar Jyaisht̥ha ended: In nine years the *nakshatra* was **Hasta** at the commencement of the day, and in two others towards the end of it; and in the remaining year the *nakshatra* at the commencement of the day was **Chitrā**, which follows immediately upon **Hasta**.

³ *South-Ind. Inscr.* Vol. III. No. 32.

⁴ The identity of this king with **Kulōttuṅga-Chōḷa I.** is proved by the fact that three persons mentioned in this inscription are also referred to in another inscription at **Maṇimaṅgalam** (above, Vol. IV. p. 262, No. 20), which opens with the usual historical introduction of the inscriptions of **Kulōttuṅga-Chōḷa I.** (*Pugaḷ-mādu viḷaṅga*).

⁵ No. 282 of the Government Epigraphist's collection for 1897.

2[9]vadu Miṇa-nāyaṟṟu p[ūr]vva-pakshattu sattamiyum Buda[n]-kilamaiyum
peṟṟa Mirugaśiṟishattu nāḷ.

"In the 2[9]th year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya,—on the day of Mṛigaśiṟsha, which corresponded to a **Wednesday** and to the seventh *tithi* of the first fortnight of the month of **Mina**."

As the reign of Kulōttuṅga-Chōḷa III. commenced between the 5th June and the 8th July A.D. 1178 (above, Vol. IV. p. 266), a date in the month of **Mina** (February-March) of the 29th year of his reign will be expected to fall in A.D. 1207 (in Śaka-Saṃvat 1128 expired); and for that year this date is correct.

In A.D. 1207 the month of **Mina** lasted from the 23rd February to the 24th March; and during that period the seventh *tithi* of the bright half (of the lunar month Chaitra) ended 20 h. 16 m. after mean sunrise of **Wednesday**, the 7th March A.D. 1207, when the *nakshatra* was Mṛigaśiṟsha, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhānta for 18 h. 23 m., after mean sunrise.

No. 30.—Inscription in the Vaikuṇṭha-Perumāḷ temple at Uttaramallūr.¹

- 1 Svasti śrī [||*] Tiru-[v]āy-kkēḷvi muṇṇ=āga Tribhuvanachchakravatt[i]gaḷ
Maduraiyum [īḷa]muṇ=Garuvūrum Pāṇḍi[ya]ṇ muḍi-ttalaḷiyuṇ=gond=a[ru]ḷḷi
vīrar abhiśhēkam[u]m viśaiyar abhiśhēkamum paṇṇi aru[ī]ḷi[ṇa] Tribhuvana-
2 vi(vi)radēvaṟku yāṇḍu 37āvadu Mi[th]uṇa-nāyaṟṟu pūrvva-pakshattu na[va]miyum
Nāyaṟṟu-kkiḷa[mai]yum² [p]eṟṟa Attattu nā[ī].

"In the 37th year (*of the reign*) of the emperor of the three worlds Tribhuvanaviradēva, who was pleased to take Madurai, Īlam, Karuvūr, and the crowned head of the Pāṇḍya, and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of **Hasta**, which corresponded to a **Sunday** and to the ninth *tithi* of the first fortnight of the month of **Mithuna**."

According to what has been stated above, a date in the month of **Mithuna** (May-June) of the 37th year of the king's reign will be expected to fall either in A.D. 1214 (in Śaka-Saṃvat 1136 expired) or in A.D. 1215 (in Śaka-Saṃvat 1137 expired). As a matter of fact, this date is correct for A.D. 1215.

In A.D. 1215 the month of **Mithuna** lasted from the 27th May to the 26th June; and during that time the 9th *tithi* of the bright half (of the lunar month Āshāḍha) ended 17 h. 17 m. after mean sunrise of **Sunday**, the 7th June A.D. 1215, when the *nakshatra* was **Hasta**, by the equal space system and according to Garga for 5 h. 55 m., and by the Brahma-siddhānta for 2 h. 38 m., after mean sunrise.

The date reduces the period during which the reign of Kulōttuṅga-Chōḷa III. must have commenced (by three days, *viz.*) to the time from (approximately) the 8th June to the 8th July A.D. 1178.

No. 31.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam.³

- 1 Svasti śrī [||*] Tribuvaṇaśakkaravarttiḡa[ī]
2 Madurai[yum*] [P]āṇḍiyaṇai muḍi-tta-
3 laiḡum konḍ=aruliya Kulōt-
4 tuṅga-Śōḷadēvaṟku yāṇḍu 20-

¹ No. 67 of the Government Epigraphist's collection for 1898.

² The syllable *mai* seems to be entered below the line.

³ No. 276 of the Government Epigraphist's collection for 1897.

5 āvaṇu Viṇashaba-nāyaṇṇu pūṇva-pakshattu daśa-
6 miyumu Viyāla-kīḷamaiyumu peṇṇa Svāti-nāḷ.

“In the 20th year (*of the reign*) of the emperor of the three worlds, Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya.—on the day of Svāti, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Vṛishabha.”

From what has been stated above, this date of the month of Rishabha (April-May) of the 20th year of the king's reign would be expected to fall in A.D. 1198 (in Śaka-Samvat 1120 expired) ; but for that year the date is quite incorrect.

In A.D. 1198 the month of Rishabha lasted from the 25th April to the 25th May, and during that time the 10th *tithi* of the bright half (of the lunar month Jyaishṭha, as a *kshaya-tithi*) commenced 0 h. 43 m. and ended 22 h. 43 m. after mean sunrise of Sunday, the 17th May, when the *nakshatras* by the equal space system and according to Garga were Uttara-Phalgunī and Hasta, and by the Brahma-siddhānta Hasta and Chitrā.

Of the many years for which I have calculated the date, only the year A.D. 1200 (the month Rishabha of which would fall in the 22nd year of the king's reign) yields an approximately correct result. In that year the *tithi* of the date ended 7 h. 9 m. after mean sunrise of Thursday, the 25th May, which was the last day of the month of Rishabha, and on which the *nakshatra* was Svāti, by the equal space system and according to Garga from 19 h. 42 m., and by the Brahma-siddhānta from 16 h. 25 m., after mean sunrise.¹ Even this result I cannot regard as satisfactory, because, in my opinion, this Thursday, the 25th May A.D. 1200, would have been described as ‘the day of Chitrā.’

No. 22.—VAKKALERI PLATES OF KIRTIVARMAN II.;
SAKA-SAMVAT 679.

By F. KIELHORN. PH.D., LL.D., C.I.E. ; GÖTTINGEN.

These plates were first brought to public notice, about twenty years ago, by Mr. L. Rice, C.I.E., who in the *Indian Antiquary*, Vol. VIII p. 23 ff., gave the text and a translation of the inscription which they contain, with photolithographs prepared under Dr. Fleet's supervision. The plates were obtained, and are still, at Vakkalēri, the head-quarters of a *hōbaḷi* in the Kōlār district of the Mysore state. My revised text² is based on excellent impressions, furnished to me by Dr. Hultsch, for whom the original plates were kindly obtained on loan by Mr. Rice.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $9\frac{1}{4}$ " broad by from $4\frac{5}{8}$ " (in the middle) to 5" (at the two ends) high. The plates have raised rims and are strung on a ring, which had been cut already before the impressions were taken. The ring is about $4\frac{3}{4}$ " in diameter and $\frac{1}{2}$ " thick, and has its ends secured in the base of an elliptical seal, which measures about $1\frac{1}{2}$ " by $1\frac{3}{4}$ " and bears, in relief on a countersunk surface, a standing boar which faces to the proper right.—The writing is well engraved and is in an excellent state of preservation, so that almost every

¹ It is easy to prove that during the time, which is actually occupied by the tenth *tithi* of the bright half, the moon cannot possibly be in the *nakshatra* Svāti during the month of Rishabha.

² A revised text of part of the inscription was given by Dr. Hultsch, from the published photolithographs, in *South-Ind. Inscr.* Vol. I. p. 146.—Dr. Hultsch informs me that he cleaned the plates with diluted nitric acid before taking the fresh impressions, from which the accompanying photolithographs have been prepared under Dr. Fleet's supervision.

single letter may be read with absolute certainty. The characters¹ belong to the same variety of the southern alphabet which is used, e.g., in the Togarchêḍu and Karpûl district plates of the Western Chalukya Vinayāditya, *Ind. Ant.* Vol. VI. pp. 86 and 89, and Plates. As regards individual letters, the chief point to note is that, except in the *akshara lā*, in which we have the full form of *l* of the older inscriptions, the letter *l* is everywhere denoted by the sign which in the earlier Western Chalukya inscriptions, so far as I know, is employed for the subscript *l* only.² For other test-letters, such as *kh*, *j* and *b*, the ordinary earlier types are used throughout.³ The inscription contains no sign of punctuation, nor any form of a final consonant. The size of the letters is about $\frac{3}{16}$ ".—The language of the inscription is Sanskrit, and, with the exception of a well-known verse in praise of the god Vishṇu in lines 1 and 2 and three benedictive and imprecatory verses ascribed to Vyāsa, in lines 72-76, the whole is in prose. From the word *śrīmatām* in line 2 to *ājñāpayati* in line 61 the text forms a single sentence, the construction of which is not always correct, and in which occur two forms⁴ which are contrary to the strict rules of grammar. In respect of orthography, it will suffice to draw attention to the use of the Dravidian *ḷ* in *pīḷidhvaja*, ll. 20, 27 and 33, and in some proper names the most important of which are *Kaḷabhra*, *Keraḷa*, *Chōḷa*, and *Simhaḷa*, and to the fact that *visarga* before surd guttural and labial letters has mostly been changed to the *jihvāmūliya* and *upādhmāniya*, and has nearly always been assimilated to a following *ś* and *s*. In general, the text is remarkably free from clerical mistakes.

The inscription is one of the Western Chalukya *Mahārājādhirāja Paramēśvara Bhaṭṭāraka Kirtivarman [II.] Satyaśraya*, styled *Śrīprīthivīvallabha*, 'the favourite of fortune and the earth,' whose genealogy is given in lines 2-59. It records (in lines 61-69) that, when six-hundred and seventy-nine Śaka years had gone by, in the eleventh year of his reign, on the full-moon tithi of the month of Bhādrapada, while encamped at the village of Bhaṇḍāragaviṭṭage on the northern bank of the river Bhimarathi, the king, at the request of a certain Dōsirāja, granted the village of Suḷliyūr, together with Neṅgiyūr and Nandivalli, situated in the midst of the villages Tāmaramuge, Pānuṅgal, Kīruvalli and Bālavuru, on the southern bank of the river Aradore, in the Pānuṅgal-vishaya, to Mādhavaśarman, the son of Kṛishṇaśarman and son's son of the student of the Rīg- and Yajurvēdas Viṣṇuśarman, of the Kāmākāyana gōtra. The charter (according to lines 76 and 77) was written by the *Mahāsādhivigrahika* Anivārīta Dhaṇanjaya,⁵ styled *Punyaṇvallabha*, 'the favourite of religious merit.'

The date does not admit of verification; for Śaka-Saṃvat 679 expired it would correspond to the 2nd September A.D. 757. Of the localities mentioned, Bhaṇḍāragaviṭṭage, according to Dr. Fleet, must be 'Bhaṇḍār-Kawte' in the Sholāpur district—the 'Kowteh' of the map—on a stream which flows into the Sina, which again flows into the Bhīma (the Bhimarathi of the inscription); Pānuṅgal is the modern Hāngal in the Dhārwar district, and Bālavuru seems to be the modern Bālūr, three miles south by east of Hāngal; the other places have now disappeared.

¹ See Prof. Bühler's *Indische Paläographie*, Plate VII. col. xvi. The sign No. 12, given there as *aka*, is really *ṭw*; and the sign No. 19 is *tga*, not *dga*. Under No. 2, the sign for *d* is omitted (see l. 37 of the inscription); on the other hand, the form of *pha*, given under No. 28, does not occur in the inscription.

² Compare, e.g., the subscript *l* of the *akshara lā* of the word *vallabhēna* in the last line of the Togarchêḍu plates, *Ind. Ant.* Vol. VI. p. 87. This sign for *l* differs from the sign for *l* which is used throughout in the Nausāri plates of the Gujarāt Chalukya *Yuvarāja Śrīyāśraya-Silāditya*, and very frequently in the Surat plates of the same; see *Jour. Bo. As. Soc.* Vol. XVI. p. 2, and Plates, and *Vienna Or. Congress*, Arian section, p. 225, and Plates.

³ The sign for *b* in *labdhod*, l. 55, is open on the left (or proper right) side; see above, p. 119.

⁴ *Āmasātkṛitya* in line 14, and *hasātkṛitya* in line 43.

⁵ This, perhaps, is the Anivārīta-punyaṇvallabha who wrote the Kāūchi inscription of Vikramāditya (probably II., the father of Kirtivarman II.); see above, Vol. III. p. 360.

Of lines 1-59 of the inscription, which contain the genealogy of the donor, commencing with **Polekēśi-vallabha** (**Pulikēśin I.**), it would be superfluous to give a translation or even an abstract of the contents. Lines 1-35 have been translated by Dr. Fleet in *Ind. Ant.* Vol. IX. p. 128 f.,¹ and lines 36-52 by Dr. Hultzsch in *South-Ind. Inscr.* Vol. I. p. 146 f.;² and every historical fact, recorded in the inscription, has been fully discussed by Dr. Fleet and by Prof. Bhandarkar in their accounts of the Western Chalukya dynasty.

TEXT.³

First Plate.

- 1 'Svasti [!]* ⁵Jayaty=āvishkṛita[m] Viṣṇōr=vvārāham kshōbbhit-ārṇavam [!]*
dakṣhiṇ-ōnnata-damshṭr-āgra-viśrānta-bhuvana[m]
2 vapuś=⁶Śrīmatā[m] sakala-bhuvana-saṁstūyamāna-Mānavya-sagōtrāṇām Hārīti-
putrā-
3 ṇām sapta-lōkamātṛibhis=sapta-mātṛibhir=abhivarddhitānām Kārttikēya-parirakṣaṇa-
prā-
4 pta-kalyāṇaparamparāṇām=bhagavan-Nārāyaṇa-prasāda-samāsādita-varāhalām-
5 chhanṣékṣaṇa-kṣaṇa-vaśikṛit-āsēsha-mahābhṛitāñ=Chalukyānā[m]⁷ kulam=alamka-
6 rishpōr=aśvamēdh-āvabhṛithasāna-pavitrīkṛita-gātrasya śrī-Polekēś-
7 śi-vallabha-mahārājasya sūnuḥ=parākram-[!]*krānta-Vanavāsy-ādi-paranṛpati-ma-
8 ṇḍala-praṇibaddha⁹-viśuddha-kīrtti śrī-Ki(ki)rttivarmma-prithivīvallabha-mahārājas-
tasy=ā-
9 tma[ja]s=samara-saṁsakta-sakalōttarāpathēśvara-śrī-Harshavaraddhana-parāja-
10 y-ō[p]āta-paramēśvaraśabdas=tasya¹⁰ Satyāśraya-śrīprithivina(va)-

Second Plate; First Side.

- 11 llabha-mahārājādhirāja-paramēśvarasya¹¹ priya-tanayasya prajñāta-naya-
12 sya khaṭga(ḍga)mātra-sahāyasya Chitrakaṇṭh-ābhīdhāna-pravara-tura[m]gamēṇ¹²=aikēn=
aiv=ō-
13 ¹³tsādīt-āsēsha-vij[i]gīshōr=avanipatitritay-āntarītām sva-gurō ¹⁴śriyam=ātma-
14 sātkritya¹⁵ prabhāva-kulīśa-dalita-Pāṇḍya-Chōḷa-Kēraḷa-Kaḷabhra-prabhṛiti-bhū-
15 bhṛid-adabhra-vibhramasya¹⁶=ānanyāvanata-Kāñchipati-makuta-chumbita-pā-

¹ For the proper explanation of the word *trairāja* in line 18, see now Dr. Fleet in the second edition of his *Dynasties, Bombay Gazetteer*, Vol. I. Part II. p. 362, note 6.

² Owing to my different reading, I do not take the compound *ghūrṇamān-ārṇas* in line 49 as a proper name.

³ From impressions supplied by Dr. Hultzsch.

⁴ From here down to the word *bhāṭṭārakasya* in line 35 the text is essentially the same as the text of the three Nerūr copper-plate inscriptions of Vijayāditya, published in *Ind. Ant.* Vol. IX. p. 126 ff. Some slight verbal differences will be pointed out below.

⁵ Metre: Ślōka (Anuṣṭubh).

⁶ Read *vapuś* ॥

⁷ Two of the Nerūr plates, mentioned above, have *Chalīkyānām*.

⁸ The two plates, mentioned in the preceding note, have *Pulikēśi*.

⁹ This is the reading also of the cognate inscriptions, with the exception of the Haidarābād plates of Pulikēśin II., which have *pratibaddha*; see *Ind. Ant.* Vol. VI. p. 73, text l. 7.

¹⁰ This *tasya* is out of place here and should have been omitted. The three Nerūr plates have *śābdasya*.

¹¹ Here one would have expected *śvaras=tasya*.

¹² At first sight *gamēṇ* seems to be engraved, but the last *akṣhara* in the original really is *ṇai*.

¹³ The three Nerūr plates, mentioned above, have *tsādīt*.

¹⁴ Originally *śriyam* seems to have been engraved.

¹⁵ Read *sāt=krītā*.

¹⁶ The four copper-plate inscriptions of Vinayāditya, instead of this, have an epithet which, in my opinion, is *prabhāva-kulīśa-dalita-Chōḷa-Pāṇḍya-Kēraḷa-dharaṇḍhara-nūyamāna-mānāśringasya*; see *Ind. Ant.* Vol. VI. p. 86, l. 16, and p. 89, l. 16, Vol. XIX. p. 150, l. 11, and Vol. VII. p. 301, l. 15. The epithet of our text occurs first in the plates of Vijayāditya, *ibid.* Vol. IX. p. 127, l. 12.

1. ॐ नमो भगवते वासुदेवाय ॥
 2. ॐ नमो भगवते वासुदेवाय ॥
 3. ॐ नमो भगवते वासुदेवाय ॥
 4. ॐ नमो भगवते वासुदेवाय ॥
 5. ॐ नमो भगवते वासुदेवाय ॥
 6. ॐ नमो भगवते वासुदेवाय ॥
 7. ॐ नमो भगवते वासुदेवाय ॥
 8. ॐ नमो भगवते वासुदेवाय ॥
 9. ॐ नमो भगवते वासुदेवाय ॥
 10. ॐ नमो भगवते वासुदेवाय ॥

11. ॐ नमो भगवते वासुदेवाय ॥
 12. ॐ नमो भगवते वासुदेवाय ॥
 13. ॐ नमो भगवते वासुदेवाय ॥
 14. ॐ नमो भगवते वासुदेवाय ॥
 15. ॐ नमो भगवते वासुदेवाय ॥
 16. ॐ नमो भगवते वासुदेवाय ॥
 17. ॐ नमो भगवते वासुदेवाय ॥
 18. ॐ नमो भगवते वासुदेवाय ॥

20
22
24
26
28

Handwritten text in a script, likely Tamil, with a large circular mark on the left side of the page.

30
32
34
36
38

Handwritten text in a script, likely Tamil, with a large circular mark on the left side of the page.

- 16 dāmbujasya Vikramāditya-Satyāśraya-śrīprithivīvallabha-mahā-
 17 rājādhirāja-paramēśvara-bhaṭṭārakasya priya-sūnōr¹=Bālēndusēkha-
 18 rasya Tārakārātir=iva Daitya-balam=atisamuddhatam trairāja-Kāñchipati-
 19 balam=avashṭabhya karadikṛita-Kavēra²-Pārasika-Simhaḥ-ādi-dvip-ādhipa-

Second Plate; Second Side.

- 20 sya sakalōttarāpatha-nātha-mathan-ōpārjīti-ōrjīta-pālidhvaj-ādi-samasta-
 21 pāramaiśvaryya-chinha(hna)sya³ Vinayāditya-Satyāśraya-śrīprithivī(vī)vallabha-mahārā-
 22 jādhirāja-paramēśvara-bhaṭṭārakasya priy-ātmajās=śaśava ēv=ādhigat⁴-āsēsh-ā-
 23 strasāstrō dakṣhiṇāsā-vijayini pitāmahē samunmūlita-nikhila-kaṇṭa-
 24 ka-samhatir=uttarāpatha-vijigishōr=gurōr=agrata ēv=āhava-vyāpāra-
 25 m=ācharann=arātī-gaja-gaṭā-pāṭana-viśiryyamāna-kṛipāna-
 26 dhāras=samagra-vigraha-āgrēśaras=san⁵=sāhasa-rasikaḥ=parāmukhīkṛita⁶-śa-
 27 trumaṇḍalō Gaṅgā-Yamunā-pālidhvaja-pa[da]dhakkā⁷-mahāśabda-chinha(hna)-mā-
 28 nīkya-mataṅgaj-ādīn=pitrisāt=kurvvan=paraiḥ=palāyamā[nai]r=āsādyā
 29 katham=api vidhi-vasād=apanitō=p[i] pratāpād=ēva visha-

Third Plate; First Side.

- 30 yā-prakōpam=arājakam=utsārayan=Vatsarāja iv=ānapēkshīt-āparasahā-
 31 yakas=tad-avagrahān=nirggatya svabhuj-āvasṭambha-prasādhīt-āsēsha-viśvambharah
 pra-
 32 bhur=akhamdiva(ta)-śaktitrayatvāt(ch)=chhatru-mada-bhañjanatvād=udāratvān=
 niravadyatvā-
 33 d=yas=samastabhuvan-āśrayas=sakala-pāramaiśvaryya-vyakti-hētu-pāli-
 34 dhvaj-ādy-uj[j*]vala-prājya-rājyō Vijayāditya-Satyāśraya-śrīprithivī-
 35 ⁸va(?)vallabha-mahārājādhirāja-paramēśvara-bhaṭṭārakasya⁹ priya-putra-
 36 s=¹⁰sakala-bhuvana-sāmrajya-lakṣhi(kshmi)-svayamvar-ābhishēka-samay-ānantā-
 37 ra-samupajāta-mahōtsabaḥ¹¹ ātma-vamśaja-pūrvva-nṛpati-chchhāy-ā-
 38 pahāriṇaḥ prakṛity-amitrasya Pallavasya samūl-ōnmūla-

Third Plate; Second Side.

- 39 nāya kṛita-matir=atitvarayā Tu[m]dāka¹²-vishayaṁ prāpy=ābhimus(kh)-āgatan=
 Nandipōtava-

¹ The three Nerūr plates have -sūnōr pitar=djñayā Bā.
² The same plates have Kamēra-; see Dr. Fleet in *Ind. Ant.* Vol. IX. p. 127, note 24.

³ Pāramaiśvaryya is formed from paramēśvara as rājapauruṣya is from rājapuruṣa.

⁴ Originally *dhīsat- was engraved.

⁵ Read parāmukhī.

⁶ The three Nerūr plates have sat-sāhasa-.

⁷ The akṣhara in brackets, which is not quite clear in the impressions, may possibly be da (but is not ta). There is the same uncertainty about the actual reading in the three Nerūr plates. Above, Vol. IV. p. 343, l. 50, the reading appears to be pada (not pāda). In the Lakṣmēśvar inscription noticed by Dr. Fleet in *Ind. Ant.* Vol. VII. p. 112, the reading distinctly is, in the first part, paṭṭadhakkā, and in the second, paṭṭadhakkā. Mr. Kittel's *Kannada-English Dictionary* gives paṭṭadhakke and paṭṭadhakke in the sense of 'a kettle-drum.' Above, Vol. IV. p. 305, l. 26, and elsewhere, we have pālikētana-pratidhakkā.

⁸ Read vallabha-.

⁹ Here one would have expected -bhaṭṭārakas=tasya.

¹⁰ From here down to the word bhaṭṭārakasya in line 52 the text is given and translated by Dr. Hultzsch in *South-Ind. Inscr.* Vol. I. p. 146.

¹¹ Read tsāha.

¹² In reading this word, I follow Dr. Hultzsch, according to whom the Tuṇḍaka-vishaya is the Tuṇḍai-maṇḍalam; but the reading of our text might possibly be Tuṇḍāka-.

- 40 rmm-âbhidhânam=Pallavam rana-mukhê samprahṛitya prapalâsya(yya) kaṭumukha-
vâdi-
41 tra-samudraghōsh-âbhidhâna-vâdya-viśēshân=¹khaṭvâṃgadhva[im*] prabhûta-
prakhyaṭa-
42 hastivarân=svakirana-nikara-vikâsa-nirâkṛita-timiram=mâpikya-râśi-
43 ñ=cha hastêkṛitya² Kalasabhavanilaya-haridaṃgan-âṃchitakâṃchīya-
44 mânâm Kâṃchim=avinâśya praviśya satatapravṛitta-dân-ânâ(na)³ndita-dvijja(ja)-
45 dîn-ânâtha-janô Narasimhapôtavarmma-nirmmâpita-śilâmaya-Râja-
46 simhêsvar-âdi-dêvakula-suvarṇa-râśi-pratyarpṇa-ôpârjit-ôrjita-punyaḥ⁴ a-
47 nivârta-pratâpa-prasara-pratâpita-Pâṇḍya-Chôḷa-Kêraḷa-Kaḷabhra-pra-

Fourth Plate; First Side.

- 48 bhṛiti-râjanyakah kshubhita-karimakara-kara-hata-dalita-śukti-mukta-muktâphala-
49 prakara-mari(rî)chi-jâla-vilasita-vêl-âkulê ghu(ghû)ṛṇamân-ârṇô-nidhânê⁵ dakshin-â-
50 ṛṇavê śarad-amala-śāsadhara-viśada-yaśôrâsimayam jayama(sta)m̐bha⁶-
51 m=atishṭhipad=⁷Vikramâditya-Satyâśraya-śrîprithivîvallaḥma-mahârâjâdhirâ-
52 ja-paramêsvara-bhaṭṭârakasya⁸ priya-sûnur=bâlyê suśikshita-śâstraśâstraś=śatru-
53 shaṭva(dva)rgga-nigraha-paras=svagṇa-kalâ[p]-ânandita-hṛidayêna pitrâ samâ-
54 rôpita-yauvarâjyah svakula-vairiṇaḥ=Kâñchi-patêr=nnigrahâya mâm prêshaya i⁹-
55 ty-âdêśam prârthya labdhvâ tad-anantaram=êva kṛita-prayâṇas=sann=abhimukham=
âga-
56 tya prakâśa-yuddham kartum=asamarttham pravishṭa-durggam=Pallava[im*] bhagna-
śaktim kṛitvâ
57 mattamataṃga-ja-mâṇikya-suvarṇa-kôṭîr-âdâya pitrê samarpitavâ-

Fourth Plate; Second Side.

- 58 n=êvam kramêṇa prâpta-sârvaabhauma-padaḥ=pratâp-ânurâg-âvanata-sâmanata-maku-
59 ṭa-mâlâ-rajah-puṃja-piṃjarita-charaṇasarasîrhaḥ=¹⁰Kirttivarmma-Satyâśraya-śrî-
60 prithivîvallaḥma-mahârâjâdhirâja-paramêsvara-bhaṭṭârakas=sarvvân=êva-
61 m-âjñâpayati [i*] Viditam=astu vò=smâbbhir=ga(na)vasaptaty-uttara-shaṭchhatêshu
Śaka-varshê-
62 shv-atitêshu pravardhamâna-vijayarâjya-samvatsarê¹¹ êkâdaśê vartta-
63 mânê Bhimarathi-nady-uttaratataṣṭha-Bhaṇḍâragaviṭṭage-nâma-grâma-
64 m=adhivasati vijaya-skandhâvârê Bhâdrapada-paurṇamâsyâm śrî-Dôsîrâja-
65 vijñâpanayâ Kâmakâyana-gôtrâya Rîg-yajur-vvêda-pâraga-śrî-Vishṇu-
66 śarmanah=pautrâya Kṛishṇaśa[r]mmaṇah=putrâya Mâdhavaśarmanâḥ
67 Pâ[nu]ṅgal-vishayê Aṛadore-nadi-dakshinâ-taṭê Tâmara-

Fifth Plate.

- 68 muge Pânuṅgal-Kiruvallî Bâlavuru ity-êtêshâm grâmâṇâm madhyê Neṅgiyûr-
Nnandivallî-

¹ Read -viśēshau.

² According to the strict rules of grammar this should have been *hastê kṛitvâ*; see Pāṇini, I. 4, 77.

³ This correction may have been made already in the original.

⁴ Read -punyô=niśârîta.

⁵ The reading, in my opinion, is distinctly *nidhânê*, not *bhîdhânê*.

⁶ There can be no doubt that the actual reading is *jayamam̐bha*.

⁷ Instead of the passage from *śarad* to *atishṭhipad*, one would have expected a compound, commencing with *stâpita-śarad* and ending with *mayâ-jaya-m̐ambhê*.

⁸ Here, again, one would have expected *-bhaṭṭârakas-tarya*.

⁹ Read *prêshay-ê*.

¹⁰ Read *śrîrâṇ*.

¹¹ Read *tsara*.

iii b.

40 5
 42 5
 44 5
 46 5

lv a.

48 5
 50 5
 52 5
 54 5
 56 5

58

60

62

64

66

Handwritten text in a script, likely Devanagari, with a large black circular mark obscuring a portion of the text on line 62.

68

70

72

74

76

Handwritten text in a script, likely Devanagari, with a large black circular mark obscuring a portion of the text on line 72.

- 69 sahitas=Suḷḷiyūr=nnāma grāmō dattas=tad=âgāmibhir=asmad-vamśyair=anyaiś=cha
rājabbhir=â-
70 yur-aiśvaryy-âdīnām vilasitam=achirāmśu-chañchalam=avagachchhadbbhir=â-chandr-ârka-
dhar-ârpa-
71 va-sthiti-sama-kālam yaśaś=chichîrshu(shu)bhis=svadatti-nirvviśēsham=paripālanīyam=¹
Uktañ=cha
72 bhagavatâ vêda-vyâsēna Vyâsēna [||*] ²Bahubhir=vvasudhâ bhuktâ rājabbhis=
Sagar-â-
73 dibbiḥ [||*] yasya yasya yadâ bhūmis=tasya tasya tadâ [pha]³lām [||*] Svan=
dātum
74 sumahach-chhakyam duḥkham=anyasya pālanam [||*] dānam vâ pālanam v=ētti(ti)
dānâch=chhrâyô=
75 nupālanam [||*] Sva-dattām=para-dattām vâ yô harêta vasva(su)ndharām [||*]
shashtīm varsha-sa-
76 hasrâpi viśṭhâyām jâyatê krimir=iti [||*] Mahâsândhivigrahika-śrīmad-Ani-
77 vârita-Dhanamjaya-puṇyavallabhasya⁴ likhitam=ida[m] śāsana[m] [||*]

No. 23.—MINDIGAL INSCRIPTION OF RAJADHIRAJA ;
SAKA-SAMVAT 970.

By H. KRISHNA SASTRI, B.A.

Mindigal is a village about eleven miles north-west of Chintâmani, the head-quarters of the Chintâmani tâluka of the Kôlâr district in the Mysore State. The older form of the name, **Minḍumgallu**, occurs in line 9 of the inscription, which also states that the village belonged to the district of **Koyyakore-nâdu**.

The subjoined record was first brought to my notice by a goldsmith of Mindigal, who sent me for examination a pencil-sketch of the writing on the stone, expecting some hidden treasure to be referred to therein. It was, however, found out to be an important inscription of the Chôla king Râjâdhirâja, dated both in the Śaka era and in a year of his reign, and I was at once deputed by Dr. Hultzsch to prepare inked estampages of the stone, from which I now edit the inscription. The slab on which the inscription is written measures 5' by 4' 9" and is fixed into the platform of the Sômêśvara temple in the fields to the north-east of Mindigal. At the top, to the proper right of lines 1 and 2, are engraved the figures of a cow and a calf. The characters are of the old Kanarese type and are neatly engraved between horizontal lines. The language of the inscription is throughout Kanarese, with the exception of the Tamil words *kôv=Irâjakêsaripadmar=âna uḍeyâr* in l. 3, and *yânḍu* in l. 4.

As regards the orthography of the inscription, I have to make the following remarks:—
(1) Except in the case of *â*, the secondary forms of long vowels do not differ from those for the corresponding short ones. (2) The *anusvâra* is represented by a small dot, which is placed at the right upper corner of the letter to which it belongs. The same symbol is used in l. 1 for the cypher, as in other Kanarese and Telugu inscriptions. (3) The superscribed form of *r* does not occur in the inscription; and where such a form is required, it is indicated by the doubling of the consonant to which it was meant to be prefixed. (4) The *anusvâra* takes the place of other nasals before *ga* (ll. 9 and 13), *gha* (l. 5), *da* (l. 5) and *pa* (l. 8). (5) The *virâma* is

¹ Read °nṭgam ṇ.

² Metre of this and the following verses: Ślôka (Anushtubh).

³ Instead of *pha*, *la* or *lām* seems to have been originally engraved.

⁴ Read °labbhēna.

represented, as in modern Kanarese and Telugu, by a zigzag line attached to the *talekaṭṭu*. (6) The consonants *ra* and *ṛa*, *ḷa* and *ḷṛa* are used in their proper places, except in the cases of *aḷivam* for *aḷivam* (l. 11) and *goḷamgam* for *goḷagam* (l. 14).

In *galḍeyuvam* (l. 15 f.) and *Bānarāsiyuvan* (l. 17) the accusative termination is, in strict accordance with the rules of grammar, affixed only to the last of the nouns which are the objects of the same verb, while the others remain in the nominative case combined with the copulative conjunction *um*; but in *Sāleyu[m*]* (l. 3) the accusative termination is omitted. The word *saṃvatsaradal* (l. 1 f.), which ought to stand after *muṇṭṭaneya* (l. 4), has been misplaced.

The inscription records the gift of some land and of an oil-mill to the temple of *Sōmēśvara* at *Minḍuṃgallu* by the *Daṇḍanāyaka Appimayya*, surnamed *Rājendra-Chōḷa-Brahmamārāya* (ll. 4 ff. and 11 f.), who governed the *Mārājavāḍi Seven-thousand* country from his camp at *Vallūru*. This grant was made when a certain *Bairayya*, surnamed *Rājendra-Chōḷa-Pōmpalamārāya*,¹ the son of *Muddarasa* of *Muruganamale* (l. 7 ff.), had repaired the temple of *Sōmēśvara*. The land granted was irrigated by two tanks,—*Pallavakattū* (ll. 9 and 12) and *Baḍagaṇa-Pōmpalakattū* (l. 13 f.), the first of which had been built by *Bairayya* and the second by *Appimayya*.

The record is dated in the Śaka year 970, which corresponded to the current *Sarvajit-saṃvatsara* and to the thirtieth year of the reign of (the *Chōḷa* king) *Rājakēsarivarman*, *alias* *Rājādhirājadēva*, 'who took the head of the glorious *Virapāṇḍya* and the *Sāle* of the *Chēra* king.' This date corresponds to A.D. 1047-48² and has enabled Professor Kielhorn to calculate the dates of four other inscriptions of the same king and to show that his reign commenced between the 15th March and the 3rd December A.D. 1018,³ i.e. during the reign of his predecessor *Rājendra-Chōḷa I.* whose reign extended from A.D. 1011-12 to at least A.D. 1033.⁴ Consequently *Rājādhirāja* must have been the co-regent of *Rājendra-Chōḷa I.* and did not rule independently before the death of the other.⁵ The *birudas* of the chiefs *Appimayya* and *Bairayya*, *viz.* *Rājendra-Chōḷa-Brahmamārāya* and *Rājendra-Chōḷa-Pōmpalamārāya*, were evidently acquired by them during the reign of *Rājādhirāja's* predecessor *Rājendra-Chōḷa I.* The conquests of *Rājādhirāja* are described in detail in an inscription of his 29th year at *Maṇimaṅgalam*. One of his achievements is stated to have been that he routed the *Chēra* king and followed the example of his ancestor *Rājārāja I.* in destroying the ships at *Kāndaḷūr-Sālai*.⁶ This is the incident alluded to by the *biruda* '*Sēramana Sāleyu[m*]* *koṇḍa*,' which is given to *Rājādhirāja* in l. 2 f. of the subjoined inscription.⁶ The 'taking of the head of *Virapāṇḍya*' is not mentioned in the historical introduction of the *Maṇimaṅgalam* inscription, which refers to three other *Pāṇḍya* enemies of *Rājādhirāja*.⁵

Of the proper names contained in this inscription the following admit of identification. The *Mārājavāḍi Seven-thousand* province (l. 6), over which *Appimayya* ruled, is mentioned in other inscriptions as *Mahārājapāḍi*, *Mārāyapāḍi* and *Mārjavāḍa-rājya*, and *Vallūru* (l. 6 f.), the residence of *Appimayya*, has been identified with a village of the same name, about 8 miles north-west of *Cuddapah*.⁷ *Muruganamale* (l. 7) is identical with *Murugamale*, a village near *Chintāmaṇi*. The first of the two tanks mentioned in the inscription, *viz.* *Pallavakattū*, appears to have been situated near the *Sōmēśvara* temple (ll. 9-12). The ruins of it still exist a few yards to the east of the same temple.

¹ [On the *Pompala* family compare above, p. 171, note 1.—E. H.]

² Compare above, Vol. IV. p. 216.

³ See *ibid.* p. 218.

⁴ [This will be shown by Prof. Kielhorn under the *Chōḷa* date No. 34.—E. H.]

⁵ *South-Ind. Inscr.* Vol. III. p. 52.

⁶ *Sāle* is the Kanarese equivalent of *Sālai*, i.e. *Kāndaḷūr-Sālai*.

⁷ *South-Ind. Inscr.* Vol. III. p. 106. In his *Epigraphia Carnatica*, Vol. IV. Introduction, p. 20, Mr. Rice mentions *Vallūr* as being situated "to the north-east of *Mysore* and described as the capital of the *Rāmārājavāḍi Seven-thousand*." This name is perhaps a mistake for *Mahārājavāḍi*.

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TEXT.¹

- 1 Svasti śrī [||*] Saka-varisha 970-né yî Sabbajitu-saṃva-
 2 tsaradal śrīmat-Virapāṇḍiyana taleyum Sêrama-
 3 na Sāleyu[m*] koṇḍa kôv=Irājakēsaripadmar=āna² uḍeyār śrī-Rājādhi-
 4 rājadēva[r*]gge yāṇḍu muvattanyea [!*] śrīmat-[Da]ṇḍanāyakaṃ A-
 5 ppimayyan=appa o[r*]-kkettu-gaṇḍaṃ gaṇḍa-Nārāyaṇa Chōlana-siṃghaṃ
 Rājēndra-
 6 Chōla-Brahmamārāyar Mārājavād[i] Êlusāsiravan=āḷutta V[a]llū-
 7 ra biḍinal sukha-sa[m]ghāta-vinōdadim³ āḷutt=ire [!*] Muṛuganamaleya
 8 Muddarasara magam Bairayyan=app[a] Rājēndra-Chōla-Pōmpalamārāya-
 9 r Koyyakore-nāḍa Miṇḍumgallal Pallavakaṭṭ=endu hosa keṛeya[ṛu]
 10 kaṭṭisi tūmban=ikkisi bhūmiyaṃ tiḷdi⁴ Sômēsvaradēvara dēgulava
 11 [a]ḷivaṃ⁵ [sō]disi soteyan=ikkisal Appimayyan=appa Rājēndra-Chōla-
 12 ⁶Brahmamārāyar ⁷iy=ūra Sômēsvaradēva[r*]gge Pallavagaṭṭina tūbina
 13 modalal Chōlana-siṃgaṃ ko[l]agadal kaṇḍugaṃ gaḷd[e]yum Baḍagaṇa-[Pōm]-
 14 pa[la]ka[t]ṭ=endu keṛeya kaṭṭi[si*] tūmban=ikkisi ā keṛeyal ai-golaṃgaṃ⁸
 15 gaḷ[d]eyum nan[dā]-dīvigege iy=ūra g[ā]ṇaṃ ondum bha[t*]tā[ra*]rige pattu
 koḷagaṃ ga-
 16 lḍeyuvaṃ Sômēsvaradēva[r*]gge arasar-damma-dattiy=āge bi[tṭa]r [||*] I⁹
 17 dammavan=aḷidaṇar kavileyum Bāṇa[r]āsiyuvan=aḷ[i]da pāpakke
 18 pōpar [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 970 (*which was*) this (*current*) Sarvajit-saṃvatsara (*and*) the thirtieth year (*of the reign*) of king Rājakēsarivārmān, *alias* the lord śrī-Rājādhirājadēva, who took the head of the glorious Virapāṇḍya and the Sāle of Sêrama (*i.e.* the Chêra king);—

(L. 4.) while the glorious *Daṇḍanāyaka* Appimayya, *alias* Rājēndra-Chōla-Brahmamārāya, a chief who alone makes (*his enemies*) tremble, a (*very*) Nārāyaṇa among heroes, the lion of the Chōla (*king*), was governing the Mārājavāḍi Seven-thousand (*province*) (*and*) was immersed in the delight of pleasing conversations in (*his*) camp at Vallūru;—

(L. 7.) when Bairayya, *alias* Rājēndra-Chōla-Pōmpalamārāya, the son of Muddarasa of Muṛuganamale, having caused to be constructed at Miṇḍumgallu in Koyyakore-nāḍu a new tank called Pallavakaṭṭu and a sluice to be built, having levelled the ground and having examined the cracks in the temple of Sômēsvaradēva, had (*them*) plastered,—Appimayya, *alias* Rājēndra-Chōla-Brahmamārāya, gave to (*the temple of*) Sômēsvaradēva in this village (*one*) kaṇḍuga of paddy-land, (*measured*) by the koḷaga (named after) Chōlana-Siṃga,¹⁰ at the base of the sluice of the Pallavakaṭṭu (*tank*);

(L. 14.) and, having caused to be constructed a tank called the Northern Pōmpalakaṭṭu and a sluice to be built, (*he gave*) to (*the temple of*) Sômēsvaradēva, as a gift for the merit of

¹ From four inked estampages.² Read 'varma=.³ Read -saṃkathā. Saṃghāta might be translated by 'crowd' or 'abundance,' but the phrase occurs in many other inscriptions as sukha-saṃkathā-vinōdadim.⁴ Read tiṇḍi and compare with it the Tamil *tiṇḍi* which, as Mr. Venkayya informs me, means 'having reclaimed.'⁵ Read aḷivaṃ.⁶ Read *Brahma*.⁷ Read *iy*.⁸ Read -golaṃgaṃ.⁹ Read *ī*.¹⁰ According to l. 5 this was a *biruda* of the *Daṇḍanāyaka* Appimayya.

the king,¹ five *koḷagas* of paddy-land at that tank, one oil-mill of this village for a perpetual lamp, and ten *koḷagas* of paddy-land for the priest.

(L. 16.) He who destroys this charity will incur the sin of destroying cows and (the city of) Bâṇarâsi.²

No. 24.—DAULATPURA PLATE OF BHOJADEVA I. OF MAHODAYA;

[HARSHA]-SAMVAT 100.

By F. KIELHORN, PH. D., LL.D., C.I.E.; GÖTTINGEN.

This plate is said to have been found, some thirty years ago, among the ruins of an ancient temple near the village of Sivâ, the 'Sewa' of the map, about 7 miles E.N.E. of the town of Didwâna in Jôdhpur (Mârward), Râjputâna, *Indian Atlas*, quarter-sheet No. 33 N.E., long. 74° 44' E., lat. 27° 27' N. It was taken at the time to the small fortress of Daulatpurâ, about 4 miles E.S.E. of Didwâna, but since September 1897 has been deposited in the Historical Records Office at Jôdhpur. I edit the inscription which it contains from impressions, which were kindly furnished to Dr. Hultsch by Munsiff Debiprasad of Jôdhpur and by Dr. Führer.

This is a single plate, inscribed on one side only. It is very similar to the Dighwâ-Dubauli plate of Mahêndrapâla and the Bengal As. Soc.'s plate of Vinâyakapâla, published by Dr. Fleet, with photolithographs, in *Ind. Ant.* Vol. XV. p. 105 ff. and p. 138 ff. The plate is about 1' 9½" broad by 1' 4½" high, and on to its proper right side is soldered a heavy brass seal, about 6½" broad by 9¾" high, the top of which is raised into an arched peak. The letters of the legend on the seal are in relief, and the arch contains a standing figure which is only faintly visible in the impressions. The writing on both the plate and the seal is well executed, and in an excellent state of preservation. The size of the letters on the plate is between ⅜" and ½", and on the seal, between ⅜" and ½". The characters belong to the northern class of alphabets, and are similar to, but in some particulars³ more antique than, those of the two plates mentioned above. They include, in line 16 of the plate, numerical symbols for 100 and 10, and the numeral figure for 3.⁴ The language of the inscription is Sanskrit, and, with the exception of one verse in lines 15 and 16, the text is in prose. In respect of orthography, I may note the use of the sign for *v*, to denote *b*; the constant doubling of *t* before *r*; the employment of *n* instead of *anusvâra* in the word *anśa*, in lines 10 and 14 of the plate; the use of *parambhagavatibhaktô* in lines 4 and 6⁵ of the plate, and of *parambhagavatibhaktô* in lines 5 and 10 of the seal, for *parambhagavatibhaktô*; and the occurrence of the term *samvatsrô*,⁶ for *samvatsarah* or the ordinary *samvat*, in the date, in line 16.

The inscription is one of a Mahârâja Bhôjadêva, who, from his residence or camp of Mahôdaya, on the representation of one of the people concerned, renews here a grant which had been made by his great-grandfather, the Mahârâja Vatsarâjadêva, and continued by his grandfather, the Mahârâja Nâgabhaṭadêva, but, in his own reign, had fallen into abeyance. The object of the grant is the village of Sivâ, in the Dêṇḍvânaka-vishaya of the Gurjaratrâ-

¹ Viz. his sovereign, the Chôla king Râjâdhirâja.

² I.e. Vârâṇasî (Benares).

³ I refer especially to the different forms of the consonants *j* and *ṭ*; of the subscript *u* in the *akṣaras pu, yu* and *śu*; and of the medial *ḥ* (*ai, ô, and au*).

⁴ For other northern inscriptions which exhibit both numerical symbols and numeral figures, see my *List of Northern Inscriptions*, Nos. 528 (which is about 78 years older than the present inscription), 541, 560, 602, 616, 652, and 655.

⁵ In line 6 the engraver has actually engraved *parambhāga*.

⁶ See my *List*, Nos. 542 (where the actual reading also appears to be *samvatsrô*), 544, and 545.

bhūmi. The *dūtaka* of this 'charter, issued by Prabhāsa,' was the *Yuvarāja Nāgabhaṭa*; and the date is the 13th of the bright half of Phālguna of the year 100.

Date of the Daulatpura Plate.



SCALE .67

The genealogy of Bhôjadêva, which is given on both the plate and the seal, was known already from the Dighwâ-Dubaulî and Bengal As. Soc.'s plates mentioned above. The Dighwâ-Dubaulî plate, which is dated 55 years later, records a grant of his son Mahêndrapâla; and from the Bengal As. Soc.'s plate we know that Mahêndrapâla's son and successor was another Bhôjadêva (or Bhôjadêva II.), who in turn was succeeded by Vinâyakapâla, his brother from a different mother. All the three grants were issued from the *skandhāvāra* (i.e. either a camp or royal residence¹) at Mahôdaya. As was first pointed out by Dr. F. E. Hall, Mahôdaya or Mahôdayâ, according to the lexicographers,² is another name of Kanyakubjâ (Kânyakubja, or Kanauj), and there is no reason now why that identification should not be accepted here. So long as only the two other grants were available, which refer to localities about 250 miles south-east and 150 miles east by north of Kanauj, it could well be doubted³ whether the government of these *Mahârâjas* had extended so far west as to include Kanauj; but we now see from the present inscription that these princes held sway even over a part of the country which is more than 300 miles west of Kanauj, and for the three grants together it would be difficult to find a place of issue more favourably situated than that well-known city.

Our inscription indicates the solution of another difficulty presented by the other grants. The plate of Mahêndrapâla, in line 14, contains the half-verse *Śrīmad-Bhāka-prayuktasya śāsanasya sthir-āyatēḥ*, and Vinâyakapâla's plate, in line 16, has the similar half-verse *Śrī-Harshēṇa prayuktasya śāsanasya sthir-āyatēḥ*. To make some sense of these incomplete sentences Dr. Fleet had to supply the words 'this is the writing of;' but now a different explanation is furnished to us. Instead of the half-verse we here, in lines 15 and 16, have the full verse *Prabhāsēna prayuktasya śāsanasya sthir-āyatēḥ śrīmān-Nāgabhaṭō nāmni yuvarājō=tra dūtakah*. This verse makes it clear, that the half-verse of the other grants also is part of a customary verse, the object of which was to record, in the second half, the name of the *dūtaka*; and that, through the force of habit (and perhaps for a reason which will appear below), the half-verse was inserted even when no *dūtaka* was to be mentioned. The exact interpretation of the details of the verse solely depends on the sense of the word *prayuktasya*. In my opinion, the meaning which at once suggests itself for *śāsanam prayuj*, is, 'to employ a command for a certain purpose, to address an order to somebody, to proclaim an edict, to issue a charter,' and *Prabhāsēna prayuktam śāsanam*, therefore, could hardly be anything else than *Prabhāsasya śāsanam*, 'an order or charter of Prabhāsa,' which, in the case of the present inscription, of course would mean 'of Bhôjadêva.' In accordance with this interpretation I take the three names, *Prabhāsa*, *Bhāka* and *Harsha*, to be second names of the three *Mahârâjas* who issued the respective grants; and I suspect that in the grants of

¹ See e.g. Halâyudha's *Abhidhānaratnamālā*, II. 131: *skandhāvāra iti prājñai rājadhāni nāgadyatē*.

² See *ibid.* II. 132: *Kanyakubjā Mahôdayā*.

³ See *Ind. Ant.* Vol. XV. p. 111.

Mahēndrapāla and Vināyakapāla the by themselves meaningless half-verses, to some extent, were inserted for the very purpose of recording those second names of the donors. With the full verse of the present inscription I would compare the concluding verse of the Achyutapuram and Parlā-Kimeḍi plates of the Gāṅga Mahārāja Indravarman,¹ in which also the second name of that prince, Rājasimha, is mentioned, as it were incidentally, only in connection with the writing of the grants.

The localities mentioned in this inscription admit of easy identification. The village of Sivā of course is the very place near which the plate was found, and the name of the Dēṇḍvānaka-vishaya survives in that of the town of Didwāna which is about 7 miles W. S. W. of Sivā. The Dēṇḍvānaka-vishaya is stated to have been in the Gurjaratrā-bhūmi. I have not been able to trace the name *Gurjaratrā* in any of the published records;² but I find the term *Gurjaratrā-maṇḍala*, denoting the same part of the country (and no doubt synonymous with *Gurjaratrā-bhūmi*), in an unpublished inscription of about the 8th century at Kālāñjar.³ That inscription speaks of a man who had gone forth from Maṅgalānaka, situated in the Gurjaratrā-maṇḍala, and Maṅgalānaka⁴ clearly is the 'Maglona' of the map, which is only about 28 miles N. N. E. of Didwāna.

The date of the inscription, like the dates of the two cognate grants, must be referred to the Harsha era. It does not admit of verification, but, judging by the date of Mahēndrapāla's plate, it would probably correspond to the 2nd March A.D. 706.

The Mahārāja Bhōjadēva I. of our inscription was preceded by his father, the Mahārāja Rāmabhadradēva, and succeeded by his son, the Mahārāja Mahēndrapālādēva. The same names we find again, in the same order, in the list of the later Mahārājādhirājas of Kanauj. According to the Peheṇā (Pehoa) inscription of [Harsha-]Samvat 276, No. 546 of my *List*, the Mahārājādhirāja Bhōjadēva was the successor of the Mahārājādhirāja Rāmabhadradēva; and according to the Siyāḍōṇī inscription, *ibid.* Nos. 18 and 20, Bhōjadēva was succeeded by the Mahārājādhirāja Mahēndrapālādēva. This alone would go far to prove that the later Mahārājādhirājas were descendants of the earlier Mahārājas. But in addition to this, like the Mahārājas the Mahārājādhirājas also, in the Siyāḍōṇī inscription,⁵ apparently are referred to as ruling at Mahōdayā as their capital; and so far as we can judge from the known inscriptions, the extent and situation of their respective dominions, at least from the west to the east, were about the same. On the west, we have seen above, the plate of the Mahārāja Bhōjadēva I. takes us to Didwāna in Mārṇvād; and on the east, the plate of his grandson, the Mahārāja Vināyakapāla, records the grant of a village near Benares. The direct distance from Didwāna to Benares is about 540 miles; and from between the two places, and not far from a straight

¹ See above, Vol. III. p. 129, and *Ind. Ant.* Vol. XVI. p. 134: *Idam Vinayachandrēṇa Bhānuchandrasya sūnundāśanaṁ Rājasimhasya likhitam sva-mukh-āñjāyā.*

² I find *Gurjaratrā* [h] in *Ep. Ind.* Vol. II. p. 445, l. 13, corresponding, according to Prof. Bühler, to the modern *Gujarāt*, and, according to him, coined out of the latter; see *ibid.* p. 438.

³ The inscription is above a statue of Śiva and Pārvatī in a cell near Nilakantha's temple. A photolithograph of it is given in *Archaeol. Surv. of India*, Vol. XXI. Plate ix. K. The following is a full transcript of the text, from Sir A. Cunningham's impressions:—

[1] [Jayati*] bhuvana-kāraṇam Svayambhur-jjayati Purandara-narīdanō Murārīr-jjayati Gir-ā-niruddha-dēhō

[2] [du]rita-bhay-āpaharō Haraś=cha dēvaḥ || Śrīmad-Gurjjaratrāmaṇḍal-āntahpāti-Maṅgalānaka-vinirggata-

[3] Nēmakānvaya-Jēṇḍ[u]ka-suta-Dēddukēna Bhagava-yāḥ kārīta-maṇḍapikā-prasa[m]gēna tad-bhāryaya Lakshmyā pra-

[4] tishṭhāpitō=yam-Umāmahārā-pattah ||

⁴ In an inscription of [Vikrama-]Samvat 1272, which comes from Maglona itself, and of which I owe impressions to Dr. Wührer, the name of the place is spelt *Maṅgalānaka*

⁵ See *Ep. Ind.* Vol. I. p. 178, l. 40 of the text, where Mahōdayā is compared with Indra's town Amarāvati.

line connecting them, we have, from west to east, the Rājōrgaḍh (in Alwar) inscription of the reign of the *Mahārājādhirāja* Vijayapāladēva, No. 39 of my *List*, the Gwālior inscriptions of the reign of the *Mahārājādhirāja* Bhōjadēva, *ibid.* Nos. 15 and 16, the Asnī inscription of the reign of the *Mahārājādhirāja* Mahīpāladēva, *ibid.* No. 25, and¹ the Jhūsi plate of the *Mahārājādhirāja* Trilōchanapāladēva, *ibid.* No. 60. Since of the reign of the *Mahārājādhirāja* Bhōjadēva we besides have an inscription at Pehevā (Pehoa) in the north, *ibid.* No. 546, and another at Dēogaḍh in the south, *ibid.* No. 14, the kingdom, in his time, in either direction may have been far more extensive than under the *Mahārājas*; but that they also ruled over part of the more northern country, is shewn by the Dighwā-Dubaulī plate of Mahēndrapāla which, like the Madhuban plate of Harsha, records a grant in the Śrāvastī-bhukti, and future discoveries may shew that their rule extended farther to the north and south than we know at present.

Regarding the connection of the *Mahārājas* of Mahōdaya with any of the earlier rulers of Kanauj, and particularly concerning their relation to the great king Harsha, I am unable to give any information. I can only draw attention to the fact that the manner in which their genealogy is given in their plates, and especially the way in which each of them is described as the devotee of a particular deity, remind one of, and apparently are adopted from,² the corresponding portions of Harsha's own grants.

TEXT.³

The Plate.

- 1 Ōm⁴ svasti [||*] Śrī-Mahōdaya-samāvāsīt-ānēka-nau-hasty-aśva-ratha-patti-sampanna-skandhāvārāt-paramavaishṇa-
- 2 vō mahārāja-śrī-Dēvasaktidēvas=tasya puttras=tatpādānudhyātah śrī-Bhūyikādēvyām=utpannah parama-
- 3 mātēśvarō mahārāja-śrī-Vatsarājadēvas=tasya puttras=tatpādānudhyātah śrī-Sundaridēvyām=utpannah
- 4 ⁵parambhagavatībhaktō mahārāja-śrī-Nāgabhaṭadēvas=tasya puttras=tatpādānudhyātah śrīmad-Īśatādē-
- 5 vyām=utpannah paramādityabhaktō mahārāja-śrī-Rāmabhadradēvas=tasya puttras=tatpādānudhyātah śrī-
- 6 mad-Appādēvyām=utpannah ⁶parambhāgavatībhaktō mahārāja-śrī-Bhōjadēvah⁶ || Gurjjaratṭrā-bhūmau |⁷ Dēṇḍvāna-
- 7 ka-vishaya-samva(mba)ddha-⁸Sivāgrām-[â*]grahārē samupagatān=sarvvān=ēva yathāsthāna-niyuktān=prativāsinaś=cha
- 8 samājūāpayati | Bhaṭṭa-Harshukēna(na) vijūāpitam | Uparilikhit-āgrahāras=sarvvāya-samēta ā-chandr-ārka-

¹ Perhaps also the Karrā inscription of the *Mahārājādhirāja* Yaśahpāla, who probably was a king of Kanauj, No. 62 of my *List*.

² The same may be said of the genealogy in the Dēo-Baranārk inscription of the *Mahārājādhirāja* Jvita-guptadēva II. of the family of the Guptas of Magadha, *Gupta Inscr.* p. 215.

³ From impressions supplied by Munsiff Debiprasad and Dr. Führer.

⁴ Expressed by a symbol.

⁵ Read *paramabhaga*?

⁶ Read *devō*, and omit the following sign of punctuation.

⁷ This sign of punctuation is superfluous.

⁸ This clearly is the reading of the plate, but the forms of the consonants of the four *akṣaras* *Sivāgrāma* appear to be more modern than the forms of the same letters, elsewhere employed in this inscription. The difference is particularly striking in the case of the *s* and *m*; but the *gr* of *grā* also does not agree with the *gr* of the following *grahārē*, and the *v* of *vā* differs somewhat from the *v* in *e.g.* the word *bhagavatī* of the preceding line. At the same time, I see nothing in the impression which could lead me to think that another name had been previously engraved.

- 9 kshiti-kālam pūrvvadatta-dēvavra(bra)hmadēya-varjjitaḥ paramadēvapādānām
 prapitāmaha-mahārāja-śrī-Vatsa-
 10 rājadēvēna mat-pitāmaha-bhaṭṭa-Vāsudēvāya śāsanēna dattō bhuktaś=cha tēna
 ch=āsyā shashṭh-ānśō¹ bhaṭṭa-Vishṇavē pra-
 11 tigrāha-pattrēna dattaḥ pitāmaha-mahārāja-śrī-Nāgabhaṭadēvēn=ānumatir=ddattā
 dēva-rājyē tu tach=chhāsanam=anuma-
 12 tiś=chā vigatim=upagatē² [!*] Tad=ittham vijūāpitam śāsanam=anumatim
 pratigraha-pattram bhōgaṇ(ñ)=cha jūātvā mayā pittrōḥ puṇy-ābhivri-
 13 ddhayē Kāśyapasagōttr-Āśvalāyanava(ba)hvṛichasavra(bra)hmachāri-bhaṭṭaVāsudēv-
 ānvayaja-vrā(brā)hmañānām Kātyāyanasagōttr-Āśva-
 14 lāyanava(ba)hvṛichasavra(bra)hmachāri-bhaṭṭaVishṇvanvayajavrā(brā)h m a ṇ ā n ā ñ = c h a
 prāgbhōga-kramēṇ=aiva ³yathānśam=anumōdita iti veditvā
 15 bhavadbhis=samanumantavyaḥ prativāsibhir=apy=ājñāśravaṇa-vidhēyair=vbhū(bbhū)tvā
 sarvv-āyā ēshām samupanēyā iti || Prabhāsēna⁴ prayukta-
 16 sya śāsanasya sthir-āyatēḥ | śrīmān=Nāgabhaṭō nāmñā yuvarājō=ttra dūtakaḥ ||
 Samvatsrō⁵ 100 Phālguna-śudi 10 3⁶ niva(ba)ddham ||

The Seal.

- 1 Paramavaishṇavō mahārāja-śrī-Dēvasakti-
 2 dēvas=tasya puttras=tatpādānudhyātaḥ śrī-Bhūyik[ā]-
 3 dēvyām=utpannaḥ paramamāhēśvarō mahārāja-
 4 śrī-Vatsarājadēvaś=tasya puttras=tatpādānudhyāta[h]
 5 śrī-Sundaridēvyām=utpannaḥ ⁷parambhagavatibhaktō
 6 mahārāja-śrī-Nāgabhaṭadēvas=tasya puttras=ta-
 7 tpādānudhyātaḥ śrīmad-Īsaṭadēvyām=utpannaḥ para-
 8 mādityabhaktō mahārāja-śrī-Rāmabhadradēvas=ta-
 9 sya puttras=tatpādānudhyātaḥ śrīmad-Appādēvyām=utpanna[h]
 10 ⁷parambhagavatibhaktō mahārā[ja]-śrī-Bhōjadēva[h] [!*]

TRANSLATION.

(Line 1.) Ōm. Hail !

From the royal residence,⁸ furnished with many boats, elephants, horses, chariots and foot-soldiers, which is fixed at the glorious Mahōdaya :—⁹

(There was) the devout worshipper of Vishṇu, the Mahārāja Dēvasaktidēva.¹⁰ Begotten on Bhūyikādēvi, his son, who meditated on his feet, (was) the devout worshipper of Mahēśvara (Śiva), the Mahārāja Vatsarājadēva. Begotten on Sundaridēvi, his son, who meditated on his feet, (was) the devout worshipper of Bhagavati,¹¹ the Mahārāja Nāgabhaṭadēva. Begotten on Īsaṭadēvi, his son, who meditated on his feet, (was) the devout worshipper of the Sun, the Mahārāja Rāmabhadradēva. Begotten on Appādēvi, his son, who meditates on his feet, the devout worshipper of Bhagavati, the Mahārāja Bhōjadēva, issues these commands to all appointed to the several offices and to the inhabitants, assembled at the agrahāra

¹ Read -ānśō.

² Here one would have expected *iti*.

³ Read *yathānśam*.

⁴ Metre : Ślōka (Anuṣṭubh).

⁵ Read *samvatsarah*.

⁶ The numbers 100 and 10 are denoted by numerical symbols, and 3 by a numeral figure.

⁷ Read *paramabhaga*.

⁸ Or 'from the camp . . . which is pitched at.'

⁹ The sentence is continued below, in the words 'the Mahārāja Bhōjadēva.'

¹⁰ In the original the names of the Mahārājas and their wives have the word *śrī* or *śrīmat*, 'the illustrious,' prefixed to them.

¹¹ *I.e.* either the goddess Durgā or Lakshmi.

village of Sīvā, which belongs to the *Dēṇḍvānaka viśhaya* in the Gurjaratrā country (*bhūmi*):—

(L. 8.) The *Bhaṭṭa* Harshuka has apprised (*us*) that the above-written *agrahāra*, with every income from it excepting previous gifts to gods and Brāhmaṇs, by means of a charter was granted by our great-grandfather, the *Mahārāja Vatsarājadēva*, for as long as the moon, the sun and the earth endure, to his grandfather, the *Bhaṭṭa Vāsudēva*, and was possessed (*by the latter*), and that by him (the *Bhaṭṭa Vāsudēva*) the sixth part of it was given by a deed of donation to the *Bhaṭṭa Viṣṇu*; that our grandfather, the *Mahārāja Nāgabhaṭadēva*, signified his consent; but that, in our own reign, that charter and consent have fallen into abeyance.

(L. 12.) Having heard, then, of that charter thus brought to our notice, of the consent, the deed of donation and the (*fact of*) possession, we, for the increase of the religious merit of our parents, have given permission that (*the agrahāra*), shared in exact accordance with previous possession, shall belong to the Brāhmaṇs born in the lineage of the *Bhaṭṭa Vāsudēva*, who are of the *Kāśyapa gōtra* and are students of the *Āśvalāyana (śākhā)* of the *Rigvēda*, and to the Brāhmaṇs born in the lineage of the *Bhaṭṭa Viṣṇu*, who are of the *Kātyāyana gōtra* and are students of the *Āśvalāyana (śākhā)* of the *Rigvēda*. Knowing this, you should assent to it, and the inhabitants, being ready to obey our commands, should make over to these people all income (*due to them*).

(L. 15.) Of the firmly enduring charter, issued by *Prabhāsa*, the *dūtaka* is here the *Yuvārāja*, the illustrious *Nāgabhaṭa*.

Recorded on the 13th of the bright half of *Phālguna* of the year 100.¹

NO. 25.—INSCRIPTIONS AT ABLUR.

By J. F. FLEET, PH.D., C.I.E.

Ablūr is a village about two miles to the west of *Kōḍ*, the chief town of the *Kōḍ tāluka* of the *Dhārwar* district. Its name occurs in the ancient records in the fuller form of **Abbalūr** or **Abbalūru**; and the record E. places it in the *Nāgarakhaṇḍa* seventy, which was a subdivision of the *Banavāsi* twelve-thousand province (see below). Ink-impressions of seven inscriptions were obtained for me at this village. The most important of the inscriptions is E., the record which gives the history of the revival of Śaivism in the twelfth century A.D. This will be edited in full; so also F., a short record connected with it, and G., which is interesting as being a *virgal* or monumental tablet, belonging to a class of records of which not many specimens have as yet been made fully available. The other records all present points of interest: but they are not important enough to repay the time and trouble that would be required to edit them in full; and it will be sufficient to give abstracts of the contents of them.

A. and B.—Of the time of *Vikramāditya VI.*—A.D. 1104.

These are duplicate copies, almost word for word the same, but not absolutely so, of a record at a temple of Śiva which is now known as the temple of *Basavēśvara*, though, as the records themselves shew, it was originally called the temple of *Brahmēśvara*² because it was founded by a *Gāruṇḍa* or village-headman named *Bamma* or *Barma*, i.e. *Brahma*. A. is on a stone tablet outside the temple; and B. is on a stone tablet inside it.

¹ The text of the seal is identical with part of the text of the plate.

² *Brahmēśvara-dēvara dēgula*, e.g., A. line 62; and *Brahmēśvara-dēvatā-sthāna*, e.g., C. line 27.—The founding of it is mentioned in A. lines 27, 28.

In A., the writing, consisting of eighty-five lines of about seventy letters each, covers an area about 4' 1" broad by 6' 5" high: it is in a state of very good preservation as far as line 70: from there it has suffered a good deal of damage; but the illegible portions can almost all be supplied from B. In B., the writing, consisting of ninety-one lines of about sixty-five letters each, covers an area about 4' 1" broad by 6' 10" high: at about one-third from the proper right side, the tablet is broken into two pieces from top to bottom; but no entire letters are destroyed along the line of fissure: in other respects, it is in a state of very good preservation, except for a few places in lines 79 to 91, where, however, the illegible passages can almost all be supplied from A.—In both cases, the sculptures at the top of the stone are, in the centre, a *linga*, with an officiating priest, inside a shrine; on the proper right side, towards the top, the sun, and, in the lower part, a standing figure inside a shrine, with the bull Nandi near the edge of the stone; and on the proper left side, towards the top, the moon, and, in the lower part, another standing figure inside a shrine, with a cow and calf near the edge of the stone.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The size of the letters ranges, in A. from about $\frac{1}{2}$ " to $\frac{3}{4}$ ", and in B. from about $\frac{3}{8}$ " to $\frac{1}{2}$ ". The second part of the record, commencing in A. line 72 and B. line 77, was engraved by the *Rūvāri*¹ Honnōja or Honnōja; and the first part was engraved by the same person in conjunction with the *Rūvāri* Sōvōja: the writers or composers of the two parts were different people: but, on each stone, the execution is so uniform throughout that, in each case, the whole record must have been put on the stone at one and the same time, at or soon after the second date, in A.D. 1104, which must, therefore, be considered the proper date of the record.—Except for the opening invocation of Śiva, repeated in A. line 72 f. and B. line 77 f., and for the verse which follows it in the first instance, and for one imprecatory verse in A. line 71 f. and B. line 76, the language is Kanarese; partly in verse, and partly in prose. In addition to *rūvāri*, 'an engraver,' the record gives us another word, *khaṇḍarisa* (A. line 85, B. lines 77, 90), evidently meaning 'to engrave,'² which is not found in Mr. Kittel's Kannaḍa-English Dictionary, and *dhāli* (A. line 6, B. line 7) as a variant of *dāli*, 'attack, incursion, invasion,' *gāvunḍa* (e.g., A. line 19) as a variant of *gaṇḍa*, *gavunḍa*, 'a village-headman (the Marāṭhī *pūṭil*), and *bhūnasu* (A. line 75, B. line 80) as a variant of *būnasa*, *būnasu*, 'kitchen:' it also gives, in A. line 6, B. line 7, *kutkila*, 'a mountain;' Kittel's Dictionary includes this word; but Monier-Williams' Sanskrit Dictionary seems to give only the form *kukila*.

The whole inscription is a record of the time of the Western Chālukya king Vikramāditya VI. It is a Śaiva record. And it registers grants that were made in his twenty-sixth year, in A.D. 1101, and in his twenty-ninth year, in A.D. 1104. On the first occasion, when the *Danḍanāyaka* Gōvindarasa was ruling the districts known as the Hānuṅgal five-hundred, the Bāsavura hundred-and-forty, and the Nāgarakhaṇḍa seventy, he came in state to Abbalūr, and saw the temple of the god Brahmēśvara which Bammagāvunḍa had caused to be built there, and was pleased; and, at the request of Bammagāvunḍa's son Ēchagāvunḍa, he granted to the temple a village named Muriganahallī³ in the Nāgarakhaṇḍa seventy. On

¹ *Rūvāri* is doubtless a *tadbhava* corruption of the Sanskrit *rūpakārin*, 'a maker of images, a sculptor,' as suggested by Dr. Hultzsch, who compares *pūjāri* and *pūjākārin* (above, Vol. III. p. 207, note 8). Though Kittel's Dictionary does not include *rūvāri*, it gives *rūru*, as well as *rūpu*, as a *tadbhava* corruption of *rūpa*.

² So, also, C. line 52 gives *khaṇḍarane*, evidently in the sense of 'engraving.'

³ This name is not found now in maps, etc.—The place is mentioned again in a record of later date,—an addition at the end of an inscription of A.D. 1162 at Baḷagāmi (*P. S. O.-C. Inscr.* No. 184; and see *Mys. Inscr.* p. 96),—which registers a grant of the villages of Karinele and Maruvasi and Muriganahallī and Kundarage (?) in the Nāgarakhaṇḍa *kampana*, and Chikka-Kaṇṇuge in the Hānuṅgal *kampana*, for the *aṅgabhōga* of the gods Dakṣiṇa-Kēdārēśvara (of Baḷagāmi), Sōmanātha, and Brahmēśvara of Abbalūr.—Chikka-Kaṇṇuge is evidently the modern 'Chikkangi' in the Hāṅgal tāluks.

the second occasion, grants were made by some of the villagers to provide for the *aṅgabhōga* and the perpetual lamp of the same temple.

The record contains two dates. The details of the first date,—when the grant was made by the *Danḍanāyaka* Gōvindarasa,—are Sunday, the new-moon day, when there was an eclipse of the sun, of the month Vaiśākha of the Vishu (properly called Vṛisha) *saṁvatsara*, which was the twenty-sixth year of the reign of Vikramāditya VI. This date was not recorded correctly. The given *saṁvatsara* was Śaka-Saṁvat 1024 current. There was, indeed, an annular eclipse of the sun, which was probably visible in Southern India, on the specified new-moon day.¹ But the *tithi* ended, by Sewell and Dikshit's Tables, at about 2 hrs. 12 min. after mean sunrise (for Ujjain) on Tuesday, 30th April, A.D. 1101; and it cannot be connected with the Sunday at all, as it began at about 30 min. after mean sunrise on the Monday. The details of the second date,—when the grants were made by the villagers; shortly after which time, presumably, the whole record was put on the stone,—are, Sunday, coupled with the sixth *tithi* of the bright fortnight of the month Bhādrapada of the Tāraṇa *saṁvatsara*, which was the twenty-ninth year of the same reign. The given *saṁvatsara* was Śaka-Saṁvat 1027 current. And the corresponding English date is Sunday, 28th August, A.D. 1104; on which day the given *tithi* ended at about 18 hrs. 42 min.

* * * * *

Lines 8 to 17 of this record mention a *Danḍanāyaka* Gōvindarāja, who is described as “ruling,” but without any hint as to the sphere or nature of his powers. Lines 59 to 62 mention a *Mahāsāmantādhipati* and *Danḍanāyaka* Gōvindarasa, who in A. D. 1101 was “ruling” the Hānumgal, Bāsavura, and Nāgarakhanda districts. And a third passage,—A. lines 75, 76, B. line 80.—mentions a *Danḍanāyaka* Gōvindarasa, who in A. D. 1104 was administering the Banavāsi province and the *vuḍḍarāṇḍa*-duty at the command of Anantapāla, a high minister of the Western Chālukya king Vikramāditya VI., who is mentioned in many of the records of this period.

The Gōvindarāja of the first passage was the son of a certain Kṛishṇarāja, whose pedigree is not disclosed, and of Padmaladēvi, an elder sister of Anantapāla. And he seems to be identical with the Gōvindarasa of the second passage. This is inferred, partly from the fact that it would have been unnecessary to mention him with such prominence in the first passage, and especially as “ruling,” unless more details were to be given about him further on, and partly from the description of the Gōvindarasa of the second passage as *māvanaganḍhuvārana*, which is taken to mean “the choice elephant of his maternal uncle,”—with reference to Anantapāla, who stood in that relationship towards the Gōvindarāja of the first passage.² It

¹ See Von Oppolzer's *Canon der Finsternisse*, p. 220, No. 5484, and Plate 110.

² *Māva* means ‘a mother's brother,’ and also ‘a wife's father.’ This record does not mention anyone, with reference to whom it could be taken in the latter sense in the case of the Gōvindarāja of the first passage. And on the other hand, it does not seem at all probable that Raṅgarāṅgabhairava-Gōvindarasa (regarding whom, see further on) was either a nephew or a son-in-law of Anantapāla; no such hint is given in any of the passages mentioning him, though they describe him very fully.—Moreover, the full description of the Gōvindarasa of the second passage in this record (line 59 ff.) runs—*Samādhigatapāṇchamahāsābdamahāsāmāntādhipati-mahāprachaiṇḍaḍaṇḍanāyakan=asthāna-vastu-nāyakaṁ nija-kula-kulaṇḍaya-sudhākaraṁ guṇa-ratnākaraṁ sukara-sukavi-pika-nikura-mākaṇḍaṁ kirtti-lalā-kaṇḍaṁ samara-samaya-Shaṇmukhaṁ chatvra-Chaturmmukhaṁ duṣṭa-darppishṭh-ōḍhḍha(ḍḍha)t-ārāti-mada-niḍaraṇaṁ māvana-gaṇḍharāraṇaṁ nām-ādi-samasta-prasasti-sahitaṁ śrīmad-dāṇḍanāyaka-Gōvindarasaḥ*. The *biruda* Raṅgarāṅgabhairava does not occur here. And I do not find any of these epithets applied to Raṅgarāṅgabhairava-Gōvindarasa, or anything bearing on them in the various descriptions of him, with the exception that in line 39 of the record of A.D. 1114 he is described as *samara-mukha-Shaṇmukha*, which may be compared with the *samara-samaya-Shaṇmukha* of the present passage; but this is not conclusive and the *asthāna-vastu-nāyaka* of the present passage occurs elsewhere (see page 217 below, note 5) in the case of Anantapāla, and not of Raṅgarāṅgabhairava-Gōvindarasa.

may be remarked, in passing, that the allotment to the Gôvindarasa of the second passage of so high a rank as that of *Mahāsāmantādhipati*, is undoubtedly incorrect, whoever he may have been; just as much as in line 4 the record makes a mistake in describing Anantapāla as merely a *Mahāsāmanta*, instead of a *Mahāsāmantādhipati*.

The Gôvindarasa of the third passage, however,—though the special *biruda* does not occur in it,¹—being described as having a much more extensive authority, is most probably another person, to be distinguished by the full name of *Raṇaraṅgabhairava-Gôvindarasa*, who was apparently a paternal uncle of the Gôvindarāja of the first passage, and regarding whom we learn the following facts from records at Baḷagāmi and Tālgund.² He belonged to the Parāśara gôtra, and was the son of Dāsirāja, son of Kēśirāja and Nilabbe, and of Sôvala-dēvi or Sômāmbike (e.g., the records of A. D. 1102, line 24 f., and A.D. 1114, line 37 f.). The record of A.D. 1102 styles him (line 44) *Kṛishṇarāj-ānuja*, “the younger brother of Kṛishṇarāja,”—with reference, doubtless, to the Kṛishṇarāja of the Ablūr inscription; and the record of A.D. 1112 styles him (line 37) *aṇṇan=aṇṇakāra*, “the champion of his elder brother,” and *Kṛishṇarājan=aṇṇugina-tamma*, “the affectionate (or beloved) younger brother of Kṛishṇarāja.” The record of A.D. 1114 further describes him as *Lāṭ-ānvaya-lalāṭa-maṇḍala-tilaka*, which expression, taking *lalāṭamaṇḍala* as meaning much the same thing as *lalāṭapaṭṭa*, we may render by “a forehead-mark of the broad forehead that was the lineage of the Lāṭas:” so, also, the record of A.D. 1102 describes Anantapāla (in line 8) as *Lāṭa-kulakumudavarana-vidhu-kara*, “a very ray of the moon to (open) the cluster of water-lilies (flowering at night) that was the family of the Lāṭas:” evidently, both the persons traced their origin to ancestors who were natives of the Lāṭa country; and this, no doubt, accounts in part for the intermarriage and the special favour shown by Anantapāla to Raṇaraṅgabhairava-Gôvindarasa. His *biruda* of Raṇaraṅgabhairava, “a very Bhairava (Śiva) in the field of battle,” figures more or less prominently in all the records. And the record of A.D. 1114 styles him (line 40) *Tribhuvanamalladēva-vijaya-dakṣiṇa-bhujā-daṇḍa*, “the staff of the victorious right arm of Tribhuvanamalladēva-(Vikramāditya VI.).” In A.D. 1102, the *Daṇḍanāyaka* Anantapāla, the *Mahāsāmantādhipati* who had attained the *pañchamahāśabda*,³ was “protecting, with the delight

¹ No string of titles and epithets is connected with the name of Gôvindarasa in this passage. After giving the titles of Anantapāla, the record simply says [*Anantapā*] *larasara besadim śrīmad-daṇḍanāyakaṁ Gôvīnd-arasaru Banavāse*-(etc., as in a note further below).

² The records are:—

Of A.D. 1102;	<i>P. S. O.-C. Inscr.</i> No. 168;	<i>Mys. Inscr.</i> p. 78.
Of A.D. 1103;	. . . No. 171;	. . . p. 139.
Of A.D. 1107;	. . . No. 218;	. . . p. 199.
Of A.D. 1112;	. . . No. 172;	. . . p. 82.
Of A.D. 1114;	. . . No. 175;	. . . p. 175.

³ The term *pañchamahāśabda*, meaning literally “five great sounds,” denotes the sounds of five musical instruments, the use of which was allowed, as a special mark of distinction, to persons of high rank and authority. The epithet *samadhigatapañchamahāśabda* is found most commonly in connection with the names of great feudatories and high officials; the instances in which it occurs among the epithets of paramount sovereigns, are but few. I have given a general note on the term in my *Gupta Inscriptions*, p. 296; in the course of which I have quoted a paper in *Ind. Ant.* Vol. XII. p. 95 f. which tells us that the Liṅgāyat *Viśākachintāmani* enumerates the five instruments as being the *śrīṅga* or horn, the *tammaṭa* or tambour, the *śaṅkha* or conch-shell, the *dhāt* or kettle-drum, and the *jayaganṭā* or gong. And an inscription of A.D. 1032 at Suttāru in Mysore (*Ep. Ca. n.* Vol. III, Nj. 164; I quote, however, from an ink-impression) enumerates them as the *tiva*[*ī*], *dadda*, *khaṇḍike*, *jayaganṭe*, and *kāle*, and provides an allotment to the god Śāna-śvaram-udeyar for playing these musical instruments, and performing the worship of the god, three times a day.—For the *kāle*, which is the same as the *śrīṅga*, see a note further below. The word *dadda* may perhaps stand for *daddasa*, which is explained in Kittel’s Dictionary as ‘the drum of a Domba.’ The *tivāli* and *khaṇḍike* remain to be identified. The former of them was the special musical instrument of the Rāshtrakūṭa kings of Mālkhēḍ and of the Raṭṭa chieftains of Saundatti.—For the special instruments of some other great families, reference may be made to my *Dyn. Kan. Distrs.* p. 327, and note 7.—The custom of kings being heralded in public by musical instruments is mentioned by the Chinese pilgrim Hsien Tsiang, in connection with Śilāditya-Harshavardhana of Kanauj; he tells us (*Life*, Beal’s translation,

of an agreeable or friendly interchange of communications (*with his paramount sovereign*),¹ the two-six-hundred (*i.e.* the Belvola three-hundred and the Purigere three-hundred), the Banavase twelve-thousand, and the *vaḍḍarāvuḷa* and *perjuṅka* duties; and his subordinate,² the *Daṇḍanāyaka* *Raṇaraṅgabhairava-Gōvīndarasa*, holding office by the favour of Anantapāla,³ was "protecting, with the delight of an agreeable or friendly interchange of communications (*with Anantapāla*)," the *vaḍḍarāvuḷa* of the *melvaṭṭe*,⁴ the *eraḍuṁ-bilkode*, and the *perjuṅka*. In A.D. 1103, Anantapāla, with the same two titles and also those of *Mahāpradhāna* and *Bhāṇasavergaḍe*, was "protecting, *etc.*," the Belvola three-hundred, the Purigere three-hundred, the Banavase twelve-thousand, and the *panṇāya*-duty of the *saptārḍhalakṣhe* or seven-and-a-half-lākṣ country;⁵ and the *Daṇḍanāyaka* *Raṇaraṅgabhairava-Gōvīndarāja*, who had obtained the administration of the Vanavāsi twelve-thousand through his favour,⁶ was "protecting, *etc.*," the Banavase twelve-thousand, the *vaḍḍarāvuḷa*, and the *achchupannāya* of

,⁷ and had, under himself, a *Samāhivigrahādūkrita* or minister for peace and war named *Īśvarayyanāyaka*. In A.D. 1107, the *Mahāpradhāna*, *Bhāṇasumanavergaḍe*, and *Daṇḍanāyaka* Anantapāla⁸ was "happily governing"⁹ the two-six-hundred (*i.e.* the Belvola and Purigere districts) and the Banavāsi twelve-thousand; and his subordinate, the *Daṇḍanāyaka* *Raṇaraṅgabhairava-Gōvīndarāja*, who had attained good fortune by his favour,¹⁰ was "protecting, *etc.*," the Banavāsi twelve-thousand, the *vaḍḍarāvuḷu*, the *perjuṅka*, and the *eraḍuṁ-bilkode*;¹¹ and this record mentions, as a subordinate of him,

p. 173) that, "as *Śilādityarāja* marched, he was always accompanied by several hundred persons with golden drums, who beat one stroke for every step taken; they called these the 'music-pace-drums.' *Śilāditya* alone used this method,—other kings were not permitted to adopt it."

¹ *Sukha-saṁkathā-vinōdadim pratipālisuttam-ire*; see *Dyn. Kan. Distrs.* p. 428, note 4.

² *Tat-pādapadm-ōpajivi*.

³ *Anantapāla-prasād-āsādīt-ādihikāra-lakṣmī-viḷṣa*.

⁴ The meaning seems to be that he was administering the collection and expenditure of that portion of the *vaḍḍarāvuḷa* which was levied on, or was allotted to, an object called the *melvaṭṭe* or *mēlvatṭe*. The genitive *melvaṭṭeya* may qualify also the *eraḍuṁ-bilkode* and the *perjuṅka*. Kittel's Dictionary gives *mēlvatṭa*, 'an awning' (in which *vatṭa* is for *paṭṭa*; and *paṭṭe* occurs as another form of *paṭṭa*), and *mēlu-batṭe* (which might easily occur in the form of also *mēlvatṭe*), 'superior, fine cloth.' But the *vatṭe* may equally well stand for *batṭe*, 'a road'; and *mēlvatṭe* may indicate the levy of the duty, or the three duties, on the principal high-roads: compare *mēlu-durga*, 'a high, superior fort,' and *mēlu-paṅkti*, 'the best or principal row.'

⁵ *I.e.* of the whole of the Western Chālukya dominions; see *Dyn. Kan. Distrs.* p. 341, note 2.

⁶ *Tat-prasād-āsādita-Vanavāsi-dvādaśasahasr-ādihikāra-lakṣmī-vibhāsi*.

⁷ The rendering in *Mys. Inscr.* p. 140, and note, would read *chhatra-chchhāyeya chappannad=achchupannāyamam*, and would translate "the *panṇāya*-dues of the fifty-six (*i.e.* merchants) within the shadow of his umbrella (*i.e.* within his jurisdiction)." The word *chhatra-chchhāyeya* is quite distinct, and seems to qualify the *achchupannāya* here in the way in which *melvaṭṭeya* qualifies the *vaḍḍarāvuḷa* in another passage (see note 4 above). The next *akṣhara* is not legible with any certainty in the photograph; and there may be an *akṣhara* between the *ppa* and the *ma*. If the reading really is *choppannad*, or more likely *chhappannad*, it does not at any rate mean "fifty-six merchants:" there might, in that case, be possibly a reference to the *chappanna*- or *chhappanna-dēśa*, "the fifty-six countries,"—in the sense of "all the world," or rather "all the territory entrusted to him;" this also, however, does not seem satisfactory. I cannot at present find any other passage, helping to elucidate this one.—The *achchupannāya* variety of the *panṇāya* is mentioned again in a record of A.D. 1108, at Dāvangere (*P. S. and O.-C. Inscr.* No. 137; *Mys. Inscr.* p. 17), in line 15, where the rendering in *Mys. Inscr.* wrongly finds the title "lord over *achchupa Nāyaka*." That record tells us that the *achchupannāyadadhishthāyaka* or "superintendent of the *achchupannāya*" Barmarasa,—who had been appointed to the office of *Mahāmātya*, entrusted with all the duties of government, by the command of the *Mahāśāntiādhipati*, *Mahāpradhāna*, *Bhāṇasavergaḍe*, and *Daṇḍanāyaka* Anantapāla,—was then "governing, with punishment of the wicked and protection of the good," the *panṇāya* of the Nalambavādi thirty-two-thousand.

⁸ Among his epithets here, there occurs the phrase *āsthāna-vastu-nāyaka*, meaning something like "director of all arrangements for public *darbārs*," which is included among the epithets of the *Gōvīndarasa* of the second passage in the Ablūr inscription (see page 215 above, note 2).

Sukhadin=duttam-irāl.

¹⁰ *Anantapāla-prasāda-samāsādita-prāpta-lakṣmī-niḷaya*.

¹¹ The original seems to have here *bilkāde*, with the vowel *a* in the second syllable. But, from the other records, the vowel *o* appears to give the correct form of the word.

a certain Trivalibhaṭṭa, of the Vatsa gōtra,—described as the *mayduna*, i.e. sister's husband, or wife's brother, of the *Daṇḍanāyaka* Gōvindarasa,—who was holding office as *Pergaḍe*¹ of the *mahivadda*-village of Tānagundūr (Tālgund). The record of A.D. 1112 introduces a new official superior of Raṇaraṅgabhairava-Gōvindarāja: it tells us that, under Vikramāditya VI., the Pāṇḍya *Mahāmaṇḍalēśvara* Tribhuvanamalla-Kāmarasa, “the lord of Gōkarṇa the best of towns,”—who belonged to the line of the Pāṇḍya rulers of Sisugali, the capital of the Haive division of the Koṅkaṇ,—was “ruling with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*);” that Anantapāla gave him the Vanavāsi country;² that, on receipt of it, he made appointments; and that, by appointment from him, Raṇaraṅgabhairava-Gōvinda, mentioned further on in the record as the *Daṇḍādhiśvara* Gōvinda, was “protecting” the Banavase country.³ The record of A.D. 1114 does not make any reference to the Pāṇḍya prince: it speaks of Anantapāla as a feudatory of Vikramāditya VI., but, evidently with reference to past events only, as, like the record of A.D. 1112, it does not couple any titles with his name; it speaks of the *Daṇḍādhipa* Gōvinda as a *rājahansa* or flamingo dwelling on the water-lilies that were his feet, and it describes him more fully as the *Mahāsamantādhipati* who had attained the *poṭṭhamahāsabha*,⁴ he who was a very Raṇaraṅgabhairava, the *Mahāpradhāna*, the *Manevergaḍe*, the *Daṇḍanāyaka* Gōvindamayya, who was “governing” the Banavase twelve-thousand, the *Sāntalige* thousand, the two-hundred (i.e. the Belvola and Purige districts), and the *vaḍḍarāvula* and *pannāya* duties. By this time, then, Raṇaraṅgabhairava-Gōvindarasa had been promoted to most of the high offices that had been held by his patron Anantapāla.⁵

* * * * *

When the *Daṇḍanāyaka* Gōvindarasa made his grant in A.D. 1101, as mentioned in line 59 ff. of the record, he lavied the feet of a Śaiva teacher or priest named Sōmēśvara, who is introduced to us in a passage, commencing in line 51, which runs thus:—

Śrīmad-Abbalūr-Echa-gāvaṃḍana gurugaḷ śrī-Sōmēśvara-paṇḍita-dēvar-ajja-gurugaḷa
taraḥ-prabhāvam-ēmt-ēmdode || Dhareg⁶=escva Sa(śa)kti-parshege kaṭam-agraṇiy=enipa
Parvvaṭ-āvaliyolu Mūvara-kōṇeya-saṃtatig-ābharanaṃ Kēdāraśakti-yatipati negaḷdaṃ ||
A Kēdāra-yatīndrana⁷ lōka-prastana⁸ śishyan=atyamaḷa-guṇ-ānikam nirmmaḷa⁹-charitaṃ

¹ The original has *perggatana*, which must be a mistake (unless it is found to be an authorised abbreviation) for *perggadetana*.

² Anantapāla seems, from this, to have been retiring from office about that time.

³ The original runs—*Raṇaraṅgabhairavaṃ * * * * * pālisuttam-ire Banavaseyam Malapara jūju sudhā-nirmmaḷa-parama-yaśaḥ-prabhāva-miḍhi Gōvindaṃ*. The rendering in *Mys Insers.* p. 85, and note, would find,—instead of *sudhā*, ‘nectar, ambrosia,’ with which the fame of Gōvinda is compared,—the Marāṭhi word *suddhā*, ‘together with, along with, besides,’ in its modern Kanarese corrupt form *sudā*, and would translate “was protecting *Banavase* and the *Malapara jūju* (?) also.” The word *jūju*, ‘gambling,’ seems to be used here, to suit the convenience of the composer of the verse, instead of *jūjugāra*, ‘a gambler.’ The idea evidently is, that Gōvinda cut off the heads of the Malapas and used them as dice. And a Kanarese ballad somewhat similarly describes a Governor of Bombay as proposing to cut off the heads of Holkar and Seindia and play the game of juggling balls with them before the Pēshwa Bājirao.

⁴ It is in this passage that Raṇaraṅgabhairava-Gōvindarāja is described as *samara-mukha-Shannukha* (see page 215 above, note 2).

⁵ We have a later date for Raṇaraṅgabhairava-Gōvindarasa in A.D. 1117-18, quoted by me (*Dyn. Kan. Distrs.* p. 451) from a record which is not accessible to me at present.

⁶ Metre, Kanda; and in the next two verses.—The first verse occurs in line 19 f. of an earlier record, of A.D. 1094, at Baḷagāmi (see page 220 below, note 3), with, in essential points, only the difference of *muniṇṇipati* for *yatipati*. The whole passage from the words *Dhareg=escva* to *Nayōyik-āgrēśaraṃ*, occurs in lines 31 to 38 of the Baḷagāmi inscription of A.D. 1102 (see the same note); and it is from that record that I take the various readings given in the footnotes.

⁷ *V. l.*, *mūṭīndrana*.

⁸ Read *prastuṭana*.

⁹ *V. l.*, *yaśaḥ-patākaṃ*.

Śrikamṭham vibudha-chūtavana-kaṭakamṭham || Hara¹-pādāmbhōjadoḷu chittaman=eśeva mukhāmbhōjadoḷu² Bhārati-saundaramam³ chāritradoḷu nirmalateyan=akhiḷ-āms⁴-āntadoḷu Śakra-dik-kumjara-bhāsvat-kirttiyam bāppure⁵ nilisidan=udyad-guṇ-augham munimdr-ābharapam Śrikamṭha-dēvam budha-jana⁶-tīlakam tarkka-vidyā-samudram || Ā mahānubhāvana śishyane doreyan=emdoḍe⁷ || Kelabar⁸=ttarkka-viśāradar=kkelabar=āpt-ālāpa-sambōdhakar=kkelabar=nnātaka-kōvidar=kkelabar=ol-gabbarigaḷam ballavar = k k e l a b a r = byā(vyā)karapa-jūar=im̐t-initumam ball⁹-amnar=ill=ellamam sale Sô m ê s v a r a - s ū r i ballan=anagham Naiyā(yā)yik-āgrésva(sa)ram || Akalaṅk-āmbra-kujāta¹⁰-Chaitra-samayam Lōkāyat-āmbhōdhi-śitakaram sāmkyha-diśā¹¹-diśāmlai mimāns-āṅganā-kāmbu-kamṭha-kanan-mauktika-bhūshapam Sugata-nirējāta-chaṇḍīmān tarkkika-Sômésvara-sūri peripu-vaḍedaṇ Naiyāyik-āgrésva(sa)ram ||¹²—namely, “To describe the efficacy of the penances of the grandfather-preceptor of the holy Sômésvarapaṇḍitadeva who was the preceptor of Echagāvunḍa of the famous Abbalūr:—In the line named Parvatāvali, which was esteemed to be greatly (*i.e.* undoubtedly) the leading (*division*) of the sect, celebrated in the world, named Śaktiparshe, there became famous the eminent ascetic Kédāraśakti, an ornament to the succession named Mūvarakōṇeyasamtati.¹³ Of that great ascetic Kédāra, the disciple, praised indeed throughout the world, was Śrikanṭha, abounding in extremely pure virtues, of spotless behaviour, a very cuckoo (or ring-dove) in the grove of mango-trees that are learned men. Amidst great applause. Śrikanṭhadēva, abounding in great virtue, an ornament of great saints, a forehead-ornament of learned people, a very ocean of the science of logic, firmly fixed his thoughts on the water-lilies that are the feet of the god Hara (Śiva), and made the beauty of the goddess of eloquence abide in the charming water-lily that was his mouth, and maintained purity in all his behaviour, and established to the ends of all the points of the compass a brilliant fame like that of (Airāvata) the elephant of (*the east which is* the quarter of Indra. To give an idea of the disciple of that great man:—Some people are learned in logic, and some can impart the knowledge of well-chosen speech; some are acquainted with the dramas, and some are conversant with good poetry, and some know grammar: there are none (*others*) who know all of these; but the learned Sômésvara, indeed, the sinless one, the leader of the Naiyāyikas, knows them all. A very season of Chaitra (*i.e.* a very month of spring) to (*develop the fruit of*) the mango-tree that is Akalaṅka,¹⁴—a very cool-rayed moon

¹ Metre, Mahāśragdharā.

² Read mukhāmbhōjadoḷu.

³ *V. l., sundariyam.*

⁴ Read śś.

⁵ *V. l., chittarade nilisidam sad-guṇ-āṅga-dhyanam.*

⁶ *V. l., kuḷa.*

⁷ B., line 61, has the same; except that it gives śishyane. The record of A.D. 1102 has, similarly, śishyane doreyan=emdoḍe. Read śishyana doreyan=em̐t-in̐doḍe, or em̐t-in̐doḍe.

⁸ Metre, Mattēbhavikriḍita; and in the next verse. In the record of A.D. 1102 these two verses are transposed; this one comes after the other.

⁹ *V. l., bāpp-intu viśāmbharā-tīladoḷ ballavar=im̐t-in̐doḍe aṅga¹⁰ in vidyā-dōdhi Sômésvaram.*

¹⁰ *V. l., āmbra-nāṭīja.* Read, in either case, *amra*, for *am̐ra*. ¹¹ *V. l., dhara.*

¹² In the Ablūr record there follows one more verse about Sômésvara—but it does not present anything of interest; and it is not included in the Balagāmi record of A.D. 1102.

¹³ I have not found anything yet to explain the meaning of this name. *Mūvara* must be the genitive of *mūvaru*, ‘three persons,’ unless it can be connected with *mū* = *mudra*, ‘advanced age.’ For *kōṇa*, of which *kōṇeya* is the genitive, the dictionary only gives the meanings of ‘a pitcher; an inner apartment or chamber, a room.’

¹⁴ It seems impossible to avoid taking the word *akalaṅka* as a proper name; to render it by simply ‘stainless people,’ seems to give a very inadequate meaning to the text. At the same time, we do not yet know of any Śaiva writer named Akalaṅka; and Sômésvara can hardly have given encouragement to the writings of the Jain Akalaṅka, even in the department of *tarka* or logic with which the name of that Akalaṅka is sometimes specially connected (*e.g.* in line 45 of a Jain record of A.D. 1077 at Balagāmi, *P. S. O.-C. Inscr.* No 163, *Mys. Inscr.* p. 129).—The next three epithets, also, are puzzling. From line 65 of the Ablūr inscription, we learn that Sômésvara was a follower of Lakulīśa; and (see page 227 below) Lakulīśa was an opponent of the Lōkāvatās, Mīmāṃsakas, and Sāmkyas.—There are, perhaps, some hidden second meanings, which I have failed to see. *Kujāta*, for instance, may mean ‘basu-born,’ as well as ‘tree;’ but the alternative reading *mahija* is opposed to that.

to (bring to full tide) the ocean that is the Lōkâyatâs,— a very guardian elephant of that quarter of the regions which is the *Sâmkhya*-doctrine,— a very pearl-ornament glittering on the white throat of the woman who is the *Mīmāṃsâ*,— a very hot-rayed sun to (close) the water-lilies (blooming at night) that are the Buddhists,— the logician, the learned Sômêśvara, the leader of the Naiyâyikas, attained greatness.” And a further passage, in lines 63 to 66, describes him, in rhyming epithets, as— Yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushthâna-japa-samâdhi-śīla-saṃpāṇna vibudha-jana-prasaṃna nyâya-śâstra-vistri(stri)ta-sarôjavana-divâkara Vaiśêshika-vârdhhi-varddhana-sa(śa)rat-sudhâkara sâmkhya-âgama-praviṇa-mâṇiky-âbharāṇa guru-charaṇa-sarasîruha-shatcharaṇa śabda-śâstra-sahakâra-vana-vasānta prajñ-ôday-ôdbuddha-Lâkuṣa-siddhānta nirupam-ôpanyâsa-dêvanadi-pravâha-nija-datta-māntra-prasâda-saṃvarddhita-śishya-saṃdôha sâhitya-vidyâ-mahâ-nadi-pravâha-nimnagâdhîśvara bhakti-pravâha-paritushta-Paramêśvara niravadya-nirmala-tapô-guṇ-aika-niḷaya kîrtti-kaumudî-mudita-mêdinî-vaḷaya nâṃ-âdi-samasta-prasasti-sahita,— namely, “he who is possessed of the glory of such names as he who is endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, the observance of silence, the muttering of prayers, deep contemplation, and good character, and who is gracious to learned men; he who is a very sun to (open) the great cluster of water-lilies (blooming in the daytime) that is the *Nyâyasûtra*, and who is a very autumn-moon to bring to full tide the ocean of the Vaiśêshikas; he who is a very ruby-ornament of those who are versed in the *Sâmkhyâgama*, and who is a very bee on the water-lilies that are the feet of his teacher; he who is a very spring to the grove of mango-trees that is the *Śabdaśâstra*, and who has given new life to ¹ the *Lâkulasiddhānta* ² by the development of his wisdom; he who is a very stream of the river of the gods in unequalled reasoning, and who has made the assembly of his disciples to prosper by the favour of the counsel given by him; he who is a very ocean to (receive) the stream of the great river that is the *Sâhityavidyâ*, and who has quite satisfied the god Paramêśvara (Śiva) with the unbroken flow of his devotion; he who is the sole abode of the virtue of blameless and spotless penance, and who has delighted the whole circuit of the earth with the moonlight that is his fame.”

We gather a good deal of information about the *Mûvarakôṇeyasāntati* from various records at Bâlagâmi.³ And, in the first place, we find that it was connected with the sect of the *Kâlâmukhas*, which is already fairly well known. We learn this from the record of A.D. 1112, which says (line 49)— Parvvat-âmnâyada Mûvara-kôṇeya-santânada Śakti-parisheya[negat]-vade[negat]du śishya-châṭaka-varshâkâla-mukhar=enisida Kâlâmukharol,— “among

¹ *Lit.* “has awakened.”

² Regarding Lakula, the founder of the tenets that were classed under the general head of *Lâkulasiddhānta*, see page 226 ff. below. Several references to him and his writings will be quoted from the Bâlagâmi records. And mention is made of the *Lâkulâgama* in line 21 of the Bijâpur inscription of A.D. 1074 (*Ind. Ant.* Vol. X. p. 128).

³ The principal ones,— of which the first was edited by me, *Ind. Ant.* Vol. V. p. 342, at a time when the purport of the verse *Dhareg=eseca*, etc., could not be guessed, and the others all deserve, for various reasons, to be properly dealt with in full,— are:—

Of A.D. 1094; P. 8. O.-C. <i>Inscr.</i> No. 165; <i>Mys. Inscr.</i> p. 73.	
Of A.D. 1102; No. 168; p. 78.	
Of A.D. 1112; No. 172; p. 82.	
Of A.D. 1129; No. 178; p. 87.	
Of A.D. 1139; No. 179; p. 134.	
Of A.D. 1149; No. 180; p. 97.	
Of A.D. 1155-56; No. 181; p. 100.	
Of A.D. 1163; No. 184; p. 92.	
Of A.D. 1168; No. 185; p. 109.	
Of A.D. 1192; No. 200; p. 103.	
Of A.D. 1215 No. 201; p. 72.	

the Kālamukhas,¹ who, having attained fame in the Śaktiparishe of the Mūvarakōṇeyasamtāna of the Parvatāmnāya, had caused themselves to be spoken of as the very burst of the rainy season for the *chātaka*-birds that are disciples,"—and then goes on to place among these "Kālamukhas" Kēdārāsakti, his son Śrīkaṇṭha, and Śrīkaṇṭha's son Sōmēśvara. This passage would, indeed, seem to identify the Kālamukhas with the Mūvarakōṇeyasamtati. But this appears not quite consistent with the fact that the college (*sthāna*) of the Kālamukhas of the ancient Balligāve was the temple of Pañchalīṅga,² whereas the college of the Mūvarakōṇeyasamtati was a different building. And it seems probable that what the passage really means, is, that the founder of the Mūvarakōṇeyasamtati was a member of the Kālamukha sect who established some particular school, the tenets of which differed in some respects from the general doctrine of the Kālamukhas. The verse *Dhareg=eseva, etc.*, seems to name, as the order of development, first the Śaktiparshe,³ then the Parvatāvali, and then the Mūvarakōṇeyasamtati. On the other hand, the prose passage, just quoted, indicates first the Parvatāvali, then the Mūvarakōṇeyasamtati, and then the Śaktiparshe. The verse used in the record of A.D. 1129 (see page 223 below), and in some subsequent records, does not mention the Śaktiparshe, and indicates first the Parvatāvali and then the Mūvarakōṇeyasamtati. And the record of A.D. 1192 mentions only the Parvatāvali.

The members of the Mūvarakōṇeyasamtati were the hereditary priests of the temple of the god Śiva in the form of Dakṣiṇa-Kēdārēśvara, "the Kēdārēśvara of the South,"⁴ which, as we learn from line 57 of the record of A.D. 1112, was on the *śrī* or raised bank of a tank called Tāvaregere and Tāvareyakere, "the tank of water-lilies," which was in the southern part of the lands of Balligāve. They had also the temple of Śiva in the form of Nagarēśvara or Nakharēśvara,⁵ which, again,—as we are told in line 26 of the record of A.D. 1094,—was at the Tāvaregere tank. And, from A.D. 1139 onwards (see page 224 f. below), they had also a temple of Śiva in the form of Kuvēśvara, which was then built in connection with the temple of Dakṣiṇa-Kēdārēśvara. Their maṭha or college is sometimes spoken of as the Kēdāramatḥa and the Kēdārasthāna. But its actual name was, in Kanarese, Kōḍiyamatḥa, which appears in a Sanskrit passage as Kōṭimātḥa.⁶ From line 60 f. of a record of

¹ In every other passage known to me, this name is spelt with the long *ḍ* in the second syllable. The short *a* is used here probably only in connection with the play on the meaning of the components, or supposed components, of the name. The word *kālamukha* appears to denote 'a kind of monkey,' and also to be another name of the *kāḍgura* or black *aguru*-tree.

² See page 227 below, and note 1.

³ It may be mentioned, incidentally, that another record at Baḷagāmi, of A.D. 1098 (see page 223 below, note 2), discloses, in line 34, the name of another *pariśad* at the ancient Balligāve, *viz.* the Śāleyparshe.

⁴ Dakṣiṇa-Kēdārēśvara was an image established at Balligāve as the southern representative of Śiva as worshipped at Kēdārnāth in the north, a famous temple and place of pilgrimage in the Garhwāl district, North-West Provinces, situated, according to Thornton's *Gazetteer*, in lat. 30° 44', long. 79° 5', in the Hīmalayas, and standing 11,755 feet above the level of the sea.—From the titlings of the transcriptions, in Sir Walter Elliot's *Canarāṭaka-Dēsa Inscriptions*, of some of the records mentioned in note 3 on page 220 above, it appears that the temple of Dakṣiṇa-Kēdārēśvara is now known as the temple of Basavaṇṇa.

⁵ The name appears as Nakharēśvara in the record of A.D. 1094. Elsewhere, it is usually written Nagarēśvara, which, no doubt, was the real correct form. Its name is explained in a passage in line 46 ff. of the record of A.D. 1129, which runs,—*Balligāvegoḷ=dakṣiṇa-dik-tata-nikāṭavartti maṇḍita-puṇḍarīka-śaṇḍ-ḍpḍatam=umḥalli nagara-janaṇḍaḷ=ḍajjīḍid=agaṇya-puṇya-puṇjame Śiva-bhāvanav-ḍḍ-ante Nagarēśvaram=ḍnī pavar-ḍadeḍu sogayisuttam-irpḍeḍu*,—"at Balligāve, close to the southern boundary, there is an ornamental garden [*ḍpḍata* seems to be used here for *ḍpavḍa*] full of water-lilies; and there there stands, in all its beauty, the temple named Nagarēśvara, the veritable abode of Śiva, (as *embodiment*) indeed [*of*] all the incalculable religious merit amassed by the people of the town."

⁶ This, which seems to be only a Sanskritised form, is taken from line 19 of the record of A.D. 1215. In the photographs of some of the records, the vowel of the first syllable might be taken to be *ḍ*, instead of *ḍ*. But the name appears very distinctly,—Kōḍiyamatḥa,—in line 61 of the record of A.D. 1158 (see page 223 below, note 1).

A.D. 1158,¹ which speaks of "Vāmaśaktipañḍitadēva, the *Āchārya* of the Kōḍiyamaṭha of the *Hergaḍe* Venṇamarasa of that place (Baḷligāve)," it seems to have been built for the members of the line by the said Venṇamarasa. And it would appear that it was named the Kōḍiyamaṭha because, probably, it stood somewhere near the *kōḍi* or outlet of the Tāvaregere tank. That the Kōḍiyamaṭha was the *maṭha* of the Mūvarakōṇeyasaṃtati, we learn explicitly from the record of A.D. 1162, which mentions, as belonging to "the succession of the family of the *Qurus* of the Kōḍiyamaṭha," two persons, Gautama and the Vāmaśakti mentioned above, who, as will be seen, were disciple-descendants of Kēdāraśakti. And the same record further gives (line 27 ff.) the following rather singular description of the *maṭha*,—Dakṣhiṇa-Kēdāra-sthānamuṃ Śiva-līṅga-pūjā-pulaka-sasya-sarasa-kēdāra-sthānamuṃ naiṣṭhika-brahmacharyya-Śiva-munijan-ānusthāna-niṣṭhita-sthānamuṃ sāṅga R̥g-Yajus-Sām-Ātharvva-chaturvveda-svādhyāya-sthānamuṃ Kaumāra-Pāṇinīya-Śikarāyana-Śabdānuśāsan-ādi-byā (vyā)karaṇa-byā (vyā)khyāna-sthānamuṃ nyāya-vaiśeṣhika-mīmāṃsā-sāṃkhya-bauddh (ddh) - ād i - ś a ḍ u - darsana-byā vyā khyāna-sthānamuṃ Lākula-siddhānta-Pātanjala-ādi-yōgāśāstra-byā (vyā)khyāna-sthānamuṃ ashtādaśapurāṇa-dharmmaśāstra-sakala-kābya (vya) - nāṭaka-nāṭik-ādi-vividha-vidyā-sthānamuṃ dīn-ānātha-paṅct-amdha-badhira-kat h a k a - g ā y a k a - vādaka-vāṃśika-narttika-vaitālika-nagna-bhagna-kṣhapaṇak-aikadāṃḍi-trid a m ḍ i - h a m s a - paramahamśa-ādi-nānā-dēśa-bhikṣhukajan-ānivar̥gya-[*]nnadāna-sthānamuṃ nān-ānātha-rōgijana-rōdha-bhaishajya-sthānamuṃ sakala-bhāt-śbhaya-pradāna-sthānamuṃ=āgi Kōḍiyamaṭhav=irppndu,—namely. "there is the Kōḍiyamaṭha, which has become the abode of the god Kēdāra of the South.—a very field charming with a crop which is the standing erect of the hairs of the body that is induced by doing worship to the *līṅga* of Śiva,—a place devoted to the observances of Śaiva saints² leading perpetually the life of celibate religious students.—a place for the quiet study of the four Vēdas, the *R̥ich*, *Yajus*, *Sām*, and *Atharvan*, together with their auxiliary works,—a place where commentaries are composed on the *Kaumāra*, *Pāṇinīya*, *Śikarāyana*, *Śablinuśisṇa*, and other grammatical works,—a place where commentaries are composed on the six systems of philosophy, namely the *Nyāya*, *Vaiśeṣhika*, *Mīmāṃsā*, *Sāṃkhya*, *Bauddha*, etc.³—a place where commentaries are composed on the *Lākulasiddhānta*, and the *Pātanjala* and other *Yōgāśāstras*.—a place for (*studying*) the eighteen *Purāṇas*, the law-books, and all the poetical compositions, the dramas, the light comedies, and the other various kinds of learning,—a place where food is always given to the poor, the helpless, the lame, the blind, and the deaf, and to professional story-tellers singers, musicians, bards, players, and minstrels whose duty it is to awaken their masters with music and songs, and to the naked and the crippled, and to (*Jain and Buddhist*) mendicants, to (*Brāhman*) mendicants who carry a single staff and also those who carry a triple staff, to *hamśa* and *paramahamśa* ascetics, and to all other beggars from many countries,—a place where many helpless sick people are harboured and treated,—a place of assurance of safety for all living creatures."

The founder of the Mūvarakōṇeyasaṃtati appears to have been Kēdāraśakti; at any rate, we have obtained no earlier name at present. For him, we have as yet no date.

The son and chief disciple of Kēdāraśakti, and evidently his successor as head of the *maṭha*, was Śr.kaṇṭha. The record of A.D. 1094 names him as his chief disciple (line 21); and the record of A.D. 1112 names him as his son (line 50). In the record of A.D. 1094, after the verse *Dhareg=eseva*, etc., there is used (line 21 f.), to describe Śr.kaṇṭha, a verse which we can now render more correctly, as follows,—Ā⁴ munipan=agra-śishyar śrīmat Śr.kaṇṭha-

¹ P. S. O.-C. Inscr. No. 183; Mys. Inscr. p. 152.

² The *Śiva-munijana* of the text seems to stand for *Śaiva-munijana*.

³ The usual enumeration of the six systems seems to be *Nyāya*, *Vaiśeṣhika*, *Pūrva-Mīmāṃsā*, *Uttara-Mīmāṃsā*, *Sāṃkhya*, and *Yōga*. This passage speaks of six systems, but names only five. The inclusion of the *Bauddha* or *Buddhist* system is rather peculiar.

⁴ Metre, Kanda.

paṁḍitar=vvasudhevol=imn=ê mât]o Lākūṣār=ttām=ene Sarvvajña-kaḷpar=esedar=alumba[m],—“the chief disciple of that great saint was the holy Śrīkaṇṭha paṁḍita, who, being but little inferior (in knowledge) to the Omniscient one, shone out excessively in the world just as if,—what more could be said?,—he was Lākūṣā himself.” For Śrīkaṇṭha, again, we have as yet no date.²

The son and disciple, and evidently the successor, of Śrīkaṇṭha was Sômesvara. The record of A.D. 1094 names him as his disciple (line 22); and the record of A.D. 1112 names him as his son (line 52). In A.D. 1094,³ he was the *Āchārya* of the god Nakharêśvara; and his feet were then laved by the assembly of the *Paṭṭanasvāmīn* and other representatives of the people of the town, on the occasion of making a grant to that god. In A.D. 1101, as we learn from the Ablūr inscription A., he was at Ablūr, and his feet were laved by the *Danḍanāyaka* Gôvindarasa, on the occasion of making a grant to the god Brahmêśvara of that village. The record of A.D. 1102 describes him (line 49) as the *Āchārya* of the *sthāna* of the god Dakṣhiṇa-Kêdārêśvara, and tells us that his feet were then laved by the *Danḍanāyaka* Raṇaraṅgabhairava-Gôvindarasa, in making a grant to that god. And in A.D. 1112 his feet were laved by the Pāṇḍya *Mahāmaṇḍalêśvara* Tribhuvana-malla-Kāmadêvarasa, when another grant was made to the same god.⁴ This last record describes Sômesvara, in line 34, as the *Ārādhyā* or family-priest of Kāmadêvarasa.

The record of A.D. 1129 opens the account of these teachers with a new verse, which runs (line 58 f.)—Mūvara⁵-kōṇeya-saṁtati-dêvabra(vra)tan=eseva Parvvat-āvaliyoḷ=tān=āvīrbhha(bbha)visidan=amala-yaśô-vibhu Kêdārasakti-paṁḍita-dêva[m*],—“in the famous Parvatāvali there was born Kêdārasakti-paṁḍitadêva himself, the lord of pure fame, a devotee of the gods in the Mūvarakōṇeyasaṁtati.” It mentions Śrīkaṇṭha as the disciple of Kêdārasakti, and Sômesvarāryya as the disciple of Śrīkaṇṭha. After Sômesvara there came, it tells us, his younger brother Vidyābharāṇa. But he, it says, did not care for any occupation except the steady pursuit of knowledge; and so he transferred all the business affairs of the *maṭha* to his own chief disciple Vāmaśakti. In A.D. 1129, however, when the grant registered in this record was made,—namely, the allotment of a village for the repairs and other purposes of the *maṭha*,—it was Vidyābharāṇa who was summoned (line 69), and whose feet were laved, by the Western Chālukya king Sômesvara III., who had then come south to make a state progress through his dominions and was encamped at Hullunīyatīrtha.⁶ Vidyābharāṇa's name was afterwards expanded into Vādividyābharāṇa, by which appellation he is mentioned in the Ablūr inscription C., and line 44 of the Baḷagāmi record of A.D. 1149.

As far as dates go, the next name is that of Jñānaśakti, who is mentioned as a disciple of Vādividyābharāṇa in the Ablūr inscription C. This record gives dates for him in A.D. 1130 and 1144. In A.D. 1130 his feet were laved by the *Nālprabhu* Barmagāvunḍa, when the latter made his grant to the god Brahmêśvara of Abbalūr. In this record there is used a

¹ The vowel in the first syllable of this name is properly the short *a*. It was lengthened here to suit the metre.

² A record of A.D. 1098 (*P. S. O.-C. Inscr.* No. 167, *Mys. Inscr.* p. 107) mentions (line 31 f.) “Śrīkaṇṭhapaṁḍitadêva, the *Āchārya* of the temple of Pañchalūga.” But he must have been a different person, if only because the date there given for him is later than the date of Sômesvara, the son and disciple of the Śrīkaṇṭha who was the son and disciple of Kêdārasakti.

³ Mr. Rice (*Mys. Inscr.* Introd. p. 90, note) would allot to him an earlier date, in A.D. 1071, from another record at Baḷagāmi (*P. S. O.-C. Inscr.* No. 160, *Mys. Inscr.* p. 164). But the person there mentioned (lines 26, 29 f.) was a different person, namely Sômesvarapaṁḍita, *Sthānapati* of the god Mallikāmôdêśvara, and a disciple of Chandrabhūṣaṇapaṁḍita.

⁴ This record was composed by Mallikārjunārya or Mallikārjunabhaṭṭa, who describes himself as a servant (*kimkara*) of Sômesvara. In it, he three times (lines 34, 60, 64) speaks of Sômesvara as *vā. avata-mahādāya*, which may or may not mean anything more than simply “a master, a leader, of learned people.”

⁵ Metre, Kanda.

⁶ *Dig-vijayaṁ-geyyal=endu dakṣiṇ-ābhimukha=āgs bandu Hulluṇīya-tīrthadol=blāam biṭṭu.*

variation of the verse given in the record of A.D. 1129 ; and the whole passage (line 36 ff.) runs — *Mūvara-kōṇeya-santati-dēvabha* (vraitar=eseva *Parvvat-āvaliyol=tām=āvirbhha* (rbbha)-*visidar=amaḷa-yaśō-vibhava-vinūtar=arebar=achāryyarkka* || *Va* || *Avar=olage* || *Svasti Yama-niyama-svādhyāya-dhyāna-dhāraṇa-mô: mau*) *nānushthāna-japa-samādhi-śīla-saṃpānnaṇaṇum* | *vibudha-jana-prasaṇṇaṇum* | *śrīmad-Vādividyābharāṇa-paṃḍita-dēvara* *śishyarum=appa* *śrīmadu-Jñānaśakti-paṃḍita-dēvara* *kālaṇ karchebi, etc.* There does not appear to be any mention of this Jñānaśakti in the records at Balagāmi.

We take up the line again from the record of A.D. 1129. The arrangement of this document is rather unusual. The ordinary part of it,— ending with the date and the details of the grant,— comes to a close in line 72. But the benedictive and imprecatory passages, which would usually stand next, do not commence till line 76. And there intervenes a parenthetical passage, which is now to be considered. As already stated, this record says, in lines 62 to 64, that *Vidyābharāṇa* transferred all the business affairs of the *maṭha* to “his own chief disciple *Vāmaśakti*,” the words in the original are.— *Enisid=ā Vidyābharāṇam vidyā-bharāṇa-vyāsaṃgav=allad=itara-vyāsaṃgaman=ollade maṭha-vyāsaṃgaman nij-āgra-śishyanum guru-kula-samuddharāṇa-vāma-śaktiyum=enisida Vāmaśakti-munīsvaranol=niyōjisid-āgale* : and this prose passage introduces a verse which says that he directed *Vāmaśakti* to “protect” the *maṭha*, i.e. to manage it. But the opening verse of the record invokes the protection of the god *Kēdārēśvara* for *Gautama*, who is described in it as having received the *ādhipatyā* of the *Kēdāramaṭha* by the favour of the command of *Vidyābharāṇa*. And the parenthetical passage, which intervenes between the donative portion and the benedictive and imprecatory passages, commences by telling us that *Vidyābharāṇa* transferred the office of head of the *maṭha* to “his own chief disciple *Gautama*,” here, the text runs (lines 72, 73), in verse, with a prose connection,— *Ā¹ Vidyābharāṇam vidyā-vividha-vivōḍa-yoga-saukhyā[m] sthiti-[bha]ṃg-āvahav=end=adan=ēlisi bhūvinnta-nij-āgra [śish]y[a]-Gau[tama-muniyol || Maṭh]-ādhipatyamam niyōjisid-āgale*. There is nothing in the record that explains why *Gautama*, as well as *Vāmaśakti*, is called the chief disciple of *Vidyābharāṇa*, and why *Vidyābharāṇa* “censured” or came to regret the happiness of having devoted himself to the various delights of learning because it had proved “destructive of stability,” and on that account, appointed *Gautama* to the office of *Maṭhapati*. And it is not at all intelligible why,—after a verse in lines 73, 74, which runs on in construction with the words *niyōjisid-āgale*, and says that, just as saints before him, like brilliant lamps, had lit up the *maṭha*, so *Gautama* lit it up, like a very pure gem that serves as a lamp,—the parenthetical passage ends with a verse (lines 74 to 76) which makes no mention at all of *Vidyābharāṇa*, and says that the fortunes of the *maṭha* were nourished by *Sōmēśvara*, and then by *Vāmaśakti*, and then by *Gautama*.² But, evidently, when he entrusted the management of the affairs of the *maṭha* to *Vāmaśakti* in order that he himself might devote his whole time to study, *Vidyābharāṇa* retained the actual office of *Maṭhapati* in his own hands. And it seems clear that the record, though registering a grant made in A.D. 1129, was not really drawn up till some time after that date. In the interval, something or other must have occurred,—not disclosed in the record,—which prevented the eventual succession, that was doubtless intended, of *Vāmaśakti* as *Maṭhapati*, and led to the substitution of *Gautama* as being the next senior disciple.

The *Vāmaśakti* who is mentioned in the record of A.D. 1129, does not figure in any other of the records. But, for *Gautama* we have subsequent dates in A.D. 1139 and 1149; and he is mentioned in also some of the later records. The record of A.D. 1139 speaks of him as

¹ Metre, Kanda. The *akṣaras* in square brackets are illegible in the photograph, and are supplied from the transcription in Sir Walter Elliot's *Carnātaka-Dēsa Inscriptions*. There can be no doubt, however, about the correctness of them.

² This verse, however, prevents our assuming that *Vidyābharāṇa*'s chief disciple had two names,— *Vāmaśakti* and *Gautama*.

Gautamārya and Gautamadēva, the *Āchārya* of the Kōḍiyamaṭha, and tells us that two sculptors named Bāvapa and Rāvapa, in order to do away with. i.e. to make amends for, some fault committed by their guild, founded a temple of the god Kusuvēśvara in connection with the temple of Kēdārēśvara, and gave it to Gautama, and that, along with some other grants, Gautama himself allotted, for the purposes of this temple of Kusuvēśvara, sixty *kammas* of rice-fields in the *hakkaḷēśaya*-land belonging to himself in the open plain on the east of the culturable land of the god Nārasimha. The record of A.D. 1149 speaks of him as Gautamārya and Gautamaṇḍitaḍēva, the *Āchārya* of the Kēdārasthāna, and the disciple of Vādividyābharanapaṇḍitaḍēva, and tells us that his feet were then laved by the Śāntara *Mahāmaṇḍalēśvara* Tribhuvanamalla-Jagaddēvarasa and his son Bammarasa, who had come to Balligāve, on the occasion of granting to the god Dakṣiṇa-Kēdārēśvara a village in the Śāntalige thousand.

The successor of Gautama was his son and disciple Vāmaśakti,— the second of that name. He is mentioned first in a record which belongs to the end of A.D. 1155 or the beginning of A.D. 1156, according to the way in which we interpret the date, which is not recorded correctly. This record does not mention any members of the line previous to Gautama. It introduces him with another adaptation of the verse that is elsewhere found first in the record of A.D. 1129; here (line 35 ff.) it runs,— *Mūvara-kōṇeya-santati-dēvavratana-esava Parvvat-āvaliyol tāt-āvirbbhavisidan-amala-yaśō-vibhava-vinūtan=enipa Gautama-munipa[ni*]*. The next verse tells us that Gautama's son was Vāmaśaktipaṇḍitaḍēva. And the donative passage describes Vāmaśakti as the *Āchārya* of the *sthāna* of the god Dakṣiṇa-Kēdārēśvara, and tells us that his feet were laved by the *Mahāpradhāna* and *Daṇḍanāyaka* Māyidēvarasa, the *Hergaḍe* of the *raḍḍarāvula* and *hejjuṅka* duties of the Banavase twelve-thousand, on the occasion of making a grant to that god. A record of A.D. 1158¹ mentions him in lines 60, 61 as the *Āchārya* of "the Kōḍiyamaṭha of the *Hergaḍe* Veṇṇamarasa."— in line 72, as the *Ārādhyā* or family-priest of the *Mahāpradhāna* and *Daṇḍanāyaka* Kēsimayya, Kēśirāja or Kēśavadēva,— in line 74, as the son of Gautamamuni,— and in line 75, as the *Rājaguru* or royal preceptor; and it tells us that his feet were then laved by Kēsimayya. The record of A.D. 1162 describes him in line 40 as the disciple of Gautamāchārya, and tells us that then, on the occasion of making a grant to the god Dakṣiṇa-Kēdārēśvara, his feet were laved by the Kaḷachurya *Mahāmaṇḍalēśvara* Bijjala, who was encamped at Balligāve in the course of a state progress undertaken with a view to secure the possession of the southern provinces.² The record of A.D. 1168 mentions him again as the *Āchārya* of the *sthāna* of Dakṣiṇa-Kēdārēśvara, as the *Rājaguru*, and as "the beloved disciple of Gautamadēva," and describes him (line 33 ff.) as "a very Pāṇini in grammar, a very Bhūṣhaṇāchārya in political science or moral philosophy, a very Bharata in knowledge of dramatic representation and the other *Bharataśāstras*, a very Subandhu in poetical composition, a very Lakulīśvara in establishing conclusive arguments, and a very Skanda on the earth at the feet of Śiva,"³ and tells us that his feet were then laved by the *Mahāsāmanta*, *Sēnādibāhattaraniyōgādhisṭhāyaka*, *Mahāpradhāna*, *Sarvādhikārīn* and *Mahāpasāyita*, the *Daṇḍanāyaka* Bolikeya-Kēsimayya, in making a grant to the god Dakṣiṇa-Kēdārēśvara. A record of A.D. 1171⁴ mentions him again as the *Rājaguru* Vāmaśaktiḍēva. A record of A.D. 1179⁵ speaks of him as "the beloved son of Gautama," and as the *Rājaguru* and *Āchārya* of the *sthāna* of the god Kēdārēśvara, and tells us that his feet were then laved by the Kaḷachurya

¹ P. S. O.-C. *Inscrs.* No. 183; *Mys. Inscrs.* p. 152.

² *Dakṣiṇa-dig-bhāgamāṃ sādhisal=emdu Bijjala-mahārājāṃ byayam-geydu Balligāveyolu bidam-bittu.*

³ The same verse, with certain variations, occurs in line 24 ff of a record of A.D. 1179 (see note 5 below); but there we have the name of the poet Māgha instead of that of Subandhu, and the name of Lakulīśvara appears in the form of Nakulīśvara (regarding which, see note 2 on page 226 below).

⁴ P. S. O.-C. *Inscrs.* No. 188; *Mys. Inscrs.* p. 174.

⁵ P. S. O.-C. *Inscrs.* No. 189; *Mys. Inscrs.* p. 75.

king Saṅkama, who had come to the south, the best of all countries, with all his ministers, on a pleasure-trip,¹ and also by the *Mahāmaṇḍalēśvaras* Tailahadēva and Eṇaharasa, who added to the grant made by Saṅkama a grant by themselves because the *Gurus* of the *sthāna* were their own family-preceptors; and an addition to this record registers the fact that in A.D. 1186 Vāmaśakti himself granted some land to the masons Bisandōja, Bāvōja, and Siṅgōja, being pleased with them for building a *maṇḍapa* of the god Kēdāra. And finally, we have a later date for him from the record of A.D. 1192, which mentions him again as the *Rājaguru*, the son of Gautama of the Parvatāvali, and tells us that his feet were then laved by the *Mahāpradhāna*, *Sarvādhikārin*, and *Mahāpasāyita*, the *Daṇḍanāyaka* Eṇeyanna, in making a grant, on behalf of his sovereign lord the Hoysala king Vīra-Ballāla II., to the god Dakṣiṇa-Kēdarēśvara.

After this, there were another Śrīkaṇṭha and a third Vāmaśakti; and with them our knowledge of the line comes to an end for the present. We take their names from the record of A.D. 1215. This record contains, in line 19 f., the following verse, in connection with the temple of Dakṣiṇa-Kēdarēśvara which is mentioned just before it,—Upāsate Virūpākṣam tatra Kōṭi-maṭha-sthitaḥ Vāmaśaktir-yyathā pūrvvam-upamanyur-mmahā-tapāḥ,—“there they worship the god Virūpākṣa; as formerly did the zealous Vāmaśakti, abiding in the Kōṭimaṭha, and practising severe penances.” The reference here may be to either the first or the second Vāmaśakti. The record goes on to mention, in lines 20, 21, “Vāmaśaktidēva, the disciple of the *Āchārya* Śrīkaṇṭhadēva.” It speaks of him in line 24 as the *Sthānāchārya*. And it tells us that then, in A.D. 1215, his feet were laved, at the *suñkādihikāra* or office for the collection of customs of the Banavāse *nāḍ*, by a certain Hemmayyanāyaka, an official of the *Mahāpradhāna*, *Sarvādhikārin* and *Mahāparamaviśvāsīn* Māyidēvapāṇḍita.

* * * * *

In the mention of the *Lakṣasiddhānta* in line 65 of this record at Ablūr, and in certain allusions in some of the Baḷagāmi records quoted above, reference is made to the doctrine of a Śaiva teacher named Lakṣa, Lakulīśa, Lakulīśvara, and Nakulīśa,² the founder of the school of the Lakulīśa-Pāśupatas, regarding whom some information may conveniently be put together here. The Cintra *prasasti*, which was composed in the period A.D. 1274 to 1296,—(edited by Dr. Bühler, *Ep. Ind.* Vol. I. p. 271),—claims that he was an incarnation of the god Śiva. It mentions, in connection with him, a place named Kārōhaṇa, in the Lāta country,—which Dr. Bühler has identified with the modern Kārvān, about seven miles towards the west from Dabhōl in the Baroda State,³—where four branches of his school were established by four of his pupils named Kuśika, Gārgya, Kaurusha, and Maitrēya. And Dr. Bühler understood it to imply that Kārōhaṇa-Kārvān was his birthplace. Now, however, in the light of the facts that I shall adduce further on, it seems clear that the words used in the original, *saṁētya Kārōhaṇam=adhyuvāsa*,—meaning, literally, as translated by Dr. Bühler, “he came to and dwelt at Kārōhaṇa,”—are not to be interpreted as implying that it was at Kārōhaṇa that the god became incarnate, but mean that Lakulīśa came from some other part of the country and settled there. Dr. Bühler has told us that the doctrines of the Lakulīśa-Pāśupatas are explained in Sāyaṇa's *Sarvadarśanasamgraha*. But, he added, “nothing is known regarding their history.” And it is interesting, therefore, to be able to fix, from the southern records, the period when the founder of the school lived.

¹ *Samasta-pradhānar sahitaṁ vinōdadim dakṣiṇa-diśavarakke vāndu.*

² For this form of the name, see Dr. Bühler's remarks (in his paper referred to in the next sentence), p. 274 and note 10. He has there told us that Nakulīśa is the form that is commonly used in Sanskrit literature; and he has expressed the opinion that the older form is Lakulīśa, which he explained as “a compound of *lakulī*, i.e. *lakulī*, and *śa*, ‘the lord wearing the staff,’ i.e. the *khaṭvāṅga*.” We find the form Nakulīśvara in the Baḷagāmi inscription of A.D. 1179 (see page 225 above, note 3).

³ Kārvān, being on the north of the Narmadā, is outside the original Lāta country, but within the limits to which, on the north, that country was extended about the middle of the eighth century A.D. (see *Dyn. Kan. Distrs.* p. 309 ff.)

The most important record is an inscription at Balagâmi of A.D. 1035, of the time of the Western Châlukya king Jayasimha II. (*P. S. O.-C. Inscr.* No. 155; and see *Mys. Inscr.* p. 146). It registers grants that were made in that year for the purposes of "the temple of the god Pañchalînga, founded by the Pāṇḍavas, which was the college of the Kālāmukha Brāhmaṇ students of Balligāve, the capital of the Banavase twelve-thousand."¹ And it states (line 11 ff.) that the grants were made.—samasta-tarkk-ādi-sāstra-pārāvāra-pāragam vādi-Rudram vādibha-mastaka-nakh-āsphāla(ṭa)na-kisōra-kēsari vādi-mah-āranya-davadahanam dushṭavādi-nishṭhura-paṭishṭha-sārdḍūlam Bauddh-ābdhi-baḍavāmukham Mimāṃsaka-dhātridhara-vajram Lōkāyata-mahā-taru-vidāraṇa-krakacham sāmkhy-āhīmdra-rumdra-Vainatēyarin²=advaitavādi-bhūja-kuṭhāraṇa=Akalāṇka-tripura-dahana-Tripētram Vādigharaṭṭa-diśapaṭṭam Mādhavabhaṭṭa-gharaṭṭam Jñānānanda-mada-bhamjana[m] Viśvāna[m]da-pralaya-ōgr-āṇalaṇa=Abhayachandra-kālāṇalam Vādibhasi[m]ha-sarabham Vādirāja-mukhamudra[m] Nayanandi-diśapaṭṭam Naiyāyika-sa[m]rakshaṇa-aka-daksham sva-paksha-pōshana-para-paksha-dūshana-paṭutara-Virimcham vāgvadhū-maṇḍanaṇa=āsthāna-Padmāsanaṇa vivēka-Nārāyaṇam gamaka-Mahēśvaraṇa-upanyās-āmarāpagā-pravāham vyākhyāna-kēlila[m]pata-manōhara-sarasīruha-bhriṃgan=avadāta-kirtti-dhvajan=amalīna-charitraṇa dviṣṭa-darppishṭha-panḍita-gaḷa-K[ā]la-pāsam vādi-Digambara-dhūmakētuv=ādi ru[m]dra-guṇa-nam-āmkitar=appa śrīmal-Lakuṣīvara-panḍitargge,—namely "to the holy Lakuṣīvarapaṇḍita, who was distinguished by names, of great virtue, such as³ he who has penetrated to the very end of both the further and the nearer shores of (the ocean that is) the tarka and other sāstras; he who is a very Rudra (Śiva) among disputants; he who is a young lion in tearing open with his claws the heads of the elephants that are (hostile) disputants; he who is a jungle-fire to the great forest of (hostile) disputants; he who is a cruel and very crafty tiger to those who dispute unfairly; he who is a submarine fire in the ocean of the Buddhists; he who is a thunderbolt to the mountains that are the Mimāṃsakas; he who is a saw to cleave asunder the great trees that are the Lōkāyatas; he who is a great Vainatēya (Garuḍa) to the large serpent that is the Sāmkhya-doctrine; he who is an axe to the trees that are those who propound the Advaita-philosophy; he who is a very Tripētra (Śiva) to burn the three cities in the shape of Akalāṇka;⁴ he who has utterly confuted⁵ Vādigharaṭṭa;⁶ he who is the grindstone of Mādhavabhaṭṭa; he who has broken the pride of Jñānānanda; he who is a fierce fire of

¹ The text here (line 18 ff.) runs—(śrīmal-Lakuṣīvara-panḍitargge) Banavase-pannirchchāsirada rājadhāni Balligāveya Kālāmukha-brahmachāri-sthānam Pāṇḍava-pratishṭheya Pañchalīṅga-dēvara dēgulada khaṇḍa-sphuṭitāda māṭakkam, etc.—It is this same record which gives the tradition about the Pāṇḍavas establishing the five līngas at Balagāmi, in a verse (line 2 ff.) which says that, in order to acquire the means for (a celebration of) the rājasūya-sacrifice that should astound the world, the five Pāṇḍavas went (somewhere or other), and, having there collected wealth and tribute, turned back, and came to Balligāve, and set up these five līngas. The complete reading of the verse cannot be made out from the photograph; and no help is to be derived from the transcription in *Carn.-Dēsa Inscr.* Vol. I. p. 59: but the end of it runs—*Ppāṇḍavar= Bballigāveve vand=ayvarum=aydu līṅgaman=ivam saṁsthāpanam-māḍidar.*

² Read *Vainatēyan.*

³ The word that is used here, *rundra*, occurs twice in this passage. For a note on the origin of it, from *rudra*, see *Ind. Ant.* Vol. XI. p. 273. Some other passages in which it has been met with, are, *Ind. Ant.* Vol. IV. p. 204, text line 7; Vol. VI. p. 24, text line 1; Vol. X. p. 252, text line 27; and Vol. XVIII. p. 38, text line 8. Kittel's Dictionary includes it, with the meaning of 'large, great,' and says that it is the word which, instead of *vadra*, appears in the Mysore *Amarakōśa*.

⁴ It is not necessary that the persons mentioned in this passage should have been actual contemporaries of Lakuṣī. And Akalāṇka is, doubtless, the well known Digambara Jain teacher and author who flourished about the beginning of the eighth century A.D. (see *Dyn. Kan. Distrs.* p. 407, and *Ep. Ind.* Vol. III. p. 186 f.).

⁵ *Diśapaṭṭa*. The word has been met with before, e.g., *Jour. Bo. Br. R. As. Soc.* Vol. XII. p. 35, text line 16, [and above, Vol. IV. p. 270 and note 2]. Kittel's Dictionary gives it,—with the single *ṭ*, *diśapaṭṭa*,—as a Sanskrit word meaning 'causing (his enemies) to be scattered in all directions;' and, as such, we may derive it from *diś*, 'region, direction,' and *paṭṭa*, which is to be traced to the root *paṭ*, 'to split, cleave, tear, etc.'

This is evidently the *biruda*, used instead of the proper name, of some well-known leader of some other sect or religion. So, also, Vādibhasiniba, which occurs further on.

destruction to Viśvānanda;¹ he who is a world-destroying fire to Abhayachandra;² he who is a *śarabha* to (the lion that is) Vādibhasimha;³ he who has silenced Vādirāja;⁴ he who has utterly confuted Nayaṇandi; he who is supremely clever in protecting the Naiyāyikas; he who is a very Virincha (Brahman) in being most expert in supporting his own adherents and refuting the adherents of his adversaries; he who is the ornament of the goddess of eloquence; he who is a very Padmāsana (Brahman) in *darbār*; he who is a very Nārāyaṇa (Vishṇu) in discrimination; he who is a very Mahēśvara (Śiva) in making things clear; he who is a very stream of the river of the gods in reasoning; he who is a very bee on the charming water-lilies which are those who are lustfully addicted to the sport of commentating; he who has the banner of pure fame; he who is of spotless behaviour; he who is a very noose of Death to the throats of hostile paṇḍits puffed up with pride; he who is a fiery portent in (the sky that is the array of) the disputant Digambaras." These grandiloquent terms plainly describe, no ordinary priest of a temple, but someone of great note, who was a recognised leader among the Śaivas. And we need not hesitate about identifying the Lakuliśvarapaṇḍita of this record with the Lakuliśa of the Cintra *praśasti*, who, therefore, was alive in A.D. 1035 and was then at Baḷagāmi.

An earlier date for him is furnished by an inscription at Mēlpāḍi near Tiruvallam in the North Arcot district.⁵ This record is dated in the ninth year of the Chōḷa king Parakēsarivarma-Rājēndrachōḷadēva I., i.e. in A.D. 1019 or 1020.⁶ It registers the fact that certain shepherds of that village pledged themselves to supply ghee for a lamp in the Aṇṇiśvara Śaiva temple. And the declaration was made before the *Pājāri* Lakuliśvarapaṇḍita, of the *maṭha* of the god Mahādēva connected with the temple. Here, we need not assume that mention is made of simply some namesake of the great Śaiva teacher, or that the *maṭha* at Mēlpāḍi was a branch of an establishment previously founded in Gujarāt; we may safely identify the Lakuliśvarapaṇḍita of this record of A.D. 1019-20 with the person of the same name of the Baḷagāmi inscription of A.D. 1035. And it would seem, therefore, that Lakuliśa commenced his career at Mēlpāḍi in North Arcot, and laid there the foundations of the reputation and influence that he subsequently acquired,—that from there he went to Baḷagāmi in Mysore, and attached himself to one of the great Śaiva establishments at that place,—and that it was towards the end of his career that he proceeded to Gujarāt and then, settling at Kārvān, founded the school of Pāsupatas which carried on the memory of him for so long a time.

ABSTRACT OF CONTENTS.⁷

The record opens with the usual verse *Namas-tuṅga-śiraś-chuṁbi*, etc., in praise of the god Śiva under the name of Śāmbhu, followed by another which runs—*Śirijā-śrīmṅār-ēṁduh*

¹ If the name here were Vidyānanda, we could identify the person. The second *akṣara*, however, is distinctly *śvā*.

² This name occurs in a record of A.D. 1398 (*Inscr. at Śrāv.-Bel.* No. 105), but apparently cannot be referred to a period early enough for the person there mentioned to be the one who is spoken of in this passage.

³ This *śarabha* occurs in the case of a Jain teacher named Ajitasēna (above, Vol. III. p. 188), who, however, may have been of later date. It also occurs in the spurious Tanjore grant, purporting to be dated A.D. 248, (*Ind. Ant.* Vol. VIII. p. 212), which says that the fictitious Western Gaṅga Harivarman conferred it on Mādhavabhata, son of Gōvindabhata of the Bhrigu *gōtra*, for defeating in disputation a Buddhist called Vādimadagajēndra.—A *śarabha* is a fabulous animal, supposed to have eight legs and to inhabit the snowy mountains, which is represented as stronger than a lion.

⁴ This is probably the Jain Vādirāja who is mentioned in the Śrāvaṇa-Belgola epitaph of Mallishēṇa (above, Vol. III. p. 187). For another mention of apparently the same person, see Mr. Rice's *Karṇāṭka-śābdānuśāsanam*, Introd. p. 21.—For the word *mukhamudraṁ*, Prof. Kielhorn tells me that *mukhamudra* occurs in the *Naishadhīyacharita*, V. 120, where the commentator has rendered it by *mauna*, 'silence.'

⁵ *South-Ind. Inscr.* Vol. III. p. 27. I am able to quote it through Dr. Hultzsch's kindness in sending me advanced proofs.

⁶ See page 206 above, note 4.

⁷ From the ink-impressions. A transcription of B. is given in Sir Walter Elliot's *Carn.-Désa Inscr.* Vol. I. p. 389; A. is not included in that collection.—In my abstract, the lines mentioned in brackets are those of A.

*pravartitayaty=āmtaram manó-vārdhīm sura-danuj-ārādhyasya cha yasya stavaḥ=pātu mām.*¹ It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*. *Paramēśvara*, and *Paramabhaṭṭāraka*, the glory of the family of *Ātyāśraya*, the ornament of the *Chālukyas*, the glorious *Tribhuvanamalladēva* (*Vikramāditya VI.*) (line 3). And it then mentions his feudatory,² the *Mahāsāmanta* who had attained the *pañchamahāsabha*, the *Danḍanāyaka* *Anantapāla* (l. 4),³ who in the north subdued the seven *Mālava* countries⁴ up to the *Himālaya* mountains, and in the south drove all the kings of the *dakṣiṇāśā* or *Dekkan* into the ocean (l. 5), and thus became famous among the leaders of the forces of the emperor; at the command of the *Chālukya* emperor,⁵ he led an invasion, and gave the seven *Mālavas* to the flames, up to the *Himālaya* mountains (l. 6).

The elder sister of the thus famous *Danḍanāyaka* *Anantapāla* was *Padmaladēvi* (l. 7). She became the wife of *Krishnarāja* or *Krishna* (l. 8). And to them there were born *Lakshmaṇa* and *Gōvindarāja* (l. 8). They had two younger brothers, named *Mallidēva* and *Ganapati* (l. 9). And all four of them attained the rank and office of *Danḍanāyaka*. There follow here two verses in praise of the *Danḍanāyaka* *Lakshmidhara* (l. 9) or *Lakshma* (l. 11), and six in praise of *Gōvindarāja* (l. 11), otherwise called the *Danḍādhipa* *Gōvinda* (l. 13). And then we are told that while the famous *Gōvindarāja* was ruling (l. 17):⁶—

There was a certain person named *Mudda* (l. 17), a resident of *Abbalūr*, who was possessed of such unequalled virtues that he was looked upon as the very father and mother and friend of the *Banavase* twelve-thousand.⁷ He belonged to the *Madanḍa* or *Maḍanda* family (l. 18).⁸ To him and his wife *Bhāgaṇabbe*, there were born *Bamma* (l. 19) and *Eṇahagāvuṇḍa*: the former of them is also mentioned as *Bammagāvuṇḍa* (l. 22) and *Bammadēva* (l. 23); and he is described as having the management of the *hejjuṅka*, *vaḍḍarāvuḷa*, and *bilkoḍe* duties of the *nāḍ* or district (in which *Abbalūr* was situated) (l. 24). Four verses follow in praise of his virtues and liberality; one of which tells us that he, a very *Dīḷpa* in generosity, a very *Champāpati* (*Karṇa*) in truthfulness, a very tree of paradise for the benefit of other people, caused to be made, in such a fashion that *Abbalūr* (l. 28) became famous, a temple,⁹ in respect of which people said that it was the mountain *Kailāsa*, the home of *Īśvara* (*Śiva*),— that it had all the grandeur of

except where otherwise specified, towards the end of the record, where passages illegible in A have to be supplied from B. In many respects, B. is more easy to read than A.; but I have quoted the lines of A., because this copy is outside the temple and would probably be more easy of access to anyone who might wish to examine the original.

¹ The last *pāda* is imperfect; and B., which reads *yasya stavaḥ=pātām*, does not help to supply the deficiency. This verse is omitted in the transcription in *Carn.-Désa Inscr.*

² *Tat-pādapadm-ōpajīri*.

³ The original, in both copies, has *mahāsāmanta=ādi-prachāṇḍa-danḍanāyakan*. This is unquestionably a mistake for *mahāsāmanta-dhipati-mahāprachāṇḍadanḍanāyakan*; see the description of *Anantapāla* in all the records quoted on page 216 f. above.

⁴ *Sapta-Mālava*; and *ēḷum-Mālava* in line 6. The seven *Mālavas* (*Mālavam-ēḷum*) are mentioned again in line 16 of an inscription of A.D. 1019 at *Baḷagāmi* (*P. S. O.-C. Inscr.* No. 154, *Mys. Inscr.* p. 148; in my published version of it, *Ind. Ant.* Vol. V. p. 15, we have to read *Mālavam-ēḷumam*, not *Mālava-mēḷumam*), and in line 12 of a record of A.D. 1054 at the same place (*P. S. O.-C. Inscr.* No. 158, *Mys. Inscr.* p. 121); this latter passage mentions also the seven *Koṅkaṇs* (see *Dyn. Kan. Distrs.* p. 232, note 5), and the seven *Male* countries.

⁵ *Chālukya-chakri*.

⁶ *Āmt=ātam negaṭte-vaḍe=araru-geyye*. No hint is given as to the sphere or nature of his powers.

⁷ Here, in metre, and in prose in line 61, the name is spelt with the short *a* in the third syllable. It occurs with the long *a*, *Banavāse*, in prose, in A. line 76; but the corresponding passage in B., line 80, gives the short *a*,—*Banavase*.

⁸ A., line 18, has here, clearly, *Madamḍa*; but *Madamḍa* equally clearly in lines 41, 49, 77. B., line 22, seems to have *Madamḍa* here (with the dental *d* in both syllables); but it has *Maḍamḍa* clearly in lines 48, 56, 81. In A. line 30 and B. line 35, it cannot be said whether the *d* in either syllable is dental or lingual.

⁹ Namely, the temple of *Brahmēśvara*, at which the record is.

the golden mountain (Mêru), the abode of Achyuta (Vishṇu),¹— and that it looked like the mountain of dawn, for the rising of the sun. Then there comes a string of epithets in prose, in the course of which he is mentioned as having acquired the excellent favour of the god Brahmêśvara (l. 30). And then we are introduced to his wife, Suganabbe (l. 31). To them there were born two sons,— Êchi (l. 33), Êcha (l. 34), Êchama (l. 41), or Êchagâvunḍa (l. 51), and Muṭṭiga (l. 33) or Muṭṭa (l. 45). Seventeen verses follow in praise of the virtues and prowess of the two brothers. Then the record reverts (l. 48) to the elder brother, Êchagâvunḍa, whom it mentions as a bee on the succulent water-lilies that are the feet of the god Hara (Śiva) (l. 49),²— as the moon of the water-lily that was the Maḍanda family, — as a very Vatsarâja with restive horses,³— and as being also called “the lion of his father” (l. 50).⁴ His *Guru* or religious preceptor was Sômêśvarapaṇḍitadêva (l. 51), the disciple of Śrikanṭha (l. 52), who was the disciple of Kêlârasakti, who was the *ajja-guru*, *lit.* ‘grandfather-preceptor,’ of Sômêśvarapaṇḍitadêva (l. 51), and was an ornament of the succession of teachers called the Mûvarakôṇeyasamtati (l. 52).

While the *Mahâsâmantâdhipati*⁵ who had attained the *pañchamahâśabda* (l. 59),— the choice elephant of his uncle (l. 60),⁶— the *Danḍanâyaka* Gôvindarasa (l. 61), was ruling the Hânūṃgal five-hundred, and the Bâsavura hundred-and-forty which was a *kampana* included in the Banavase twelve-thousand, and the Nâgarakhaṇḍa seventy,⁷ punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his official superiors*) (l. 62),⁸ he came in state to Abbalûr,⁹ and saw the temple of the god Brahmêśvara which Bammagâvunḍa had caused to be made, and was pleased. And, Êchagâvunḍa (l. 63) preferred a request, on the strength of which he (Gôvindarasa) laved the feet of Sômêśvarapaṇḍitadêva (l. 67), and made libations of water, and, at the time of the vyatipâta and an eclipse of the sun on Sunday the new-moon day of the month Vaiśâkha of the Vishu samvatsara, which was the twenty-sixth of the years of the glorious Châlûkya Vikrama (l. 69),¹⁰ he gave, as a gift to the god Paramêśvara,¹¹ the village of Muriganahallî, a town that was included in the Nâgarakhaṇḍa seventy (l. 67),¹² for the *aṅgabhôga* of the god Brahmêśvara of Abbalûr (ll. 67, 68), and for the frankincense and the oblation, and for the repairs of whatever might become broken, torn, or worn-out, and for the provision of food for ascetics and for boys who were desirous of being taught,¹³ as a *sarvanamasya*-grant, free from all imposts.

After two verses (one in Kanarese, and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, we are told that the record was written (i.e., apparently,

¹ The original has, in both versions, *hirṃmy-âdri*, which can only be a mistake for *haim-âdri*. As *haima* means, according to its derivation, either ‘wintry’ or ‘golden,’ we might take *haim-âdri* as equivalent to either *himâdri*, ‘the snowy mountain, Himâlaya,’ or *hêmâdri*, ‘the golden mountain, Mêru.’ But Achyuta is a distinctive name of Vishṇu. And the explanation seems to be that his paradise, Vaikuṇṭha, is placed, according to some authorities, on the eastern peak of mount Mêru.

² *Hara-charaṇa-sarasa-sarastruha-madhukara*.

³ *Sû(sû)kaḷa-haya-Vatsarâjam*; see page 236 below, note 1.

⁴ *Ayyana-siṅgam*.

⁵ This title, however, must be a mistake, as remarked on page 216 above.

⁶ *Mâvana gamdha-vâranam*.

⁷ The words *Banavase-paṇṇirchêhâsirada baḷiya kampanam* are probably intended to qualify *Nâgarakhaṇḍa*-*el-pattumam*, as well as *Bâsavura-nûra-nâlvaṭṭumam*.

⁸ *Sukha-saṃkathâ-vinôdadimdarasa-geyyutt-irddu*.

⁹ *Abbalûrimge byayam-geydu*.

¹⁰ *Śrîmach-Châlûk[y*]a-Vikrama-varîa(rsha)da 26neya Visu(shu)-sa[m*]vatsarada Vaiśâkha-*
amâse Âlityanâra vyatipâta-sûryyagrahanad-amdu.

¹¹ *Paramêśva(śva)ra-dattiy=âgi biṭṭa datti*.

¹² *Nâgarakhaṇḍa-el-pattara baḷiya biḍa Muriganahallîyan*.

¹³ *Tapôḷhanaru vidyârthi-mâṅgal-âhâra-dânakam*.

composed) by the facile poet Charāja or Acharāja (B. l. 77) and the born poet Mallidēva (l. 72).¹ The *Rūvāri* Sōvōja (B. l. 77) and the *Rūvāri* Honnōja engraved it.²

The record then repeats the verse *Namō-śrīṅga-śirāś-chūṃbī, etc.* It then proceeds to refer itself again to the reign of Tribhuvanamalladēva-(Vikramaditya VI.) (l. 74.). While, — by the command of his feudatory,³ the *Mahāsāmantaśilpīpati* who had attained the *pañchamahāśabda* (l. 75), the *Mahāpradhāna*, the *Bhāpasa* [*ryaḍe*] or chief of the kitchen, [the *Danḍanāyaka* Anantapā]larasa (B. l. 80), — the *Danḍanāyaka* Gōvindarasa (B. l. 80) was [administering] the Banavāse twelve-thousand (l. 76) and the *śilpī-śrīṅga*-duty, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications;⁴ —

And while he who was the moon of the cluster of water-lilies that was the Maḍānda family (l. 77), he who was a *paramamūhēśvara* or most devout worshipper of the god Mahēśvara (Śiva) (l. 78), he who had attained the excellent favour of the god Brahmēśvara (B. l. 83), he who was the lion of his father (l. 79),⁵ namely Ēchagā[vuṇḍa], the *Prabhu* of Abbalūr (l. 74), was [governing the *nāḍ* or district];⁶ —

Māl (?)gāra-Dāsaya (B. l. 84), and his younger brother Masanēya (l. 79, 80), and Hārava-Siṅganana-Bīraṇa, and Reveya-Gāleya, and Maleyanāyaka, and Jōgisēṭṭi-Gona and Tippaṇa, (B. l. 85), and Kēsiyana, and Nūlamgēriya-Māraṇa, and Abbalūr. — these ten persons (l. 81), on Sunday, (coupled with) the sixth tithi of the bright fortnight of the month Bhādrapada of the Tārana samvātsara, which was the twenty-ninth of the years of the Chālukya Vikrama (l. 81),⁸ having given gold to the *Prabhu* Ēchagāvuṇḍa for the worship of the shrine (B. l. 86), — they, and the three-hundred (*Mahājanas*) acquired⁹ And Mālī-Chattaya (l. 82), and Maydāna, and Jakkayagōtara (B. l. 87), and Sunṇada-Bīraṇa, — these four persons joined with the ten (*mentioned above*), and gave gold, and acquired¹⁰ And all of these, headed by Mottakāra-Holeyana (B. l. 88), allotted, for the *aṅgabhōga* and the oil of the perpetual lamp of the god Brahmēśvara (l. 83), the turmeric of (B. l. 88), and the turmeric of, and the, and one *paṇa* per annum on each ladder (?),¹¹ (as a grant to continue) as long as the moon and sun should last.

The *Sēnabōva* Mādiyaṇṇa (B. l. 90) and Chattiyaṇṇa wrote (i.e., apparently, composed) this.¹² The *Rūvāri* Honnōja engraved it.¹³

¹ *Sukara-kavi=appa Charājānam* (or *ṣappacharājānam*) *śilpī-kavi Mallidēvanam baradarū*. In line 55 of the Balagāmi inscription of A.D. 1102 (see page 26 above, note 2) mention is made of an *śū-kavi* named Nitalāksha.

² In B. line 90, this name appears with the lingual *n*, — Honnōṇi.

³ *Khaṇḍarīsīdarū*. Compare *Siṅḍarane*, engraved g. in C. line 52 [and above, Vol. III. p. 198, line 3].

⁴ *Tat-pāṇapadm-ōpajīri*.

⁵ *Banavāse-pannirichchhāśirani* or *chidatārādādi-samkarmam dushṭa nigrāha-śikṣa-pratipādanam-gṛydu* *su[kha-samkathā-vinūladimḍa-isa]* *paṇḍita* — AS regards the word Banavāse, see page 220 above, note 7.

⁶ *Ayana-siṃga*.

⁷ Both the copies fail here. B. l. 84 shows *śilpī* *śilpī*. In A. the whole is illegible.

⁸ *Chālukya-Vikrama-varāha(rshabha 29ma)* *Bhādrapada sūddha* (read *sūddha*) 6 *Āditya(āradāmaṇḍu)*.

⁹ *Bhōjāṅga*, B. has *bhōjagāyānamamam* meaning not known. — Kittel's Dictionary gives *abhaya śmya* in the sense of 'the sin of the south-east'. But here *sāmya* probably stands for *śāmya*, 'ownership'.

¹⁰ *Ubhaya-smya*, again; meaning not known.

¹¹ *Koylāṣid-arisinamamam bhōjagad-arisinamam śābhāgamamam varshakk-śinipādi-pana paṇa*

¹² *Barādarū*.

¹³ *Khaṇḍarīsīda*.

C.—Of the time of Perma-Jagadēkamalla II.—A.D. 1144.

This inscription, also, is at the temple which is now known as the temple of Basavēśvara, but was originally called the temple of Brahmēśvara.—The **writing**, consisting of fifty-two lines of about fifty letters each, covers an area about 2' 11" broad by 4' 8½" high, and is in a state of perfect preservation almost throughout.—The **sculptures** at the top of the stone are, in the centre, a *liṅga*, with an officiating priest, inside a shrine; on the proper right side, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.—The **characters** are Kanarese, of the period to which the record refers itself; and they are almost exceptionally well formed and engraved. The size of the letters ranges from ½" to 1".—Except for the opening invocation of Śiva and one imprecatory verse in line 45, the **language** is Kanarese, partly in verse, and partly in prose. The record gives us a word, *khaṇḍarane* (line 52), evidently meaning 'engraving,' which is not to be found in dictionaries.¹ And, as variants, it gives *gaṇḍa* (e.g. line 7) and *gavunḍa* (e.g. line 10), as further forms of *gaṇḍa*, *gavunḍa*; ² *nāl* (in *nālprabhu*, lines 21, 51), as another form of *nāl*, = *nād*, 'district';³ and *hāl* (line 33), as another form of *hāl*, 'ruin, desolation, a waste' (i.e. land left uncultivated). In respect of metrical license, we may note that in line 8 *Jakkave* is written for *Jakkavve*, and in line 29 *eppat-okkaluṁ* is written for *eppatt-okkaluṁ*, simply to suit the metre.

The inscription is a record of the time of the Western Chālukya king Perma-Jagadēkamalla II. It is a Śaiva record. And it registers grants that were made, both in the reign of that king and on a previous occasion, to the temple of the god Brahmēśvara. The later grant was made by a *Danḍanāyaka* named Mallibhāvarasa, who was administering the *vaḍḍarāvula* and *hejjunka* taxes under the *Danḍanāyaka* Yōgēśvaradēvarasa who was in charge of the Banavāse twelve-thousand province; and it consisted of an oil-mill and a tax, for the maintenance of the perpetual lamp of the god. The earlier grant was made by a certain Bammagaṇḍa or Barmagaṇḍa,⁴ the *Nālprabhu* or official in charge of the local district; and the chief item of it was an area of land, as much as his horse was able to go round, ridden at full speed.

The record contains two dates. The details of the first date,—when the grant was made by Bammagaṇḍa,—are Monday, the new-moon day, when there was an eclipse of the sun, of the month Māgha of the Saumya *saṁvatsara*, which was the fourth year of the Western Chālukya king Bhūlōkamalla-Sōmēśvara III. The given *saṁvatsara* was Śaka-Saṁvat 1052 current. And the corresponding English date is Monday, 10th February, A.D. 1130: on this day, the *tithi* ended at about 2 hrs. 29 min. after mean sunrise (for Ujjain); but there was no eclipse. The full details of the second date,—when the grant was made by the *Danḍanāyaka* Mallibhāvarasa; shortly after which time, presumably, the whole record was put on the stone,—are Sunday, coupled with the fifth *tithi* of the bright fortnight of the month Kārttika of the Raktākshin *saṁvatsara*, which was the seventh year of (Perma)-Jagadēkamalla II. (the son and successor of Sōmēśvara III.). This date was not recorded correctly. The given *saṁvatsara* was Ś.-S. 1067 current. And the given *tithi* ended at about 10 hrs. 50 min. after mean sunrise (for Ujjain) on Tuesday, 3rd October, A.D. 1144, and cannot be connected with the Sunday at all.

¹ So, also, A. and B. have given us the verb *khaṇḍarisu*, 'to engrave.'

² The further variant *gāvunḍa* (e.g. line 21) has already been noted under A. and B.

³ Kittel's Dictionary includes *nāl* as a form of *nād*; but not *nāl*. It does not include the word *nālprabhu* (which occurs in other ancient records also); but it does give the equivalent *nāḍodeya*, which it explains as 'the chief of a country, or of a district.'

⁴ This Bammagaṇḍa was a son of Êchagaṇḍa (lines 8, 9); and consequently he was a grandson of the first Bammagāvunḍa, the founder of the temple of Brahmēśvara,—Êchagaṇḍa being mentioned in A. line 33, as a son of the first Bammagāvunḍa.

ABSTRACT OF CONTENTS.¹

The record opens with the usual verse *Namas-tuṅga-śiraś-chūmbi, etc.*, in praise of the god Śiva under the name of Śāmbhu. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja, Paramēśvara*, and *Paramabhāṭṭāraka*, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious *Bhūlōkamalladēva*-(*Sōmēśvara III.*) (line 3). And it then says that, while he was reigning, there was a certain Bammagaṇḍa (l. 7), Bammagavṇḍa (l. 8), or Barmagavṇḍa (l. 10),—son of Ēchagaṇḍa and Jakkavve (ll. 8, 9),—who was an angry bee on the water-lilies that are the feet of the god Hara (Śiva),² and whose wife was Bhāgale (l. 20).

One day, while the *Nālprabhu* Bammagāṇḍa (l. 21) was enjoying the pleasure of a talk about religion, the *Sēnabōva* or accountant Boppa (l. 22), Boppaṇa (l. 24), or Boppimayya (l. 25),—himself, also, a bee on the water-lilies that are the feet of the god Hara,³—faced him, and reminded him that religion is one's aid, one's ornament, and one's treasure, and that therefore it is a man's duty to accumulate good works; that so it was that the shrine of the god Brahmēśvara at Abbalūr (ll. 26, 27) had come along under the protection of Barmagāṇḍa's grandfather and father; that his ancestors and himself owed all their success to granting allotments to the shrine; and that the seventy husbandmen (l. 29),⁴—born in the lineage of the *Seṭṭiguttas* of the place, and themselves always playing the part of angry bees on the water-lilies that are the feet of the god Ahindrabhūṣaṇa (Śiva),⁵—had lifted high the religion of Śiva, by concurring in all the religious proposals that he had made.

On this representation (l. 30), Bammagāṇḍa, inflamed more than ever with a desire for union with the passionate woman that is devotion to the god Śiva, immediately mounted a very tall horse, and promised that, as far as his horse should run at the top of its speed, so far he would give land to the god Brahmēśvara.⁶ And so, having made his horse run (l. 33), and having laved the feet of Jñānasaktipāṇḍitadēva (l. 38), the disciple of Vādividyābharapāṇḍitadēva of the *Mūvarakōṇeyasamtati*, with libations of water, at the time of the *vyatipāta* on Monday, when there was an eclipse of the sun, the new-moon day of the month *Māgha* of the *Saumya saṁvatsara*, which was the fourth of the years of the glorious *Bhūlōka[malla*]* (l. 39),⁷ for the oblation and the perpetual lamp of the god, and to provide food for ascetics, and for the repairs of whatever might become broken, torn, or worn-out (l. 40), he gave, free from all imposts, eight *mattars* of rice-land in the open field⁸ called *Haṇṇeya-lāl* (l. 33), and six *mattars* ,⁹ and fifteen *mattars* ,¹⁰ and a betel-nut plantation of one thousand trees below the large tank, and sites for twenty houses in that part of the town which belonged to the gods.¹¹

¹ From the ink-impression. A transcription is given in *Carn.-Désa Inscr.* Vol. I. p. 690.

² *Hara-charaṇa-kamaḷa-yuga-madavat-śaṭtucharaṇam.*

³ *Hara-charaṇa-kamaḷa-bhṛiṅgam.*

⁴ *Eppatt-okkalum.* Other records mention bodies of "sixty husbandmen" and "fifty husbandmen." And the *Postal Directory of the Madras Circle* places villages called Aivattokkalu, lit. "the fifty husbandmen," in the Padinālnkūḍ tāluka of Coorg and the Uppinaṅgaḍi tāluka of South Kanara.

⁵ *Ahīndrabhūṣaṇa-ōṭpu(tphu)lla-pad-āmbuḷ-ōmmada-madhūbra(ṇa)ṭar.*

⁶ *Ēmbudum Bamma-giṇḍam Śiva-dharmma-kathā-śravṇa-maṇi-karṇapūranum Śiva-dharmma-kath-āmrī(mṛ)ita-rasa-varṣa-bahalita-pulaka-sasya-sarasa-kēlīranum=āgi Śiva-bhakti-bhādmint-samāgaman-rāgaṇ kay-gaṇme tat-kṣaṇadol=uttuṅga-turaṅgam-drūḍa(dha)n=āgi mat-turaṅgar=elli-varav=ati-javadim parivud=alli-varam īrt-Brahmēśvara-dēvarge bhūmiyaṁ neṭṭane koṭṭappen=ēṇḍu pratijñ-ārūḍa(dha)n=āgi.*

⁷ *Śrīmad-Bhūlōka[malla*]-varṣada āneya Saumya-saṁvatsarada Māghad=amāḍṣye sūryya-grahanz Sōmavēdra vyatipātad=andu.*

⁸ *Bayal.*

⁹ *Hāḷigūtadanēṇṇeganvumam*; meaning not known.

¹⁰ *Berddaleyumam*; meaning not known.

¹¹ *Dēvara purad=olag=irppattu maneya nivēśanamumam.*

After a mandate, in prose, to preserve the grant thus made, and two verses (one in Kanarese and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, the record proceeds (l. 45) :—

On Sunday, (coupled with) the fifth tithi of the bright fortnight of the month Kārttika of the Raktākshin samvatsara, which was the seventh of the years of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Paramabhaṭṭāraka*, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious *Pratāpachakravartin* Jagadēkamalla (II.) (l. 47),¹ while the *Dandānāyaka* Yōgēśvaradēvarasa was ruling the Banavāse twelve-thousand, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (*with his paramount sovereign*),² Mallibhāvarasa (l. 49), the *Dandānāyaka* of the *vaddaricula* and *hejjuṅka* taxes, came in state to Abbalūr,³ and saw the grants that had been made to the temple of the god Brahmēśvara, and was pleased, and allotted, for the oil of the perpetual lamp of the god, one oil-mill and the *okkalu-dēra* tax on one shop, free from all imposts.

The *Nalprabhu* Bammagāvunḍa (l. 51) and the great saint Jñānaśaktidēva⁴ shall preserve (*these grants*). The writing (*i.e.*, apparently, the composition)⁵ is that of the born poet,⁶ the *Upādhyāya* Mahadēvabhāṭṭa, and of Malliyana, the nephew of the *Sēnabōva* Boppimayya; the engraving⁷ is that of Sātoja, the son of Lālāra-Chaṇḍōja.

D.—Of the time of Taila III.—About A.D. 1153.

This inscription is on a stone tablet in a field, Survey No. 137.—The writing, consisting of forty lines of about forty letters each,⁸ covers an area about 2' 1" broad by 2' 11" high. It is in a state of very good preservation as far as the end of line 13. From that point onwards, it has suffered more or less damage. But all the historical information that I quote from it, can be made out without any doubt. And it is only from line 28 that the record becomes undecipherable.—The sculptures at the top of the stone are, in the centre, a *liṅga*; on the proper right side, a squatting figure, facing full-front, with the sun above it, and perhaps a water-pot beyond it; and on the proper left, a cow and calf, with the moon above them.—The characters are well-formed Kanarese characters, of the period to which the record refers itself. The size of the letters ranges from $\frac{3}{8}$ " to $\frac{3}{4}$ ".—Except for the opening Sanskrit verse in praise of Śiva, the language is Kanarese, throughout all the legible portion, partly in verse, and partly in prose. Lines 10 and 12, 13, give the word *turaya*, as a corruption of *turaga*, 'a horse,' which is not yet shewn in dictionaries.

The inscription is a record of the time of the Western Chālukya king Taila III. It mentions also his feudatory, the *Mahāsāmantādhipati*, *Kariturayapaṭṭasāhani* or groom of the head-trappings of elephants and horses,⁹ and *Manevergaḍe*, the *Dandānāyaka* Mahadēvarasa

¹ *Śrīmatu-pratāpachakravartī-Jagadēkamalla-varshada 7neya Raktākshi-samvatsarada Kārttika su(śu)*
⁵ *Ādityavardra-saṁdru*.

² *Dushta-nigraha-tishta-pratipḍānaṁ-geydu sukha-saṁkathā-vinōdadim rājyaṁ-geyyuttam-ire*.

³ *Śrīmatu vaddardēvula-hejjuṅkada dandānāyakam Mallibhāva-arasarū Abbalūrīnge bijayam-geydu*.

⁴ The first component of this name is here written *jyāna*.

⁵ *Barapa*.

⁶ *Sahaja-kavi*.

⁷ *Khaṇḍarane*.

⁸ With perhaps originally some more, now broken away and lost, below the extant portion.

⁹ *Kari* is, of course, the Sanskrit *kariṣ*, 'elephant.' *Turaya* is evidently a corruption of the Sanskrit *turaga*, 'horse;' and is, in fact, explained as such by the occurrence, in line 30 of the Śilāhāra grant of A.D. 1058 (*Cave-Temple Inscriptions*, No. 10 of the brochures of the Archaeological Survey of Western India, p. 102), of its Sanskrit form in the epithet *turaga-Rēvanta*, which appears as *turaya-Rēvanta* in line 10 of the present record. *Paṭṭa* is given in Kittel's Dictionary as meaning, among other things, 'the frontlet, or fillet with a golden tablet,'

who was ruling the Banavāse twelve-thousand province and the Huligere three-hundred district; and a subordinate of the latter, the *Danḍanāyaka* *Māyidēva*.¹ And it further mentions a *Mahāmaṇḍalēśvara* named *Sōvidēvarasa*, belonging to some branch of the Kādamba family, who had the hereditary title of "supreme lord of Bāndhavapura, the best of towns,"² and the epithet of "he who has attained the excellent favour of the god *Prapaṁśvara*."³

That part of the record which contained the donative passages and the date, is either illegible or broken away and lost. But, from the fact that Mahadēvarasa is here described as a feudatory of Taila III. himself, as also in the record of A.D. 1152,⁴ whereas in the Baḷagāmi inscription of A.D. 1155⁵ he is described as a *Danḍanāyaka* of Bijjala, we may refer the present record to about A.D. 1153.

ABSTRACT OF CONTENTS.⁶

The record opens with the usual verse *Namas=tuṅga-śiraś-chumbi, etc.*, in praise of the god Śiva under the name of Śambhu. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Paramabhaṭṭāraka*, the glory of the family of *Satyāśraya*, the ornament of the *Chālukyas*, the glorious *Trailōkyamalladēva*-(Taila III.) (line 3). And it then proceeds to say that the *Chōlika* (l. 4) came against him in war, but had to unwillingly pay tribute to him; that, in the other direction, the king of *Mālava* (l. 5) was frightened and fled away to refuge, and the *Gūrjara* saved himself only by giving even more than the *Chōla* had given (l. 6); and that all other kings had to acknowledge the sway of the emperor *Nūrmaḍi-Tailapa* (III.) (ll. 6, 7).

While he, the *Pratāpachakravartin* (l. 8), bearing the burden of the whole earth, was reigning with the delight of an agreeable or friendly interchange of communications (*with his feudatories*),⁷—and while his feudatory,⁸ the *Mahāsāmantādhipati* who had attained the

which is tied to the head of a king's favourite horse or elephant.' And the same dictionary gives *sahani*, *sāhani*, and *sāhaniḡa*, in the sense of 'groom,' and *sāhana*, in the sense of 'the act of tending and training horses,' and, under *sahani*, quotes the Malayālam *chāni*. [Compare p. 103 above, and note 6].—The same official title, with the same use of *turaya* for *turaga*, occurs again in a record of A.D. 1152 (see the next note).

¹ These two persons are mentioned together in other records also:—(1) An inscription of A.D. 1155-56 at Baḷagāmi in Mysore (*P. S. O.-C. Inscr.* No. 181; and see *Mys. Inscr.* p. 100). The construction of this record is—*Trailōkyamalladēvara vijaya-rājyam* (lines 3, 4) * * * * * *mahāmaṇḍalēśvaram Bijjaṇa-dēvarasaram* (ll. 10, 11) * * * * * *tan-mahāprachanda-damḍanāyakaṁ* (ll. 11, 12) * * * * * *Mahadēvarasam* (l. 13) * * * * * *tan-mahāpradhānam* (l. 16) * * * * * *Māyidēvarasan* (l. 20). This describes *Māyidēvarasa* as a *Mahāpradhāna* of Mahadēvarasa, and the latter as a *Danḍanāyaka* of Bijjala, during the reign of Taila III. (2) An inscription of A.D. 1152 which is said to be at a temple of Siddhappa at Pura in the Kōḍ tāluka, Dhārwar district (*Carn.-Dēsa Inscr.* Vol. II. p. 1: but there does not seem to be a village named Pur or Pura anywhere in the Dhārwar district; perhaps Puradakeri, in the Kōḍ tāluka, is intended). This describes Mahadēvarasa as a feudatory of Taila III. himself, and as a *Mahāsāmantādhipati*, *Karituraya-paṭṭasāhani*, *Sēnādhipati*, and *Danḍanāyaka*, enjoying the Huligere three-hundred and the Banavase twelve-thousand, with the pleasure of an agreeable or friendly interchange of communications; and it describes *Māyidēvarasa* as a *Mahāsāmantādhipati* and *Danḍanāyaka* subordinate to Mahadēvarasa, and as enjoying the *hejjuṅka* and *vaddarāvula* taxes.

² *Bāndhava-puravar-dhātivara*. The reading is very distinct.—The place is not otherwise known. Can it be the modern 'Bandhole,' in the Krishnarājpet tāluka, Mysore district?

³ It might be expected, I think, that the name would be *Prapaṁśvara*. But the consonant in the third syllable is distinctly *m*, not *v*.

⁴, ⁵ See note 1 above.

⁶ From the ink-impression. This record is not in the *Carn.-Dēsa Inscr.*

⁷ *Sukha-samkathā-vinōdadin rājyam-geyuttam-ire*.

⁸ *Tat-pādapaḍm-ōpajīvi*.

pañchamahāśubda (ll. 9, 10), a very Rēvanta with horses,¹ the choice elephant of his father (l. 12),² the *Kariturayapattasāhani*, *Manevergaḍe*, and *Danḍanāyaka Mahādēvarasa* (l. 13),³ was ruling the Banavāse twelve-thousand and the Huligere three-hundred, punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*) (l. 14),⁴ — the feudatory of the latter⁵ was the *Danḍādhīsa Māyidēva* (l. 16).

While Māyidēva (l. 21), having acquired [(the charge of) the *vaḍḍarāvula* and *hejjuṅka* taxes]⁶ of the Banavāse twelve-thousand, was protecting the people and was happily ruling or administering (*those taxes*) :—

The record then (l. 22) introduces the *Mahāmaṇḍalēśvara Sōvidēvarasa* (l. 26), who is described as the supreme lord of *Bāndhavapura*, the best of towns (l. 23),—the sun of the

¹ *Turaya-Rēvanta*, line 10. For *turaya*, = *turaga*, 'horse,' see page 234 above, note 9. — The same epithet *turaya-Rēvanta* occurs in line 11 f. of an inscription at Baḷagāmi (*P. S. O.-C. Inscr.* No. 171; and see *Mys. Inscr.* p. 139, where Mr. Bice's translation, confusing *turaya* with *turtiya*, gives "a fourth Rēvanta"); and the Sanskrit form *turaga-Rēvanta* has already been quoted from a Silāhāra grant of A.D. 1058 (see page 234 above, note 9). And it is explained by such expressions as *hayadrūḍha-praudha-rēkhā-Rēvanta*, "a very Rēvanta, a perfect *rēkhā* among those who are mounted on horses" (*P. S. O.-C. Inscr.* No. 31, line 7; and see *Mys. Inscr.* p. 232, "a Rēvanta among skilled horsemen;" see also *id.* p. 325, "a Rēkhā-Rēvanta in riding the most unmanageable horses"), and by a long compound in line 47 f. of an inscription at Harihar (*P. S. O.-C. Inscr.* No. 125) which runs *grahāṇa-nirgata-prēraṇa-lagna-stā(sthā)pan-ōllāṭita-sādi-sū[chana?]-sā(śū)kaḷa-sapti-saṁkula-grāhita-paṁchadhārā-prapaṁcha-saṁcharaṇa-chaturatara-surēkhā-Rēvantanum*, and is not altogether intelligible at present. — I am indebted to Prof. Kielhorn for the information that Rēvanta was a son of Sūrya, begotten by Sūrya, who had taken the form of a horse, on Gandhyā in the shape of a mare; and for a verse in the *Mārkaṇḍēyapurāṇa*, LXXVIII. verse 24, which, after telling how Sūrya and Gandhyā produced the two Aśvins, says, in seeking to explain the name of Rēvanta, — *Rētasō-ntē cha Rēvantaḥ khaḍgt charṁi tanura-dhrik aśv-drūḍhaḥ samudbhūtō bhāṇa-tūṇa-samanvitaḥ*; "and, when the seed came to an end, there was produced Rēvanta, armed with a sword, clad in leather, wearing armour, mounted on a horse, and equipped with arrows and a quiver." And in explanation of the terms *rēkhā* and *surēkhā*, for which it is rather difficult to find a suitable English expression in such combinations, — (*rēkhā* means literally 'a line, streak, row, series, the first or prime meridian'), — he has given me a passage which speaks of *tām kshiti-talē vara-kāminīnām sarōḍaga-sundaratayā pratham-aika-rēkhām*, "her, who by the beauty of her body is the first and sole *rēkhā* of the handsome women on the face of the earth," i.e. "the most beautiful woman of all." For some other instances of the same use of the word *rēkhā*, see page 187 above, note 7. — Another name mentioned with horses in the same way, to form a similar epithet, is that of Vatsarāja; e.g., *haya-Vatsarājā*, "a very Vatsarāja with horses" (*Jour. Ro. Br. R. As. Soc.* Vol. X. p. 204, text line 8), and *vishama-haya-Vatsarāja[num]*, "a very Vatsarāja with troublesome or vicious horses," in line 12 of an inscription at Tālgund (*P. S. O.-C. Inscr.* No. 218; *Mys. Inscr.* p. 200, gives "like Vatsa to poison"), and *sū(śū)kaḷa-haya-Vatsarājā*, "a very Vatsarāja with restive horses" (A. above, line 49). And the two names occur together in line 23 f. of the Silāhāra grant of A.D. 1058, already quoted above, which describes Mārasimha as *Rēvantō Vatsarājō vara-turaga-chay-drūḍha-rēkhā-risuddha*, "a very Rēvanta, and a very Vatsarāja, in the exact determination of who might be the most eminent among those who are mounted on troops of excellent horses." Rēvanta was the chief of the Guhyakas, and, therefore, is apparently not to be identified with Vatsarāja.

² *Ayyana gāndha-vāraṇam*.

³ The original has *danḍandayakam megam Mahādēvarasaru Banavāse*, etc., — perhaps implying that he had a father of the same name; compare the description of Brahma, the general who re-established the Western Chālakya sovereignty for Sōmēśvara IV., as the *kumāra Baminayya* (e.g., E. below, lines 69, 70; and in other records also), in order to distinguish him from his grandfather of the same name.

⁴ *Dushṭa-niraha-śiṣṭa-pratipālanadiṁ sukha-saṁkathā-vinōḍadim=arasu-geyuttam-ire*.

⁵ *Tat-pādapadm-ōpajīvi*.

⁶ These words, though quite illegible here, may be safely supplied from lines 26 ff. of the Baḷagāmi inscription of A.D. 1155-56 (see page 235 above, note 1), which run — *Enisida mahāpradhānam Banavāse-pannirchchāsirada vaḍḍarāvula-hejjuṅkada dandānyakam Māyidēvarasar rājadhāni*. Balligrāmēya *nleotdinol sukhadim=irād=ondu ditavam*. — So also the inscription of A.D. 1152, which is said to be at Pura in the Kōḍ taluka, Dhārwar district (see the same note), describes him as the *Mahāśamantidhipati* and *Danḍandayaka* Māyidēvarasa, who was enjoying (*anubhavitam*) the *hejjuṅka* and *vaḍḍarāvula* taxes.

⁷ *Banavāse-pannirchchāsirada* [*vaḍḍarāvulumum hejjuṅkamumam*] *padeḍu prajeyam pratipāṭisi sukhadin=arasu-geyuttam-ire*.

water-lily that is the Kādamba family,¹— the champion of his father (l. 25),²— he who had attained the excellent favour of the god Praṇamêśvara,³— who was ruling the Nāgarakhaṇḍa seventy (l. 26) and , punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (with his official superiors) (l. 27).⁴ But after this, from near the end of line 27, the remainder is hopelessly illegible.

E.— Of about A.D. 1200.

This inscription is on a stone tablet standing against the wall, or perhaps built into the wall, on the right of the god inside a temple of Śiva under the name of Sômanâtha, which appears to be the temple the foundation of which is recorded in the inscription.— The writing covers an area about 3' 7½" broad by 6' 1" high. It is in a state of good preservation almost throughout.— The sculptures at the top of the stone are, in the centre, a *lînga*, with a standing priest; on the proper right, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.— The characters are Kanarese, of the period to which, from the internal evidence, the record is to be referred. The size of the letters is somewhat irregular, ranging from about $\frac{5}{16}$ " in the *n* of *janâ*, line 15, to nearly 1" in the *sk* of *manushya*, line 24. The characters are mostly well formed and well engraved. But in many places they are difficult to read, because the execution is indifferent and imperfect, owing to sometimes the tops of the letters, and sometimes other parts of them, not being completed in the engraving, though marks in the ink-impression shew that they were sketched on the stone and were partially cut by the engraver. Some pointed instances of this are as follows:— In line 8, *nishada-himavanta* reads at first sight *gishada-bâvavana*, the *hi*, which may always be easily confused with *bâ*, being badly formed, and the side-strokes which would turn *gi* into *ni* and *va* into *ma*, and the whole of the subscript *t*, having not been filled in by the engraver, though the ink-impression shews that they were more or less outlined on the stone; in line 9, the tops of the second, third, fifth, and seventh *aksharas* are similarly imperfect in *śuma-mahimâ-kamdaram*, and the *rtti* at the end of the line was left almost altogether unformed; in line 12, there are two instances in *prakaṣṭak*, in which the *k* reads at first sight as *r*, and another, in *sukêṣiyu*, in which the superscript vowel, as well as the top of the *k*, was left unformed; and in line 48, if the name of the Jain temple were not known from other sources, it would probably have been read *âpegejjya*, instead of *ânesejjya*. Many other similar instances might be pointed out; but the preceding ones seem sufficient. Whether these faults are due to pure carelessness on the part of the engraver, or to his coming unexpectedly on very hard places in the stone, it is difficult to say from simply the ink-impression. The characters include the *upadhmâniya* in *puhpâli*, for *pushpâli*, line 2. The lingual *ḍ* is usually expressed by its distinct sign, which appears very clearly in *maṇḍana*, line 7; but in a few places we have the ordinary *d*. The dental *dh* is formed properly enough in *svardhunî*, line 9; but in some other places it is hardly to be distinguished from *v*, e.g. in *dhâmam*, line 2, and *dhârâ*, line 61. There is a somewhat rare mediæval form of *y* in *anvayadoḷu*, line 62: we have clear instances of the corresponding forms of *m* and *v* in *maṇḍigî*, line 44, and *nilipevu*, line 39; and the *m* is carried back to A.D. 804 by the Kanarese grant of Gôvinda III. (*Ind. Ant.* Vol. XI. p. 125; see *para-dattam=bâ*, line 14). The *virâma* is represented by its own proper sign in *puradoḷ*, line 13, and in *śrîman*, line 84, and by the same mark, but imperfectly formed, in *dûral*, line 50: elsewhere, however, it is represented by the vowel *u*; and there are pointed instances of this in *bhavana*, line 26, *uruḷṅg*, line 41, *aḷuki*, line 41-42, *śrîmadu*, line 60, and *êṭanu*, line 98. The *anusvâra* is written sometimes, in the usual fashion, above the top line of writing, and frequently so faintly that it does not show in the lithograph, and sometimes, in a larger form, between the lines of writing; the word *kamdaram*, line 9, illustrates both methods of forming

¹ Kādamba-kula-kamala-marttandam.

² Ayyan=amkākāram.

³ See page 235 above, note 3.

⁴ Dushṭa-nigraha-śiṣṭa-pratipādanadim sukha-samkathâ-vinôdadim rājya-m-gayuttam-ire.

it.—The opening invocatory verse is in Sanskrit; a Sanskrit proverb is quoted in line 19; three Sanskrit *śloka*s are introduced in lines 25 f., 32 f.; and there are seven of the usual benedictive and imprecatory Sanskrit verses in lines 94 to 98. With these exceptions, the language is Kanarese, in prose and verse mixed. Now that we have a proper vocabulary, the interpretation of this record presents no real difficulties, though I am indebted to Mr. H. Krishna Sastri for assistance in respect of the verses in lines 22, 35, and 40, and to Prof. Kielhorn for advice in respect of some dubious points in Sanskrit passages: but it would have been impossible to deal with this exceptionally interesting and racy document *verbatim*, all through, without the Rev. Mr. Kittel's Kannada-English Dictionary; and I take this opportunity of recording prominently my appreciation of the great value of that scholarly and admirable work, which has now, for the first time, placed it in the power of Western students to understand fully, and do justice to, the beauties of the Kanarese language, especially in its classical and mediæval dialects, and also of expressing my thanks to Mr. Kittel himself for kindly perusing the proofs of my text and translation of this record and suggesting a few refinements in my rendering.¹ The language of this record may be described as intermediate between the classical and mediæval dialects of Mr. Kittel's classification. The forms are mostly archaic. But the more modern forms appear here and there, even in the metrical portions: in the prose passages, we may note *iddalli*, line 71, *kshêtradalli*, line 91, the termination *galige*, lines 51, 77 (in the copulative form), and the ordinary neuter accusative with *v*, instead of *m*, in *kâlavav*, line 19, and the copulative accusative with *v*, instead of *m*, in *kavilegaluvam brâhmanaruvam*, line 93; in the verses we may note the neuter nominative in *v*, instead of *m*, in *dêsav*, line 11, *utkaṭav*, line 23, and various other places, and the neuter accusative with *v*, in *ânandavam*, line 42-43, and such words as *pratyakṣav-âgi*, line 31, and *baḷikkav*, line 43, where, again, we have the *v* instead of the *m*. In respect of vocabulary, we may note that lines 43, 48 give us *baḷikkam*, *baḷikam*, as variants of *baḷikkam*, *baḷikam*; lines 73, 93 give, as also do various other records, *ali*, as a variant of *ali*, 'to destroy, to be destroyed;' and line 78 gives *bêlkum* as a variant of *bêlkum*, = *bêlku*, *bêku*, 'it is wished, it is due, it must, etc.'—In respect of orthography, there is a constant use of *b* for *v* in Sanskrit words, and of *ri* for *ri*,² which requires to be corrected in the verses so as to preserve the metre which is usually satisfied only by restoring the vowel; but the only points to which special attention need be directed, are, the occasional use of *ai* and *aiy* for *ay*, in *Râmaiyanam*, line 47, *Râmaiyyamgaḷi*, line 61, *Bamaiyamnum*, line 70, *ainâruvam*, line 85, and *ainûṭar*, line 88, and a frequent omission to double consonants after the letter *r*.

The inscription does not refer itself to the reign of any particular king, and is not dated. But it is assigned to about A.D. 1200, or a few years earlier, by the mention, in lines 81 to 90 and 99, of the Kâdamba Mahâmaṇḍalêśvara Kâmadêva, and by the statement, in line 101, that the record, though put into shape by another person, was composed by the Daṇḍanâyaka Kêśavarâja. For Kâmadêva, who belonged to the Hângal branch of the Kâdamba family, we have dates ranging from A.D. 1181-82 to 1203;³ and Kêśavarâja must be the Mahâpradhâna and Daṇḍanâyaka Bôlikeya-Kêśimayya or Kêśirâjayya, for whom we have dates ranging from

¹ The epigraphic records contain many technical expressions,—particularly in the way of titles, territorial terms, names of gods, guilds, professions, taxes, tithes, measures, and so on; but also some more ordinary words,—which Mr. Kittel's dictionary does not explain, because, no doubt, they do not occur in ordinary literature or in the Native vocabularies of the language. It may be hoped that, if he should ever issue a supplement to it, he will examine the edited records, and see what can be done to collate, examine, and explain such expressions: while doing what I can in this direction, I can really do little more than call attention to points which come prominently to my notice in searching for the meanings of words which are not intelligible at first sight; and I cannot undertake to collect all the different variants of Kanarese words which are found in the inscriptions. We still require a grammar of the classical and mediæval dialects, written in English and on Puranan.

² Rather curiously, we have *ripriha*, with the vowel, in line 23, though line 33 gives *ripriha*.

³ *Dyn. Kan. Dist.* pp. 559, 563.

A.D. 1168 to 1181 in records which connect him with the government of the Banavāsi twelve-thousand and other districts.¹ Before them, mention is made of the Western Chālukya king Sōmēśvara IV. (A.D. 1183 and 1189); and before him, of the Kaḷachurya prince Bijjala (A.D. 1145, and 1156 to 1167). A short passage at the end, evidently added at a somewhat later date, mentions a Kādamba prince Mallidēva,² and recorded some grant which he, also, made to the same temple.

The interest and importance of the record centre in the fact that it discloses the name of the person. Ēkāntada-Rāmayya, who towards the close of the twelfth century A.D. brought about a revival of the worship of Śiva, or a fresh impetus to the Śaiva faith with elaborated and improved rites and practices, which eventually culminated in the establishment of a new sect of Śivabhaktas or worshippers of Śiva, called technically Vira-Śaivas, i.e. "brave, fierce, or strict Śaivas. Śaiva champions," and popularly Lingāyats or Lingawants, i.e. "those who have the *liṅga* or phallic emblem." The Lingāyats—(using the appellation by which all average members of the sect would describe themselves)—are outwardly distinguished from the ordinary Śaivas by the practice of carrying about with them a miniature *liṅga*, usually in a silver box suspended from the neck and hanging about the waist. And the chief characteristics of their faith and practices are, adoration of the *liṅga* and of Śiva's bull Nandi, hostility to Brāhman, disbelief in the transmigration of the soul, contempt for child-marriage, and approval and habitual practice of the remarriage of widows. They are found chiefly in the Kanarese country; their vernacular is Kanarese; and it is due almost entirely to them that this beautiful, highly polished, and powerful language has been preserved, in later times, amidst the constant inroads of Marāṭhās from the north. They now constitute about thirty-five per cent of the total Hindū population in the Belgaum, Bijāpur, and Dhārwar districts.³ In Mysore and the Kōlhāpur State, they number about ten per cent. of the Hindū population. And they are also found, but in smaller proportions, in the districts of Poona, Shōlāpur, Sātārā, and North Kanara. Elsewhere, they are constantly met with; but as the result of the migration of isolated families, mostly in connection with trade and manufactures. In the Bijāpur and Dhārwar districts, and possibly in the neighbouring parts of the Nizām's Dominions and Mysore, the sect appears to be still steadily gaining ground. And an interesting internal movement was observable in 1891, when large numbers of the members of it claimed to have themselves entered in the census returns under the designation of Vira-Śaivas, in preference to that of Lingāyats, with which they had been content on previous similar occasions.

According to the tradition of the Lingāyats themselves, as embodied in their principal sacred writings, the *Basavapurāṇa* and *Channabasavapurāṇa*,⁴ the events which led up to the establishment of the new sect were as follows:—

To a certain Mādirāja and his wife Madalāmbikā, pious Śaivas of the Brāhman caste, and residents of a place named Bāgewāḍi which is usually supposed to be the subdivisional town of

¹ *Dyn. Kan. Distrs.* pp. 485, 487, 489.

² Probably identical with the Mallikārjuna or Mallidēva, for whom we have dates ranging from A.D. 1215-16 to 1252 (*Dyn. Kan. Distrs.* p. 561).

³ For detailed accounts of them in these districts, with their doctrines, customs, etc., and their divisions into Pure, Affiliated, and Half-Lingayats, see the *Gazetteer of the Bombay Presidency*, Vol. XXI. Belgaum, pp. 142 to 151; Vol. XXII. Dhārwar, pp. 102 to 116, and Vol. XXIII. Bijāpur, pp. 219 to 280.—For a more general account, see an "Essay on the Creed, Customs, and Literature of the Jangams," by Mr. C. P. Brown, in the *Madras Jour. of Lit. and Science*, Vol. XI. pp. 143 to 177.

⁴ Abstract translations of these two works by the Rev. G. Würth have been published in the *Jour. Bo. Br. R. As. Soc.* Vol. VIII. pp. 65 to 97 and 98 to 221, from which I quote.—In a verse quoted by Mr. Kittel in his *Śabdamanidarpana*, Introd. p. 26, we are told that the *Basavapurāṇa* was finished on Śrāvar, kṛishna 10, Thursday, of the Saumya *saṃvatsara*, Śaka-Saṃvat 1291 (expired). The given *tithi*, however, ended, not on a Thursday, but on Sunday, 29th July, A.D. 1369.—The *Channabasavapurāṇa* appears to have been written in Ś.-S. 1507 (expired), = A.D. 1585-86 (*Jour. Bo. Br. R. As. Soc.* Vol. VIII. p. 221).

that name in the Bijāpur district, there was born a son, who, being an incarnation of Śiva's bull Nandi, sent to earth to revive the declining Śaiva rites, was named Basava.¹ When the usual time of investiture had arrived, Basava, then eight years of age, having meanwhile acquired much knowledge of the Śaiva scriptures, refused to be invested with the sacred Brāhmanical thread; declaring himself a special worshipper of Śiva, and stating that he had come to destroy the distinctions of caste. This refusal, with his singular wisdom and piety, attracted the favourable notice of his uncle Baladēva, "prime minister"² of (the Kaḷachurya king) Bijjala, who had come to be present at the ceremony; and Baladēva gave him his daughter Gaṅgādēvī or Gaṅgāmbā in marriage.³ The Brāhman, however, began to persecute Basava, on account of the novel practices propounded by him. And he consequently left his native town, and went to a village named 'Kappadi,' where he spent his early years, receiving instruction there from the god Śiva, in the form of the local god Saṅgamēśvara.⁴

Meanwhile, his uncle Baladēva died. At the advice of the deceased minister's relatives, Bijjala decided on securing the services of Basava, whose ability and virtues had now become publicly known. After some demur, Basava accepted the office; having the hope that the influence attached to it would help him in propagating his peculiar tenets. And, accompanied by his elder sister Nāgalāmbikā, he proceeded from 'Kappadi' to Kalyāṇa, where he was welcomed with deference by the king, and was installed as prime minister, commander-in-chief, and treasurer,—second in power to only the king himself;⁵ and the king, in order to bind him as closely as possible to himself, gave him his younger sister Nīlālōchanā to wife.⁶

Somewhere about this time, from Basava's unmarried elder sister Nāgalāmbikā, who was an incarnation of the intelligence of the goddess Pārvatī, there was born, by the working of the spirit of Śiva, a son, who was an incarnation of Śiva's son Śaṇmukha or Kārttikēya, the god of war.⁷ Because, the *Channabasavapurāṇa* says, he was more beautiful than Basava in many respects, he was named Channābasava, i.e. "the beautiful Basava."⁸ And he seems to be depicted as playing a more important part than even Basava himself in the propagation of the tenets of the new sect; for, Basava is represented as receiving from him instruction on important points connected with it.⁹

The two *Purāṇas* are occupied, for the most part, with doctrinal expositions, recitals of mythology, praises of previous Śaiva saints, and accounts of miracles worked by Basava. And it is only quite at the end of each of them, that we come again on any matter that purports to be historical. They assert, however, that, with the influence that his official position gave the uncle, Basava and his nephew propagated with great energy and activity their doctrines, which included the persecution and extermination of all persons,—and especially the Jains,—whose creed differed from that of the Liṅgāyats.¹⁰ Coupled with the lavish expenditure incurred by Basava, from the public coffers, on the support of the Jaṅgams or Liṅgāyat priests, the proceedings aroused in Bijjala, who was of the Jain faith,¹¹ feelings of uneasiness and distrust, which are said to have been fanned from time to time by a rival minister named Mañchappa, in spite of the latter being himself, in secret, a Vīra-Śaiva.¹² And at length an event occurred, which ended in the assassination of Bijjala and the death of Basava.

¹ *Loc. cit.* p. 67.—The word *basava* is treated as a corruption of the Sanskrit *vrishabha*, 'a bull,' in its special designation of Nandi, the bull on which Śiva rides.—From Wilson's *Descriptive Catalogue of the Mackenzie Collection*, p. 305, it would appear that some versions of the *Basavapurāṇa* substitute, for Bāgewādi, Inḡlēshwar, which is a village in the same neighbourhood.

² The *Mackenzie Collection*, however, gives the technical official title *Dandanīyaka* or 'leader of the forces,' which would not necessarily denote a prime minister.

³ *Loc. cit.* p. 67.

⁴ *Loc. cit.* p. 68.

⁵ *Loc. cit.* p. 69.

⁶ *Loc. cit.* p. 70.

⁷ *Loc. cit.* pp. 113, 119, 120.

⁸ *Loc. cit.* p. 123.

⁹ *Loc. cit.* p. 125.

¹⁰ *Loc. cit.* p. 71.

¹¹ *Loc. cit.* p. 73.

¹² *Loc. cit.* pp. 78, 88, 128.

At Kalyāṇa, there were two specially pious Liṅgāyats, named 'Halleyaga' and 'Madhuveyya,' whom Bijjala, in mere wantonness, caused to be blinded. Thereupon, says the *Basavapurāṇa*,¹ Basava,— himself leaving Kalyāṇa for a place named 'Saṅgamēśvara,'² —deputed one of his followers, Jagaddēva, to slay the king. And Jagaddēva, with two unnamed friends, succeeded in making his way into the palace and accomplishing his errand,— stabbing the king even in the midst of his court. Civil war ensued. And, the news coming to Basava as he was journeying, he hastened on his way, and, reaching 'Kudali-Saṅgamēśvara,' was there absorbed into the god;³ while Channabasava fled to Uḷvi, in North Kanara, where he found refuge in a cave.

The *Channabasavapurāṇa* gives a somewhat different account.⁴ It places first the death of Basava, who, it says, was absorbed in Saṅgamēśvara in the month Phālguna, falling in A.D. 785, of the Raktākshin *saṃvatsara*, Śāka-Saṃvat 707 (current);⁵ and the only reason that it assigns, is, that news had reached Basava that a certain Prabhu, who was an incarnation of Śiva,⁶ had left Kalyāṇa, and had been absorbed into Śiva in a plantain-tree at Śrīśaila,— leaving it to be inferred that Basava simply followed an example set to him by Prabhu. On the death of Basava, Bijjala appointed Channabasava to the office that had been held by his uncle. After this, the king caused the pious 'Halleija' and 'Madhuveija' to be tied to a rope and dragged about the ground till they died. In revenge for this, Bijjala was slain by two torch-bearers, named Jagaddēva and Bommaṇa. Then Channabasava, who had meantime sent away many Liṅgāyats to Uḷvi under the pretext of celebrating a feast in honour of the god Jaṅgamēśvara, gathered together his horses and men, and left Kalyāṇa to follow and join them. The "son-in-law" of Bijjala started in pursuit. And a battle ensued, in which the pursuers were destroyed, and the king was taken captive. At the advice of Nāgalāmbikā, however, Channabasava restored the slain army to life; and, having impressed upon the king that he should not persecute the Liṅgāyats, as his predecessor had done, but should walk in righteousness, he anointed him, and sent him back to govern his country.⁷

¹ *Loc. cit.* pp. 96, 97.

² Meaning, apparently, the 'Kudali-Saṅgamēśvara' which is mentioned further on.

³ According to Sir Walter Elliot (*Jour. R. As. Soc.*, F. S., Vol. IV. p. 22, note, and *Madras Jour. of Lit. and Science*, Vol. VII. p. 214, note), the place of Basava's absorption is said to be Saṅgam, in the Hungund tāluka, Bijāpur district, at the junction of the Kṛishṇā and the Malparbbā, where, he added, a depression in the *linga* at the temple of Saṅgamēśvara is still pointed out as the exact spot into which Basava entered. I am not prepared to deny the correctness of these statements. Still, as regards the true identification of the place, the prefix 'Kudali' seems to me to point rather to the historically much more important (see, e.g., *Dyn. Kan. Distrs.* p. 445, note 1) Kūḍal-Saṅgam, at the junction of the Kṛishṇā and the Tungabhadra.

⁴ *Loc. cit.* pp. 219, 220. This part of the narrative is put as a prophecy in the mouth of Channabasava.

⁵ *I.e.*, according to the southern luni solar system of the cycle, by which the calculation would be made backwards from the time when the *Purāṇa* was written.— The *Channabasavannakāḍajūṇa* (Wilson's *Descriptive Catalogue of the Mackenzie Collection*, pp. 312, 313,) gives the month Phālguna of Śāka-Saṃvat 696, equivalent as a current year, to A.D. 773-74, as the date of the absorption of Basava.

⁶ See also *loc. cit.* pp. 71, 72.

⁷ The *Purāṇa* ends with various other prophecies, not connected with the present subject, to the effect that the king, thus anointed, should reign for sixty years from the death of Basava; that then, at a time when the Hoysala kingdom was flourishing, the Turks,— (the original probably has Turushkas),— led by the giant Pītāmbara, born among them by the blessing of Śiva, should come and vanquish Bijjala, destroy Kalyāṇa, kill cattle in the temple of Śiva, erect a mosque there, and build the town of Kalburigi; that the kings of Ānegundi should build the town of Vijayanagara, near Hampi; that Pītāmbara and his house should reign over the land for seven hundred and seventy years; that then there should arise a king named Vasantarāya, who would drive the Turks out of the country and restore Kalyāṇa; that, all the Śaiva saints coming to life again, Channabasava should become the prime minister of this king, and Basava the commander of his forces; and that thus the Liṅgāyat religion should be re-established and greatly increased.— These "prophecies" are, of course, nothing but confused reminiscences of intervening history up to the time when this *Purāṇa* was written (A.D. 1585-86; see page 239 above, note 4).

The Jain account, as given in the *Bijjalarāyacharitra*,¹ puts things very differently. Basava's influence with the king is attributed to the fact that he had a very beautiful sister, whom the king took as a concubine. And the end of Bijjala and Basava is related thus:— Bijjala had marched against and subdued the Kōlhāpur chief, i.e. the Śilāhāra *Mahā-maṇḍulśvara*, who must have committed some act of rebellion. During a halt on the way back to Kalyāṇa, a Jaṅgam arrived, sent by Basava, and disguised as a Jain, and presented the king with a poisoned fruit, the mere smell of which caused his death. He had time, however, before dying, to tell his son 'Immaḍi-Bijjala,' i.e. "the second Bijjala,"² that it was Basava who had sent the fruit, and to enjoin him to put Basava to death. Immaḍi-Bijjala accordingly ordered that Basava should be apprehended, and that all the Jaṅgams, wherever seized, should be executed. And, on hearing this, Basava threw himself into a well, and died; while his wife 'Nīlāmbā'³ poisoned herself. Channabasava, however, after Immaḍi-Bijjala's resentment was allayed, presented his uncle's treasures to the king, and was admitted to favour and to a ministerial office at court.⁴

Such are the traditional accounts. There are, however, no apparent reasons for attributing either to the Liṅgāyat *Purāṇas*, of which even the earlier one was written two centuries after the events which it purports to record, or to the Jain poem, any greater historical accuracy than other Hindū works of the same class have been found to possess. And, on the contrary, there are fair grounds for questioning the correctness of the narratives given by them. The Liṅgāyat and Jain accounts differ very markedly, and to a far greater extent than can be accounted for on simply the supposition of a representation of true facts from different sectarian points of view. In respect of the circumstances immediately attending the deaths of Bijjala and Basava, even the Liṅgāyat *Purāṇas* are not at all in accordance with each other. The *Channabasava-purāṇa* allots to these events the absurd date of A.D. 785, which is too early by close upon four centuries. Even the Jain poem appears to place them,⁵ not only twelve years before the time, in A.D. 1167, when Bijjala, still alive, abdicated in favour of his eldest son, but also even before the time, in A.D. 1156, marked by the introduction of a reckoning of his own, when Bijjala commenced his independent career. And whereas, if Basava and Channabasava really held the high office that is allotted to them by tradition, we ought to have found by this time a clear mention of them somewhere or other in the mass of epigraphic records that has now come under observation, no allusion of any kind, applicable to either of them, has been obtained, except in the Managōli inscription of A.D. 1161 (above, page 9). That record gives us the names of Basava and Mādirāja, both of which appear in the *Basava-purāṇa*, in connection with the foundation and endowment of a *liṅga*-temple, evidently of some considerable size and repute, at Managōli in the neighbourhood of Bāgewādi, the alleged residence of Mādirāja and birthplace of Basava; and, in doing so, it really seems to give us the original of the traditional Basava who figures in the Liṅgāyat *Purāṇas* and the Jain book. And, in disclosing the facts that the parents of Basava were, not Mādirāja and Madalāmbikā, but Chandirāja of the Kāśyapa *gōtra* and Chandrāmbikā, and that Mādirāja belonged to altogether a different family, namely the Harita *gōtra*, it furnishes further grounds for questioning the correctness of the Liṅgāyat tradition, which, indeed, seems but little better than a legend.

¹ *Loc. cit.* p. 97; and Wilson's *Descriptive Catalogue of the Mackenzie Collection*, p. 320.

² This doubtless denotes Sōvidēva. But there is no epigraphic evidence for calling him Immaḍi-Bijjala.

³ A wife of Basava named Nīlāmbikā, daughter of one of Bijjala's ministers, is mentioned, from "another report," in *Jour. Bo. Br. R. As. Soc.* Vol. VIII. p. 70.

⁴ Sir Walter Elliot has said that Basava's sister, who became the king's mistress, was named Padmavati; that it was at Uḍi that Basava drowned himself; and that these events occurred, according to the Jain poem, in Kalivuga-Samvat 4255 (expired), = Śaka-Samvat 1077 (current), = A. D. 1154-55. But I have not been able to find the authority for these statements.

⁵ See the preceding note.

For the full story that is told in the record now published, reference may be made to the translation, page 252 below; a great deal of it cannot be materially abridged, without detracting from its interest and merits. We have to make allowance for the supernatural agency, the divine birth of the hero as an incarnation of Virabhadra the attendant of Śiva, and the miracle of his cutting off his own head and having it restored to him by his god,—all of which, narrated apparently while the subject of the story was still alive, or at any rate very shortly after his death, illustrates how quickly, in India, real historical events may come to be overlaid with what is purely imaginary and mythical. But, if that is done, the narrative is reasonable and plain, and has the clear ring of truth in it. It shews us the real person to whom the movement was due, and the way in which he started it. And it amounts to this:—

To a Śaiva Brahman named Purushōttamabhaṭṭa, who belonged to the Śrīvatsa gôtra and was an inhabitant of a town named Alande in the Kuntala country,¹ there was born a son named Râma, who became an ardent devotee of Śiva, and, by the intensity and exclusiveness of his worship of that god, acquired the name of Ēkântada-Râmayya.² He visited various Śaiva places of pilgrimage. And eventually he came to Huligere (Lakshmêshwar), where there was a temple of Śiva under the name of "the Sômanâtha of the South."³ and then to Ablûr, where, in addition to the place being plainly a stronghold of Jainism, there was, as we learn from the other records (pages 213, 232, above), an evidently important and influential Śaiva establishment at the temple of Brahmêsvara. At Ablûr, he got into controversy with the Jains, who, led by one of the village-headmen named Saṅkagaunḍa, sought to interrupt and put a stop to his devotions. Some wager was made, the terms of it being recorded in writing on a palmyra-leaf, on the result of which the Jains staked their god and their faith. Ēkântada-Râmayya won the wager.⁴ And then, as the Jains refused to do what they had pledged themselves to do, namely to destroy their Jina and set up a Śiva instead of it, he himself, in spite of their guards, their horses, their chieftains, and the troops that they sent against him, overturned the Jina and laid waste the

¹ This place may be safely identified with the modern Aland or Alande, the chief town of a tâluka of the same name, in the Nizam's Dominions,—the 'Allund' of the Indian Atlas, sheet No. 57, lat. 17° 33', long. 76° 38'. At the temple of Îśvara at Nimbargi in the Kalburigi tâluka, twelve miles south of Aland or Alande, there is an inscription with dates in A.D. 1047 and 1098 (*Cara.-Dêsa Inscrs.* Vol. I. p. 92); and the passage of A.D. 1047 speaks of "the country of Alande in the country of Kuntala." It registers the grant of a village named Gudiya-dêvatige in the Goṅkanâd district of the Alande thousand. This particular village cannot be identified with any certainty; it may be 'Goody,' four miles on the south-east of Nimbargi, or it may be 'Goody,' nine miles on the south-west of Nimbargi. But the Alande thousand is evidently the country round Aland or Alande and Nimbargi. From the entry in the Indian Atlas, the modern name would seem to be Aland. In the titlings, however, of some inscriptions at the neighbouring village of Ruddawâdi, it is given as Alande in Sir Walter Elliot's collection.

² For the explanation of the prefix to his name, see lines 28, 29 of the text.

³ The temple still exists.—There is another mention of Sômanâtha of Purikara (i.e. Huligere) in an inscription of A.D. 1096 at Baḷagâmi (*P. S. and O.-C. Inscrs.* No. 166, line 31 f.), which says that it was through the excellent favour of the god Sômêśvara of the city of Purikaranagara that his son Sômêśvara or Sôvidêva was born to Sarvadêva, a *Dandandâya* of the Western Châlukya king Vikramâditya VI.—It is worth noting that the form of the name in this record is Purikara,—not Pulikara, as given by Mr. Rice (*Mys. Inscrs.* p. 172), and as it occurs elsewhere. The second *akshara* is rather indistinct in the photograph: but it is recognisable as *ri*; and the *prâsa* or alliteration requires that the consonant should be *r*.

⁴ The record asserts that he cut off his own head, and laid it at the feet of his image of Śiva, which had been brought out of the temple for the purpose of the ordeal; and that, after seven days, it was restored to him by his god, safe and sound, without a scar. And the exact spot on which, according to tradition, this was done, is marked by the next record, F., page 260 below.—The story of his cutting off his head is mentioned in the *Channabâsava-purâṇa* (*Jour. Bo. Br. R. As. Soc.* Vol. VIII. p. 198): but the controversy, in the course of which it is said to have been done, is there attributed to a Jain having entered a Śaiva temple without removing his shoes: and the occurrence is located at Kalyâṇa, where, it is said, Râmayya had gone in order to see Bijjala, whose fame had spread in all directions. The same passage makes Râmayya quote, in his address to the Jain, an instance of a previous saint, Mahâkâla, having performed the same feat at a village named 'Jambur,' and also attributes a repetition of the feat to a subsequent saint, 'Bankideva,' who heard the story of Râmayya.

... and, as is gathered from subsequent passages, built for his own god, under the name of Vīra-Somanātha, at Ablūr, a temple "as large," the record says, "as a mountain." The Jains then went and complained to Bijjala, who became much enraged, and sent for Ēkāntada-Rāmayya, and questioned him as to why he had committed so gross an outrage on the Jains. Thereupon Ēkāntada-Rāmayya produced the writing on the palmyra-leaf, and asked Bijjala to deposit it in his treasury, and offered that, if the Jains would wager their eight hundred temples, including the Ānesejjevasasadi,¹ he would repeat the feat, whatever it may have really been, that he had already accomplished.² Wishing to see the spectacle, Bijjala called all the learned men of the Jain temples together, and bade them wager their shrines, repeating the conditions on a palmyra-leaf. The Jains, however, would not face the test again; saying that they had come to complain of the injury that had already been done to them, and not to wager and lose any more of their gods. So Bijjala, laughing at them, dismissed them with the advice that thenceforth they should live peaceably with their neighbours, and gave Ēkāntada-Rāmayya, in public assembly, a *jayapattrā* or certificate of success. Also, pleased with the unsurpassed devotion with which Ēkāntada-Rāmayya had displayed his devotion to Śiva, he laved Rāmayya's feet, and granted to the temple of Vīra-Somanātha a village named Gôgāve,³ to the south of Malugunda in the Sattalige seventy in the Banavāsi twelve-thousand. Subsequently, the record says, when the Western Chālukya king Sômesvara IV. and his commander-in-chief Bhatana were at Śeloyahalliyakoppa,⁴ a public assembly was held, in which recital was made of the merits of ancient and recent Śaiva saints. The story of Ēkāntada-Rāmayya being told, Sômesvara IV. wrote a letter summoning him into his own presence at his palace, and laved his feet and granted to the same temple the village of Ablūr itself in the Nāgarakhaṇḍa seventy in the Banavāsi twelve-thousand. And finally, the Mahāmaṇḍalēśvara Kāmadēva went and laved his feet and granted to the temple a village named Mallavalli, on the north of Jôgēsara near Madagôḍ in the Hosanād seventy in the Pānuṅgal five-hundred.⁵

In this account, there is nothing inconsistent with the possibility of others being concerned in the matter and helping the movement on,—for instance, the Basava or Basavarasayya of the Kāśyapa *gōtra*, of the Managōli inscription of A.D. 1161, who was a contemporary of Ēkāntada-Rāmayya, and in whom we may find the original of the Basava of the Liṅgāyat *Parināsa*. And very possibly the Liṅgāyat or Vīra-Śaiva sect was actually established, in somewhat later times, by a person named Channabasava. In fact, as regards the first point, though the worship of Śiva languished in some parts of the country, it had by no means died out; and on some other occasion we may go into the history of the Kālāmukha sect, of the various other Śaiva establishments at Baḷagāmi, of the five-hundred *Svāmins* of Aihole, of the adherents of the Vīra-Bapañja doctrine, and of other religious bodies, scattered about all over the Kanarese country, from whom the movement must have received encouragement and support,

¹ This was a celebrated Jain temple at Lakshmēśwar. It is mentioned in also the Guḍigere Jain inscription of A.D. 1076, which says (*Ind. Ant.* Vol. XVIII. p. 33, line 20 f.) that it was founded "in former times," at Purizere, by Kunkamaśubhadevi, the younger sister of "the Chālukyachakravartin Vijayādityaśaḷabha," which name seems to be used to denote the Western Chālukya king Vijayāditya (A.D. 696 to 733-34).

² The record asserts that, on this occasion, he undertook that, after cutting off his own head, he would even allow his opponents to burn it, and still would recover it.

³ This is the modern 'Gogaw' of the Indian Atlas, sheet No. 42, seventeen miles S. S. E. ½ S. from Ablūr, in the S. Kanara taluka, Shimoga district, Mysore. Malugunda apparently does not now exist.

⁴ This place cannot now be found in maps, etc., unless it may be identified with 'Sheloli,' near Gārgōti, in the Thāshery division of the Kōlhāpur State. The word *koppa*, with which the name ends and which occurs frequently in village-names in the Kanarese country, means 'a small village.'

⁵ Madagôḍ still exists, under the same name, in the Yellāpur taluka of the North Kanara district about twenty miles to the north by east from Hāngal. And Mallavalli is Malavalli, three miles to the south-west from Hosanād. Hosanād and Jôgēsara (which was perhaps a temple) cannot be traced.

quite as much as from the Śaiva establishment at the temple of Brahṁśvara at Ablūr itself. But the present record indicates a crisis in the history of Śaivism, when it was specially exposed to danger from the attacks of the Jains, and, apparently, of some still existing Buddhist influences.¹ It shews plainly that Ēkāntada-Rāmayya was the person who came most prominently to the rescue of the waning worship. And, as it describes Bijjala as simply a *Mahāmaṇḍalēśvara* at the time when, after settling the quarrel between Ēkāntada-Rāmayya and the Jains of Ablūr, he made his grant to the new temple of Vīra-Sōmanātha which Rāmayya founded there, it places the exploits of Rāmayya shortly before A.D. 1162, in which year Bijjala completed his usurpation of the sovereignty by assuming the paramount titles.

TEXT.²

- 1 Ōm³ [||*] Namas⁴=tuṅga-śiraḥś⁵-chumbi-chandra-chāmara-chāravē trailōkya-nagar-āraṇbha-mūla-stambhāya Śambhavē || Śrīmad⁶-Gaṅgā-taraṅg-ō-
- 2 chchalita-jāla-kaṇa-śrēṇi-puṣp-āli-sōbhā-dhāmān chaṁchaj-jaṭā-pallavam=amri(mṛi)ta-kar-ōdyat-phalaṁ bāhu-śākhā-rāmān Gauri-lat-ā-
- 3 liṅgitam=amara-nutām Śambhu-kalpadruv=ādām Rāmāṅg=īg=artthiyirū vāchehbita-phala-chayamām samtat-ōtsāhadimdam || Śrīkaṇṭham Rāmadēvaṅg=anuppa(p)a-ma-
- 4 ma⁸himaṅg=īge saṁpattanedumānā⁹ nākauk-ānika-mauli-prakara-mapi-gana-śrēṇi-sōn-āṁśu-jāla-byākīrnu-āglri¹⁰-dvay-āla m k r i (k r i) t a n = a m a r a - v a r a m śītaśailē[ri*]dra-
- 5 kany-ālōk-āṁśu-śrī-nivāsam sakala-gaṇa-vri(vri)ttim Vīra¹¹-Sōmēśan=Īśam || Chalad¹²-ugra-grāha-vaktra-chchu(chyu)ta-timi-nikar-ātuchehhu-puchehh-āgra-g h ā t-ākulit-ām-
- 6 bhaḥ-kumbhi-yūtha-prakara-sajala-phūtkāra-hast-ābhri(bhṛa)-mālā-mulitām suttippo(rppu)d=udyan-mapi-gaṇa-kirāṇa-sphāra-mukt-āṁśu vēlāchala-mālam
- 7 bhū-ramā-maṇḍana-vipulā-kaṭīdēśa-mudraṁ samudraṁ || Va¹³ || Ant-anēka-jalāchāra-nivā[sa*]mum sam[u*]ttuṅga-laharī-nivāsamum=enisi sogayisava

¹ Three records at Kaṇheri in the Thāṇa district, of the time of the Rāshtrakūṭa king Amōghavarsha I. (A.D. 814-15 to 877-78), shew that Buddhism was then still a living religion, favoured by the authorities, in Western India (*Ind. Ant. Vol. XIII.* p. 134 ff.; and see *Dyn. Kan. Distrs.* p. 404, Nos. 3, 4 and p. 406, No. 8). The Dambāl inscription of A.D. 1095, of the time of the Western Chālukya king Vikramāditya VI, records grants made to *vihāras* of Buddha and Ārya-Tārādēvi at that town, in the Dhārwar district (*Ind. Ant. Vol. X.* p. 185; and see *Dyn. Kan. Distrs.* p. 452). An inscription of A.D. 1098 at Balagāmi in Mysore mentions Nāgiyaka, the *sāvāsī* or attendant or house-servant of the Bauddhālaya or Buddhist establishment at that town (*P. S. O.-C. Inscrs.* No. 167, lines 34, 35; and see *Mys. Inscrs.* p. 109). And an inscription of A.D. 1129 at the same place mentions that Bauddhālaya again, and tells us that it was one of the five *maṭhas* of Balagāmi, the others being establishments of Vaishnavas, Śaivas, worshippers of Brahman, and Jains (*P. S. O.-C. Inscrs.* No. 178, line 44; and see *Mys. Inscrs.* p. 90).

² From the ink-impression. A transcription is given in *Cann-Dēśa Inscrs.* Vol. II. p. 121.

³ Represented by an ornate symbol. Less ornate symbols are used in lines 61, 81, 93; and plain symbols in lines 80, 90, 98, 101.

⁴ Metre, Ślōka (Anuṣṭubh).

⁵ Read *śiraś*.

⁶ Metre, Sragdharā; and in the next verse.

⁷ Read *vimchhita*.

⁸ This *akṣhara*, *ma*, was perhaps at first omitted, and then inserted in the margin before the beginning of the line. But there are various places in this record, at which the lines begin rather irregularly.

⁹ Read *saṁpattan=endum*.—From the *ma* of *Rāmadēvaṅg*, as far as the *dum*, the existing text has been written over something else which cannot be made out. The original passage ended with *paṇā*; and these two *akṣharas* were left uncanceled.

¹⁰ Read *ryākīrnu-āṁghri*.

¹¹ In the first *akṣhara*, *mī* was engraved and then was corrected into *rī*.

¹² Metre, Mahāsrāgīdharā.

¹³ *I.e., vachanām.*

- 8 lavana-samudradim parivri(vri)tav=ada Jambûdvipadi temkalu Nîla-Nishada(dha)-
Himavanta-parvvatamgaḷav=alli || Vri¹ || Esegum² pûrvv-âpar-âmbhônidhi-
mi[ti]-
- 9 vitat-âyâmadim siddha-kanyâ-visar-ânamg-ôru-kêḷi-śrama-śama-mahimâ-kamdam
svardhuni-vâḥ-prasar-ôpakshuppa-nânâ-[naga-ni]-
- 10 kara-gaḷad-gaḇḇasail-âli-mâlû-visaram prasphâra-śitadyuti-ruchi-nichaya-bhrâjitam
[ś]itaśailam || Va |(II) Â Himagi[rî]ndrada dakshina-pârśva-va[rtti]-
- 11 y=att=ippa Bhâratavarshadoḷu Kumtala-dêśav=embud=adhika-śôbhe-vett=esevud=
alli || Ka³ || Sogayipud⁴=Alandey=embudu nagaram cheluv=esedu
nâdev(y)=Ama-
- 12 râvatigam migil=enisi vibudha-janadim=aganita-dhana-dhanya-jala-samri(mri)-
ddhiyin=emdu || Matta || Prakaṭitak=Amarâvatiyoḷu Suk[ê]śiyu[m] Mamju-
ghôsheyum tâm=irbbar=sa-
- 13 kaḷa-vadhû-tatiy=ellam su-kêṣiyar=mmamju-ghôsheyar=ttat-puradoḷ || Vri || Ada⁵
nânâvidha-gandhasâli-vanadim savvattukedyâna⁶-namdanadim pûrnna(rnna)-
taṭaka-kûpa-
- 14 sarasî-samndôhadim⁷ sâras-ônmada-bhri(bhri)mgî-pika-kôka-kêki-śuka-samgh-ânika-
śakunta-nâdadin=ettam gaṇikâ-vinôda-kri(kri)ta-viṇâ-nâdadim = e p p a g u m⁸ || (II)
Va |(II) Ant=aparimita-kê-
- 15 dâra-bhûmiyum⁹=apâra-jalâśray-âbhirâmamum bahu-jan-âkîrnna(rnna)mum=amêya-
gaṇikâ-nivâsamum=aganita-vanigjan-âśrayamum=enisi śôbhâ-nivâsam=âge ||
- 16 Vri || Avataris¹⁰-irddan=alli rajat-âchaladim Girijâ-samêtam=utsavadoḷe Sôma-
nâthan=akhiḷ-âmara-mô(mau)li-vinaddha-ratna-sambhava-k[i*]raṇa-prabhâ- pa ṭ a l a -
pumja-parâga-padâ[bja]n=artthiyimda=
- 17 vanata-bhâktik-âbhimata-siddhi-phal-ôdaya-kalpabhûruham || Ka || Â¹¹ Sôma-
nâtha-pura-samvâsitaroḷu brahmapurigaḷoḷ=pi(vi)praroḷ=â Byâ(vyâ)sa-Śuka-Vâma-
dêva-Parâśara-Kapil-âdi-sadri(dri)śan=0-
- 18 rbban=negaldam || Ka || Śrîvatsa-gôtran=urbhî(rvî)dêva-nutam nikhila-vêda-
vêdânga-vidam pâvana-charitra-guṇa-sadbhâvam Purushôttamam dpi(dvi)j-
ôttaman=enipam || Kam || Â viprana sati Sitâdêvigav=â [Sa]tya-
- 19 tapana-satigam guṇa-sadbhâvade Padmâmbike sale pâvana-sucharitre pati-hita-
bra(vra)tey=enipaḷ || Â dâmpatigaḷ=pala-kâlav=anapatyar=âg-irdd=omdu devasam
n=âputrasya lokô=sti yemba vêda-vâkyama[m*] ti-
- 20 [idu] || Ka |(II) Putr-ârtthav-âgi satya-pavitr-âcharanam negalda Purushô-
ttaman=âpat-[t*]râṇan=îśan=emdu kaḷatr-ânvitan=âgi Śambhuvam pûjisidan ||
Va |[I*] Amnegam=itta divija-danuja-vri(vri)mda-vandita-p[â]dâraviinda-
- 21 [n=appa] Mahêśvaram Kaviḷâsa¹²-parbba(rvva)tada ramya-bhûmiyoḷu Kêśava-
Vâsav-Âbjabhavar=ôlagisal=asamkhyâta-gaṇa-parivri(vri)tan=Umâ-sahitam v[o*]dḍ-
ôlagadoḷu sukha-samkathâ-
- 22 vinôdadimdam=ire Nâradan=emba gaṇ-êśvaran=int-emda || Vri || Ohila¹³
Dâsî(sa) Chemna Siriyâla Halâyudha Bâṇan=Udbhatar=dêhadoḷ=omdi baimda
Maḷayêśvara Kêśavarâjar=âdiy=â gaihi-
- 23 ka-saukhyamam bisuṭ=asamkhyâ-gaṇam nijav=âda bhakti-sad-gêhadoḷ=ill=iraku
samayam=utkaṭav=âduvu(du) Jaina-Bau[d]dharoḷa(I) || Embudum Mahêśvaram
dara-hasita-vadanâravim-

¹ Read vri; i.e., vritam.² Metre, Kanda; and in the next verse.³ Read sandôhadim.⁴ Metre, Champakamâlâ.⁵ Read Kaiḷâsa.⁶ Metre, Mahâsragdharâ.⁷ Metre, Mattêbhavikriḍita.⁸ Read oppugum.⁹ Metre, Kanda; and in the next three verses.¹⁰ Metre, Utpalamâlîkâ.¹¹ I.e., kanda.¹² Read sarva-arttuk-ôdyânu.¹³ Read bhûmiyam.

- 24 dan=āgi Virabhadranam nīm manushya-lōkadoḷu nīm=amśadoḷ=orbvi(rbba)nam
puṭṭisi para-samayagalam niyāmis=embudum Virabhadranam Purushō-
- 25 ttama-bhaṭṭargge svapnadol=tāpasa-rūpadim bamdu putram para-samaya-
niyāmakam nimage puṭṭugum=e[m*]du mattam¹=im̐t-emda || Ślōka ||
Jaina²-mārggēshu yē yā-
- 26 tā bahavō dakṣiṇāpathē tē dūshitā bhavanu sarvvē Rāmēna tava sūnunā ||
Va || Endu va(pa)rama-prasādam-māḍi pōpudum Purushōttama-bhaṭṭaru
- 27 kri(kri)t-ārtthar=āgi samtasam-baṭṭu maganam paḍedu jātakarm-ādi-kriyegalam
māḍi dēvat-ōd[d*]jēsadim Rāman=e[m*]du pesaran=iṭṭar=Ātanum tannu
dibya(vya)-janm-ānurūpam-ā-
- 28 ge Śiva-yōga-yuktan=āgi nispriha-vri(vri)ttiym chariyisuttum || Kamda ||
Ēkāgra³-bhakti-yōgadin=ēkākiy=enalke samdu Śivanam pirid=app=ēkāntadoḷ=
ārādhi-
- 29 siy=Ēkāmntada⁴-Rāman=eṁba pesara[m*] paḍadam || Vri || Satatam⁵ samdu
Śiv-āgam-ōkta-vividha-kshētramgaḷoḷu Sāmbhav-āyatan-ānēka-nadi-nada-prakaradoḷu
Gauri(ri)var-āghridpa-
- 30 y⁶-āsrita-vāk-kāya-manō-nugam chariyisuttum bamdu kaḍam sur-ārchchitanam
Dakṣiṇa-Sōmanāthanam=agh-augha-trāsiyam prītiym || Va || Antu bamd=
anavara-
- 31 ta-vinamad-amara-vara-maḷi-mapi-kirāṇa-mam⁷jari-ramjiti-ā m ghriyugman=appa
Huligerēya Sōmanāthanam=ārādhisuttam-ippudum=ā paramēsara⁸ pratyā-
kshav-āgi ||
- 32 Atra ślōka-dvayam || Abbalūru⁹-vara-grāmam gatvā Rāma mam=ājñe(jña)yā [l*]
tatra vāsam kuru svastham yaja mām bhakti-yōgataḥ || Jainai[h*] saha
vivādam cha sāmkaḥ hitvā ku-
- 33 rushv=atha | sva-sirō=pi paṇam kri(kri)tvā putra tvam vijayi bhava ||
Emdu Sōmanātha-dēvar=besasidat=Ēkāntada-Rāmāyana-Abbalūra Brahmē-
śvara-sthānudaḷu¹⁰ nispri(spri)ha-vri(vri)ttiymdam=ire || Ka ||
- 34 Yu(u)lid¹¹=aḍḍi-bamdu Jainar=palar=ant=ā Sāmka-gauḍa-sahitam piridum
chaladim kaivārisidar=ttolagade Jina daivan=endu Śiva-samnidhiyoḷu || Va ||
Adam kēld=Ēkāmntada-Rāmāyana-
- 35 n¹²=ati-krudhdha(ddha)n=āgi Śiva-samnidhiyoḷ=anya-dēvatā-stavanam mādal-āgad=
emdaḍ=aḍa(da)m mānade nuḍiy[u*]tt-iral=im̐t=emdam || Vri || Jagamam¹³
māduvan=āvan=āvan=adan=ā-
- 36 pat-kā[la]dol=kāvan=iim mige kōpam tanag=āge samharisal=āvam dakshan=ā
Sāmbhu sarvva-gan=irdd-ante gata-prabhāva-vibhavam samsāradoḷu biddu
damdngadoḷu bardvu(rddu) tapak[k*]e sārddu
- 37 sukhamam pordd-irpanum dēvanē || Ka || Haran¹⁴=ant-ir=iivan=ē nīm=am
arham mun-kott=iṭ=āv[u*]d=āvudu mun[n*]am Haranol=paḍadar=anēkar=
vvaramam Bāṇa-Dinīśāla-bhakta-gaṇamgaḷu || Ka || Ene Jai-
- 38 nar=emgu nīm mūmnina hitarara¹⁵ hēlal=ēke nīmna ya si(śi)ramam
janam=ariyal=aridu kott=ātanol=iim paḍe nine bhaktan=ātane dēvam || Ka ||
Enal=Ēkāntada-Rāmam Manasijaripug=ittu taleya

¹ Read *mattam*.⁴ Read *Ēkāntada*.⁷ *Mamajart* was written, and then was corrected into *mamjart*.⁸ Read *paramēśvaram*.¹⁰ Read *sthānadoḷu*.¹³ Metre, Mattēbhavikrīḍita¹⁵ Read *hitaram*.² Metre, Ślōka (Anushtubh).⁵ Metre, Mattēbhavikrīḍita.⁹ Metre, Ślōka (Anushtubh); and in the next verse.¹¹ Metre, Kanda.¹⁴ Metre, Kanda; and in the next three verses.³ Metre, Kanda.⁶ Read *āghridvay*.¹² Metre, Ślōka (Anushtubh); and in the next verse.¹⁴ Metre, Kanda.¹⁵ Read *Ēkāntada-Edmayan*.

- 39 nām paḍedaḍe niv=enag=iva paṇam=ad=ēn=ene munid=emdar=Jjinana kittu Śivanam nilipevu || Ka || Ene kuḍuvud=ōleyam niv=enag=emid=itt=ōle gomḍu śiramam tām bhō[m*]kenal=aridu kuḍuva padado-
- 40 lu Śivanam sām̐nidhya-māḍi Rāmam nuḍigum || Vri || Uḍugade¹ Śāmbhu nine śaraṇ=em̐nadaḍam manam=anya-bā(bhā)vadoḷ=oḍardaḍam²=i kri(kṛi)pāṇa-mukhaḍim tale pōgade nilk=ad=allad-i-
- 41 rddade Śiva nimna mun̐n-aḍig=urūḷuḡ=enutam kali Rāman=ārddu key-giḍad=arid=ikkalum̐rayisidam³ śiramam Śivan=am̐ghriyugmadoḷu || Vri || Are⁴-gayi-gomḍane kittu nōḍidane kūrppam̐g=a-
- 42 luki meyi-gaydanē⁵ seragam pārddane bālge bhaktar=enutam ball-ālu Rāmam sva-kam̐dharamam chakkene hulla kaṭṭan=ariv-am̐t=aklēsadiṁd=āgaḷ-am̐t=arid=īś-āṁghriyol=i[kki Śam̐kara-]gaṇak[k*]=āna[m*]da-
- 43 vam māḍidam || Ka || Arida⁶ taley=ēlu-devasam baregam meradim balikkav=ittam Haran=ādaradim tale kaley=illade tirav=ādudu lōkav=ālī(ṛi)ye Rāma[m*] paḍadam || Ka || Beṛa-
- 44 g-āgi Jainar=ellam maṛigi Jina-praḷe(la)yav=embudam māḍad-ir=im̐n=ed-eṛagi⁷ kāl-viḍiye māṇade baṛa-siḍil=am̐t=eṛagi Jinana taleyam muḍidam || Vri || Baḍi⁸-gomḍ=orbbane sokki bālge-
- 45 vanamam kād-āne pokk-ant-iru⁹ kaḍagalū kāpina vīraram turugamam sām̐antaram tūḷdu mām̐rppaḍegaḷu¹⁰ Jainara Māri bandud=enutum be[m*]-gottu pōgaḷu Jinam kedev-a[m]nam baḍid=alli kai-ko-
- 46 iḷidam śrī-Vīra-Sōmēsanaṁ || Vri || Adan=ellam nere pōgi Bijjana-mahipāḷam̐ge Jainarkkaḷ=urkkavadiṁ¹¹ pēḷdu virōdhav-āge piridum dūṛutt-iralu kōpa-durmmadan=ā Bijjana-bhūbhujam¹² munisinim
- 47 Rāmayanam¹³ kam̐du nin=idan=anyāyaman=ēke māḍidey=enal=kot[t*]=ōleyam tōḍidam || Ka || Avar¹⁴=itta yōley=ide nin=avadharisuvud=ikku nimna bham̐ḍāradoḷ=im-
- 48 n=avar=odḍav=iraliy=inn=odḍuvud=ārppaḍe nimna munde Jinaram palaram || [Va*] || Ant=appaḍ=i taleyan=arid=avara kaiyol=od[d*]uven=avar=adam suṭṭim̐-balikav=ām paḍ[u*]ven=enag=Ānesejjeya-basa-
- 49 di m[u*]khyav=āgiy=em̐-nuṛuva basadi¹⁵ Jinaram palaran=odḍuvud=ene Bijjana-rāyam nām=i kautukamam nōḍuvav=om̐du¹⁶ basadigaḷa paṁḍita-rumam Jainavam¹⁷ karadu nīm-ā(a)ppaḍe

¹ Metre, Champakamālā.

² For the sake of the metre, either *oḍardaḍam* must be pronounced as if it were written *voḍardaḍam*, or else we must read *toḍardaḍam*, which gives exactly the same meaning. Otherwise, the last syllable of *bhāvadoḷ* remains short, and the metre is violated.

³ Read *ikkal=ārayisidam*.

⁴ Metre, Mattēbhavikṛīḍita.—In what follows, read *gāy-gomḍane*. *Gāy* is for *gāya*, = *ghāya*, 'a wound.' For *are-gāy*, see *ara-gāya*, under *ara*.

⁵ Read *mei-gāydanē*.

⁶ Metre, Kanda; and in the next verse.

⁷ The *prāsa*, or alliteration of the consonant of the second syllable of each *paḍa*, is violated here. And the metre is faulty in the next word.

⁸ Metre, Mattēbhavikṛīḍita; and in the next verse.

⁹ Read *iralu*.

¹⁰ Read *mām̐rppaḍegaḷu*. And see under *mār*, = *māru* (2).

¹¹ Read *urkkavadiṁ*. The *prāsa* is violated here.

¹² The second syllable, *bhū*, was at first omitted, and then was inserted, rather minutely and indistinctly, above the line.

¹³ Read *Rāmayanam*.

¹⁴ Metre, Kanda.

¹⁵ Read *em̐tu-nuṛum-basadiya*.

¹⁶ Read *nōḍuvav=om̐du*.

¹⁷ Read *ainarumam*.

- 50 basadigalam panam-mâdi ôleyam kudiv=endad=avar=âv=i-muinn=odada basadiyam
dôral bandev=alladin=oddi Jina-prale(la)yam-mâdalû baidavar=alle(la)v=ene
Bijjana-râyam¹ nakku nîv=imn=usi-
- 51 rade pôgi sukhadin=iriv=emid=avaram kalipi Râmayya[m*]galig=ellaruv=ariye
jaya-patramam kottu(ttam) l(l) Vri || Ari²-râya-kshitibhri(bhri)m-Nagâriy=ari-
rây-âmbhōdhi-Kumbhōdha-
- 52 vam ari-rây-êmdhana-tibra(vra)-vahni ari-rây-Ânamga-Bhâlêkshanam ari-rây-
ôgra-bhujamgu-bhūri-Garudam śrī-Bijjanam vairi-râjya³-ram-âkarshana-dôle(li)t-
âsi-suhri(hri)dam kirty-amganâ-vallabham ||
- 53 Chôlanan⁴-ikki Lâlanan=adhakkarisi sthiti-hîna-mâdi Nêpâlanan-Amhhranam
tulidu Gurjjaranam sevey-ittu Chêdi-bhûpâlana maimeyam muḍidu
Vamgana bîsis[i] kâdi komdu Bam-
- 54 gâla-Kali[m*]ga-Mâgadha-Patasvara-Mâlava-bhûmipâlarām pâlîsidam dharâ-
valê(la)yamam kali Bijjanarâya-bhûbhujam || Ka || Kodad⁵=olage puttî
kadalam kuḍidam Ghatayōni put[t*]i Kalachuryya-
- 55 roḷ=ôgadîsade Chalukyar=anvaya-gadalam kuḍid=urkku saj-janam Bijjananoḷu ||
Va || Svasti Samadhigatapamchamahâśabda-mahâmaṇḍalêśvaram | Kâlâ(la)m-
jara-puravar-âdhîśvaram [i*] suvarna(rṇa)-vri(vri)sha-
- 56 bha-dhvajam | damaruga-tûryya-nirghôshanam | Kalachuryya-kula-ka[ma]la-
mâ[r*]ttandam [i*] kadana-prachandam | mone-mutte-gandam [i*]
subhatar=âdityam | kaligal=amkusa(sa)m | gaja-sâ-
- 57 manta-sarânâgata-vajra-pamjaram [i*] pratâpa-Lamkêśvaram [i*] para-nârî-
sahôdaram [i*] Sa(sa)nivâra-siddhi [i*] giridurgga-mallam [i*] chalad-
a[m*]ka-Râma[m*] nissa(śsa)mka-mallan=ity=akhiḷa-nâm-âdi-sa-
- 58 masta-prâstasti-sahita[m*] śrîmatu Bijjanadêvam Râmayyamgaḷu mâḍida
parama-sâhasakam niratîsayav=appa Mâ(ma)hêśvara-bhaktiga[m*] mechchi
Vîra-Sômanâtha-dêvara dēgula-
- 59 da mâṭa-kûṭa-prâkâra⁶-khaṇḍa-sphuṭita-jîrnn-ôdhârakka⁷ dēvar=amgabhōga-
naivêdyak[k*]am Banavase-enichhâsirada⁸ kampani(nam) Sat[t*]aligey-⁹
ep[p*]attara ma[m*]neya Chat[t*]arasanum=a ka[m*]panad=agrârita-pra-
- 60 bhu-gaṇḍugalam¹⁰ mûmd=ittu śrîmadu-Bijjanadêva[m*] Sattaligey-eppattar=olage
Maḷugumdadim temkaṇa Gôgâvey=emba grâmamam prasiddha-simâ-sahitam
tribhōgamumam
- 61 śrîmad-Êkântada-Râmai(ma)yyamgaḷa kâlam kachchi dhârâ-pûrbba(rvva)kam
mâdi kottu [p]ratipâlîsidam || Ôm [l*] Śrî¹¹-nuta-kîrti-vikramadoḷ=
omdida Sôma-kul-aika-bhûshanam tân=enip=i
- 62 Chalukya-nri(nri)par=anvayadoḷu vasudh-âdhinâthar=âkhyâna-parâkramar=kalîye
dhâtripar=âhri(hri)tey-âge Tailapam tâne Chalukya-dhâtri-kulâsailan=
enalu mudadimde tâḷdidam ||

¹ The *rd* was at first omitted, and then was inserted above the line.

² Read *râja*.

³ Metre, Mattêbhavikrîḍita.

⁴ Metre, Utpalamâlikâ; the verse consists, very unusually, of five *pidas*.

Metre, Kanda.

Read *jîrnn-ôdhârakkaṁ*.

⁵ The more usual expression here would be *prâśâda*.

⁶ Read *pannirchâsirada*.

⁷ We might correct the *Sattaligey* of the original into *Sâtaligey*, in accordance with G. line 9, where the reading is quite clear, just as readily as into *Sattaligey*. But the next line here shows *Sattaligey* very clearly; and we must accept that as the form intended in this place also.

⁸ Read *gaṇḍugalamam*; and, in the preceding line, *Chatarasanuman* would be better.

⁹ Metre, Utpalamâlikâ.

- 63 Ant=â Tailapadêvan¹ge Satyâśrayadêvan=emba magam puttida²m tat-tanayam Vikramadêvam tatad¹-anujam Daśavar³mmadêvan²=âtana magam Jaya-siṅgarāyan=âtana magam=Âhava-
- 64 mallan=âtana magam Tribhuvanamalla-Permâdirāyan=âtana magam Bhū-lôkamal[^{*}]ja-Sômêśvaradêvan=âtana maga[^{m*}] pratâpachakravarti-Jagadêkamal[^{*}]jan=âtana, tam[^{m*}]am Trailô-
- 65 kyamalla-Nûr⁴mmaḍi-Tailapan=âtana magam Tribhuvanamalla-Sômêśvara-dêvan=âtana parâkrama-prabhâvam=em̄t-em̄daḍe || Vri || Kôḍ⁵-u||=ugra-madêbhav=om̄d-erad=enal[k]=em̄pattuv=od-âg-iral⁶=kôḍ=i-
- 66 t̄t=ânade talu kâdi geldam⁷ kôḍ-illad=om̄d=âneyim nâdam biḍan=ibhaṅgalam turagamam Sômêśvaram billamam nôḍalk=â Kaḷachû(chu)ryya-vam̄saman=adam̄ nirmûlavam̄ mâḍidam̄ || Vri || Da(dha)-
- 67 re⁸ niâpatnav=âgalu siri nija-vasa(sa)dim̄ sa[^{m*}]d=udârakke tân=âgarav=âgalu kirtti dik-pâlaka-nikara-mukh-âdêśav=âgalu jayâ-saum̄dari nichcha[^{m*}]tôla bâlam̄ sege-vidid-ire sâmrâjyamam̄ tâḍidam̄ du-
- 68 rddhara=śauryyam̄ Vira-Sômêśvaran=ahita-vadhû-nêtra-nîrêja-sômam̄ || Am̄ndha-tamav⁷=enipa Kaḷachur⁹yy-âmdham̄ masuḷalke tam̄na têtade dhareg=anubandham̄ tam̄nole sale sam̄mam̄-
- 69 dhise Châl[^{u*}]kya-râya-Sômam̄ negaldam̄ || Va || Ant=â Tribhuvanamalla-Sômêśvaradêvam̄ sakala-cham̄unâtha-śirômaṇiyum̄ Châl¹⁰ukya-râjya-pratishṭâ-pakan⁸=appa ku-
- 70 mârâ-Bam̄aiyam̄num⁹ tânu[^{m*}] Seleyahal[^{i*}]iya-koppadoḷu sukha-sam̄kha(ka)thâ-vinôḍadin=irdd=om̄du devasam̄ dharmma-gôshṭi(shṭhi)yoḷ=irdu purâta[na]-nûta[na^{*}]r=appa Śiva-bhaktara gu-
- 71 pa-stavanam̄-mâḍuttam̄-ird=Ēkântada-Bâm̄ayyam̄gaḷ=Ab[^{b*}]alûral=iddalli Jainar-ellam̄ neradu bam̄du mahâ-vivâdam̄-mâḍi nî[^{m*}] taleyan=aridu-kom̄du Śivana kaiyoḷ=paḍadey-appaḍe Jina-
- 72 nan=odeḍu Śivanam̄ pratishte(shṭhe)-mâḍuv=em̄d=od̄daman=od̄diy=ôleyam̄ [ko]t̄tad=avaru koṭṭ=ôleyam̄ kom̄du tam̄na taleyan=aridu-kom̄du Śivam̄ge pûje mâḍi baḷik=â taleyam̄ yêlu-
- 73 devasake munnin-ante taleyam̄¹⁰ po(?)le(?)-vilav-antu paḍedu Bij[^{i*}]japa-dêvana kaiyyalu jaya-patravam̄ pûje-sabitam̄ koṇḍudumam̄ Jinanan=odeḍu basadiyan=ajidu bisu-
- 74 tu nelanam̄ kha[^{m*}]ḍisi¹¹ Vira-Sômanâtha-dêvaram̄ pra[ti]shṭhe-mâḍi Śiv-âgam-ôktav-âge parbba(rvva)ta-pra[mâ^{*}]ṇada dēgulamam̄ trikûṭav-âge mâḍisidar=embudam̄ k[^ē]du Tribhuvanamal[^{i*}]ja-Sô-
- 75 mēśvaradêvam̄ vismayam̄-bi(ba)ṭṭu nôḍuv=artthiyim̄ binnavattaleyam̄ barayisi barisiy=avarān=idi[r^{*}]-goṇḍu tannam̄¹² man̄g=oda-goṇḍu pōgi piridum̄ satkâradiṁ pûji-
- 76 si śrīmad-Vira-Sômanâtha-dêdêvara¹³ dēgulada mâtâ-kûṭa-prākâra-kham̄ḍa-sputita-jīan-ôdhâra¹⁴kkam̄¹⁴ dēvara aṅgabhōga-raṅgabhōga-naivēdyakkam̄ Chaitra-

¹ Read *tad*.

² The *va* of the third syllable was at first omitted, and then was inserted above the line.

³ Metre, Śārdûlavikrīḍita.

⁴ Read *embattum=od̄-dg-iral*.

⁵ To suit the metre, this word must be pronounced *geladam*.

⁶ Metre, Mahâragdharâ. In the second word, read *niâpatnav*.

⁷ Metre, Kanda. Read *andhūmar*.

⁸ Read *pratiṣṭhâpkanam*.

⁹ Read *Bam̄mayyam̄*.

¹⁰ This word seems to be an unnecessary repetition.

¹¹ Or perhaps we should read *midisi*.

¹² Read *tanna* or *tannaya*.

¹³ Read *dēvara*.

¹⁴ Read *sputita jâ-n-ôdhâra*.

- 77 pavitra-vasantôtsav-âdi-pa[r*]vragaligav=annadâna-vidyâdânakka[m*] Banavase-
panichhâsirada¹ ka[m*]papa[m] Nâgarakhathâv-eppat[t*]ar=olagapa
Ab[b*]jalûran=â devargg=â vûr=âga-
- 78 lu-bêlkuv=emdu parama-bhaktiyim=â ka[m*]papa[da] manneya Mallidêvanam
mu[m*]d-iṭṭ=â vûra mēlālike-manneya-sumka damḍa-dôsha-nidhinikshēpa-
sahitav-âgi Êkânta-
- 79 [da*]-Râmayya[m*]gala kâlām karchchi pûrvva-prasiddha-simâ-sahitam²
tribhōga-sahitam dhārâ-pûrvakam-mâdi Pâ(pa)ramêsvara-dattiy-âge(gi) tâbra.³
śâsanamam kot[t*]=âneyan=ēli(ri)si me-
- 80 rayisi parama-bhaktiyim pratipâlisidam [||*] Om [||*] Śrîkamṭha-⁴
padâmbujaman=anākula-chittadole pûjipam Śiva-samaya-prākāran=ēla(ni)si sale
negald=Êkântada-Râman=Îsa-
- 81 bhakti-prēmam || Om [||*] Śrîyum⁵ di[r*]ggh-âyuvam kirttiyan=anudinavum
mâlke gîrvvâna-vri(vri)m̄da-jyâyam śrî-Vira-Sōmam vidhri(dhri)ta-himakaram
Kâmadêvaing=udâra-śrî-yuktam-
- 82 g=Adrijâ-sasmita-sita-tara-âlôla-vistâra-lilâ-nēy(tr)-âlôk-ôddha(?)ta-śrî-lalita-ra t i - k a l â-
lâsya-śailôsha-vêsham || Svasti Samadhiगतपामचमहâśabda-mahâmam-
- 83 ḍalêsvaram Banavâsi-puravar-âdi(dhî)svaram Jayanti-Madhukêsvara-dêva-labdhâ-
vara-prasâdam vidvaj-[j*]an-ârlhadam⁶ Mayûrava[r*]mma-kula-bhûshapam
Kâdamba-kapṭhiravam kadana-prachandam sâha-
- 84 s-ottu[m*]gam kaligal=amkusa(sa)m satya-Râdhêyam śaraṇâgata-vajra-pamjara[m*]
yâchaka-kâmadh[ê*]nuv=ity-akhila-nâm-âvali-sahitan=appa śrîman mahâ.⁷
maṇḍalêsvaram[m*] Kâmadêv-arasa-
- 85 r=Ppânungal[l*]-ainûṣar⁸ dusṭa-nigraha-śisṭa-pratipâlanadin=âluttam-irdd=
Abbalûra Vira-Sōmanâtha-dêvaram bamdu kaṇḍu Râmayyamaḡu Śiv-
âgavâ(ma)-vidhâ-
- 86 nadim mâḍisida parbba(rvva)t-ôpamânam=appa dēgulamam kaṇḍ=avaru mâḍida
sâhasamam sa-vistara[m*] kēḷdu mechchi parama-prītiyim=oda-gomḍu pōgi
- 87 Pânungalla nelevidinol=pradhânaru[m*] tânun Madukeya-maṇḍalimka⁹-sahitam
sukha-samkathâ-vinôdadi[m*] kuḷirddu parama-bhaktiyim Vira-Sōmanâtha-
- 88 devargge Pânu[m*]gall-ainûṣar¹⁰=olagapa kampanam Hosanâḍ-eppattar=olage
Muṇḍagôḍa samipada Jôḡesaradim baḍagaṇa Mallavalliy-emba grâmamam
prasiddha-si-
- 89 mâ-sahitav-âgi tribhōg-âbhyanntaram namasyam-mâḍiy=â dēvara dēgulada
khaṇḍa-sputita-jîrnn-ôdhâarakam¹¹ dēvar=amgabdhōga-rāmgabdhōga-naivēdya[kkam*]
Chaitra-
- 90 pavitra-vasantôtsav-âdi-parbba(rvva)galgam=anna-dânakkam¹²=emdu Râmayyamaḡa
kâlām karchi dhārâ-pûrvvakam-mâdi parama-bhaktiyim koṭṭu dharmmamam
pratipâlisidam [||] Svasty=astu Om ||
- 91 Int=i dharmmamaḡam pratipâliyisidavaru¹³ śrî-Vâraṇâsi Prayâge Kurukshêtra
Argghyatîrttha Śrîparvvat-âdi-punya-kshêtradalli sâyira kavileḡaḡa kôḍum
- 92 kolaguvam honno=kattisi chatu[r*]vvêda-pâragar=appa s[u*]-brâhmaṇargge¹⁴
sūryyagrahaṇa-sômagrahaṇa-bya(vya)tipâta-sa[m*]kraman-[â*]di-p u ṇ y a - k â l a d o l =
vidhi-yuktav-âgo koṭṭa

¹ Read *panirchhâsirada*.² The syllable *sa* was at first omitted, and then was inserted above the *mā* of *simā*.³ I.e., *tâmbra*, for *tâmra*.⁴ Metre, Kanda.⁵ Metre, Sragdharâ.⁶ Read *ârlhadam*.⁷ Read *śrîman-mahâ*.⁸ Read *aynûṣar*.⁹ Read *maṇḍalika*.¹⁰ Read *aynûṣar*.¹¹ Read *sputita-jîrnn-ôdhâarakam*.¹² Read *dânakkam*.¹³ Read *pratipâlisidavaru*.¹⁴ The syllable *hna* was at first omitted, and then was inserted above the line.

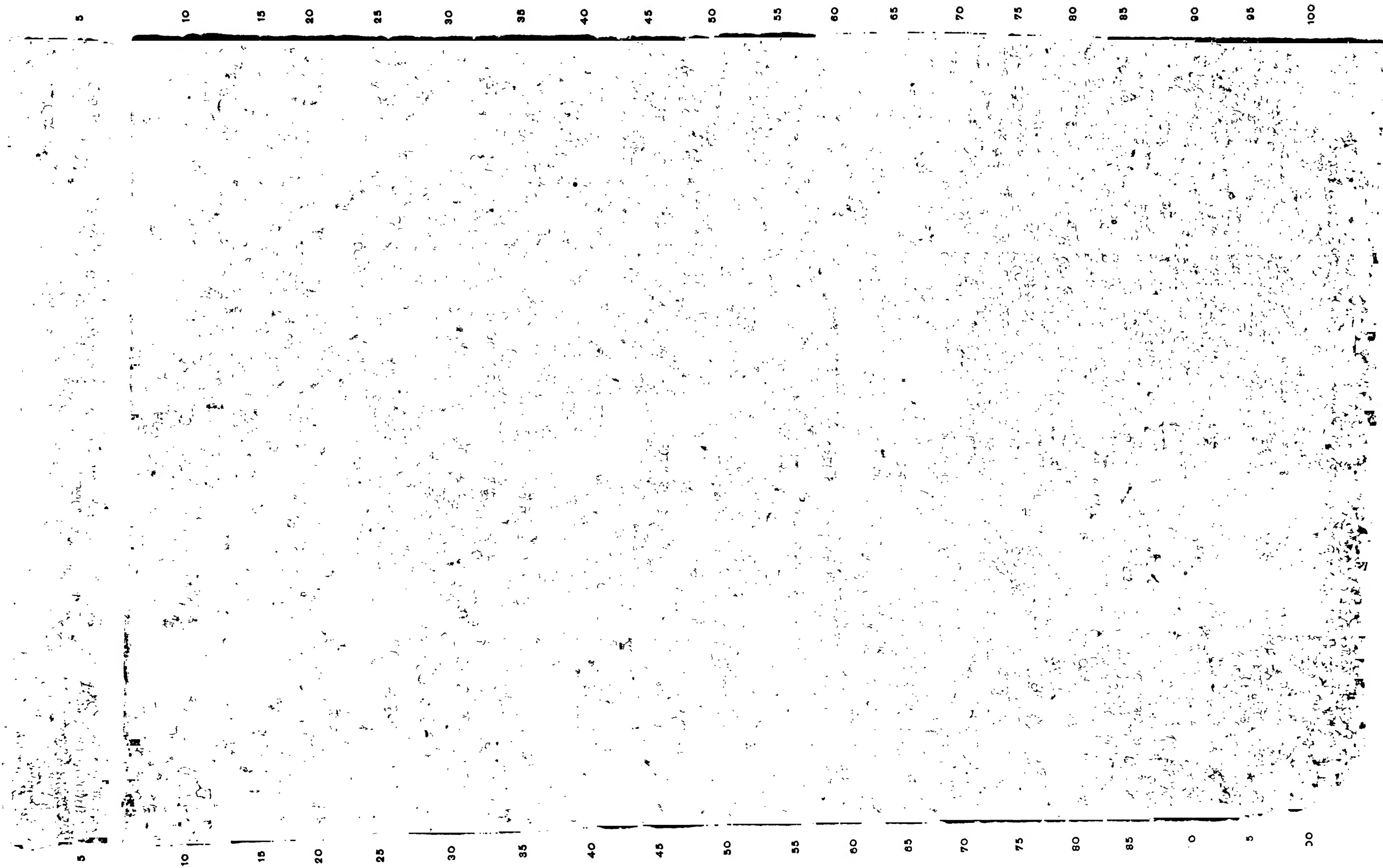
- 93 pa(pha)lavam paḍevaru i dharmmavan=aḷidavar=ā Gaṅge Vāraṇāsi Kuru-
kshētra-Prayāg-ādi-punya-kshētramgaḷol=ā kavilegaḷuvam brāhmaṇaruvam koṇḍa
pāpamam paḍevar=Īy=arttha-sam-
- 94 dēhav=ill=embudam munnam¹ Mann-vākyamgaḷu(la)m pēḷgu[m*] || Ślōka ||
Bahubhir²=vvasudhā bhuktā rājabhiḥ Sagar-ādibhiḥ yasya yasya yadā
bhūmis=tasya taṣya tadā pa(pha)lam || Gaṇyamtē pāmva(sa)vō
- 95 bhūmēr=ganya[m*]tē vri(vri)shṭi-bimdayaḥ na gaṇyatē vidhāt=āpi dharmma-
samrakshaṇē phalam || Sva-datt[ā*]m para-datt[ā*]m vā yō harēta
vasumdharam | shashthir-vvarsha³-sahasrāpi viśthāyām jā-
- 96 yatē krimiḥ || Karmaṇā manasā vāchā ya[h*] samarthō=py=upēkshatē |
sabhyā(bhya)s=tath=aiva chāmḍāla[h*] sarvva-dharma-bahishkri(śhkri)taḥ ||
Kulāni tārayēt=karttā sapta sapta cha sapta cha | adhō=vapā-
- 97 tayēd=dhartā sapta sapta cha sapta cha || Ślōka || Api Gaṅg-ādi-
tīrtthēshu hamtur=gām=athavā dvijam nishkriti⁴ syān=na d[ē*]vasva-
brahmasva-haraṇ[ē*] nri(nri)ṇām || Sāmānyō⁵=yam dharmma-sētu=
- 98 nripārṇām⁶ kālē-kālē pālanīyō bhavadbhiḥ sarvvān=ētānu bhāvita(na)ḥ
pārththavēndrā⁷ bhūyō-bhūyō yāchatē Rāmachandrah || Svasty=astu
maṅgaḷam cha | śrīś=cha || Ōm
- 99 Ōm [||*] Haranō⁸=tavanidhiy=amt=ām darav=urav=ill=enisi paḍeda dēgulavam
Puraharana Kailāsad=amt=ire virachisidam Śambhu-bhakti-dhāmam Rāmam ||
Vri || Dēgulak⁹=endu bhakta-
- 100 janav=ādaradind=idir-erdda koṭ[t*]aḍa(da)m hāgavan=ādaḍam kaḷadu-kollade
bēḍade nāḍe dve(dai)nyadim pōgi nri(nri)pālarām Śivan=anugrahav=
akshayav-āge māḍidam dēgula[va]m Har-ādr[i]g=ep[e]-
- 101 y-āg-ire Rāman=id=ēm kri(kri)t-ārtthanō || Ka || Kēsavarāja¹⁰-chamūpam
śāsanavam pēḷdan=amt=adam tirdi nirāyāsane baradan¹¹=Īsana dāsam
Śiva-charanakamaḷa-śaraṇam Saranam || Ōm [||*]
- 102 Svasti Śrimattu-Hara-dharanī-prasūta-Mukkamṇa-Kādamba-[vaṁśa*]rum Bana-
v[ā]s[i]-puravar-ādhiśvararum śrī-Madu(dhu)kanātha-dēvara dibya(vya)-śrī-pāda-
- 103 padm-āradhakar¹² || Mal[||*]idēvarāyarum ||¹³ Nāgarakha[m*]ḍeya
. rige-nāḍumam
- 104 koṭṭaru ||

TRANSLATION.¹⁴

Ōm! Reverence to the god Śambhu (Śiva), who is made beautiful by a *chaurī* which is the moon that lightly rests upon his lofty head, and who is the foundation-pillar for the erection of the city of the three worlds! May that tree of paradise which is Śambhu, praised by the gods,—which is the abode of the beauty of clusters of flowers which are the rows of drops of

¹ Read *munnam*.² Read *shashthi-varsha*.³ Read *sētur=aripdnām*.⁴ Metre, Kanda. The metre is faulty in the third *pāda*.⁵ Metre, Utpalamālikā.⁶ Read *ārddhakarum*. The following mark of punctuation is unnecessary.⁷ This mark of punctuation is unnecessary.⁸ On previous occasions I have, like others, been accustomed to give in italics, in brackets, words which are not in the original texts, but are necessary to complete the sense and make readable sentences in English; for instance, in the opening verse of this record, the words "the god" before "Śambhu," "his" before "lofty," and "and" before "who." For the future I shall give all such words in common type, without brackets, and shall give in italics, in brackets, only words which are added to explain or supplement the meaning of the original texts, and as to the correctness or suitability of which any doubt may be possible.⁹ Metre, Ślōka (Anuśtubh); and in the next five verses.¹⁰ Read *nishkriti*, for *nishkritiḥ*.¹¹ Metre, Śālinī.¹² Read *pārththivēndrā*.¹³ Metre, Kanda.¹⁴ The metre is faulty here.

Ablur Inscription of about A.D. 1200.



COLLOTYPE BY W. GRIGGS

SCALE 20

J. F. FLEET.

water thrown up by the waves of the holy river Gaṅgā (*that flows through the coils of his hair*); which has for fresh sprouts his dangling matted hair; which has as its growing fruit the ambrosia-rayed moon (*on his forehead*); which is pleasing with boughs that are his arms; and which is embraced by a creeper that is the goddess Gaurī (Pārvatī),—give to Rāma,¹ in particular, with perpetual activity, an abundance of such fruits as are longed for by a petitioner! May Śrīkaṇṭha (Śiva), who is Īśa (*in the form of*) Vīra-Sômêśa, surrounded by all the *Gaṇas*,²—who is adorned by feet in which there are set here and there the numerous crimson rays of the clusters of the jewels in all the tiaras of the multitude of the gods; who is the best of the immortals; and who is the abode of the splendour of the rays of the glances of (Pārvatī) the daughter of (Himālaya) the lord of the mountain of cold,—always confer good fortune upon Rāmadêva, upon him who is of unequalled greatness!

(Line 5)—Round about it (namely Jambûdvīpa) is the ocean, which is met by banks of clouds that are the trunks, blowing out spouts of water, of numerous herds of elephants which agitate the waters by the blows of the tips of their tails that are as efficient in doing so as the shoals of great fish which fall out from the mouths of the fierce monsters of the sea that glide to and fro; from which there rise the rays of many jewels and the lustre of large pearls; which has lines of mountains on its shores; and which is enclosed by the broad hips of the woman who is the Earth. And there, on the south of Jambûdvīpa, which is girt about by the salt ocean which is thus beautiful as being the abode of numerous marine animals and the place of very high waves, among all the Nīla, Nishadha,³ and Himālaya mountains, the cold mountain (Himālaya),—which has vast glens for rest after the fatigue of the great dalliance of love of the crowd of the daughters of the *Siddhas*; which is full of rows and rings of huge rocks falling down from the many piles of mountains that are pounded by the torrent of the waters of (the Mandākini) the river of heaven; and which is irradiated by the mass of the tremulous lustre of the cold-rayed moon,—is beautiful with a length stretched out so as to measure the eastern and the western oceans.⁴

(L. 10)—In the land of Bhāratavarsha, which lies on the southern flank of that same Himālaya, the king of mountains, there shines, with exceedingly great comeliness, the country of Kuntala; and there there is beautiful the city that is called Alande, full of grace and splendour, and ever esteemed to altogether surpass Amarāvati (the city of the gods) with learned people and with a countless wealth of cattle and grain and water. Moreover:—As is well known, in Amarāvati there are Sukêśi and Mañjughôshe,⁵ these two; but in that town there is a whole multitude of women, all of them with beautiful hair and sweet voices. It is charming with various plantations of sweet-smelling rice,⁶ with parks and gardens which are

¹ I.e. to the Rāmayya, or Êkântada-Rāmayya, who is the subject of the record. In the next verse he is mentioned as Rāmadêva. He is called simply Rāma again in lines 41, 42, 43, 99, 101.

² The *Gaṇas* are the attendants of Śiva. Mention is made of them again in lines 21 to 23, below. The leader of them was Nārada (line 22); and some of them were deceased or translated Śaiva saints, who are named in the same passage.

³ According to Monier-Williams' Sanskrit Dictionary, Nīla or Nīlādri "the blue mountain," is "one of the principal ranges of mountains dividing the world into nine portions and lying immediately north of Ilāvṛta or the central division," and Nishadha is a similar range "lying immediately south of Ilāvṛta and north of the Himālaya."

⁴ Compare the opening verse of the *Kumārāsambhava*, which describes Himālaya as reaching to the eastern and the western oceans, as if it were the measuring-rod of the earth.

⁵ These are two of the nymphs of paradise; for the first name, see Kittel's Dictionary. The verse contains a play on the meanings of their names.

⁶ *Gandha-īdli* is explained in Monier-Williams' Sanskrit Dictionary as 'a sweet-smelling kind of rice.' He also gives *mahā-īdli*, 'a kind of large and sweet-smelling rice.' And Hiuen Tsiang mentions the "*Mahāīdli*-rice; this rice is as large as the black bean, and when cooked is aromatic and shining, like no other rice at all; it grows only in Māgadha, and nowhere else; it is offered only to the king or to religious persons of great distinction, and hence the name rice offered to the great house-holder," (*Life*, p. 109; see also *Records*, Vol. II. p. 82, where it is called "the rice for the use of the great"). The *gandha-īdli* is mentioned again in G. below, line 4, and also in one of the Managōlī inscriptions (page 30 above, line 13).

in bloom through all the seasons, with plenty of well-filled tanks and wells and pools, with sounds everywhere of cranes and buzzing bees and cuckoos and ruddy geese and peacocks and numerous flights of parrots and blue jays, and with the music of lutes in the diversions of courtesans. And when it had thus become a place of many charms, as being known to be the site of an infinite number of parks, and pleasing with inexhaustible pools of water, and crowded with many people, and the dwelling-place of innumerable courtesans, and the abode of a countless number of merchants, there came down there, from the silver mountain (Kailāsa),¹ accompanied by Girijā (Pārvatī), with great gladness, the god Sômanātha (Śiva), who has the water-lilies that are his feet made tawny by the mass of the multitude of the rays that dart forth from the jewels inlaid in the tiaras of all the gods, and who is a very tree of paradise having for the ripening of its fruits the accomplishment of the desires of worshippers who bow down before him in supplication.

(L. 17)—Among the residents of that town of Sômanātha,² in the Brâhmap quarters, amongst the Brâhmanas, there became famous one who resembled those (*well-known*) Vyâsa and Śuka and Vāmadêva and Parâsara and Kapila and others; namely he, **Purushôttama**, who was called the best of Brâhmanas,—belonging to the Śrivatsa gôtra; praised by (*all other*) Brâhmanas; acquainted with all the *Vêdas* and *Vêdângas*; of an excellent disposition through possessing the virtue of pure behaviour. The good wife of that Brâhman was **Padmâmbike**, of pure behaviour, devoted to her husband, who by her virtuous disposition caused herself to be likened to both Sîtâdêvî (the wife of Râma) and the wife of that (*well-known*) Satyatapas(?).³ And, that husband and wife having remained for a long time without offspring, one day, having come to know the saying of the *Vêda* that “there is no heaven for him who has no son,”⁴ the famous **Purushôttama**, who practised truth and purity, did worship, together with his wife, to Śaṁbhu, in order to obtain a son, saying “Îsa is the protection from misfortune.”

(L. 20)—At that same time, when Mahêśvara (Śiva), whose feet, resembling water-lilies, are worshipped by the crowd of gods and demons,—with Kêśava (Vishnu) and Vāsava (Indra) and Abjābhava (Brahman) in attendance upon him, and surrounded by countless *Ganas*, and accompanied by Umā (Pārvatī),—was enjoying the delight of an interchange of pleasing conversations in royal *darbâr* in a delightful part of the mountain Kailāsa, Nārada, the leader of the *Ganas*, spake thus:—“While Ôhila, Dâsa, Chenna, Siriyāla, Halâyudha, Bâna, Udbhata, and Malayêśvara who came here in human form, and Kêśavarāja,⁵ and innumerable other *Ganas*, resigning the happiness of earthly life, have been dwelling here in this

¹ Hiuen Tsiang mentions a “silver mountain,” and appears to place it in the country of *O-kî-ni*, somewhere on the north of the Himālaya range: he says—“this mountain is very high and extensive; it is from this place that the silver is dug which supplies the Western countries with their silver currency” (*Life*, p. 36).

² The text perhaps means to say that Alande was also known by the name of Sômanāthapura.

³ The *akshara* before the *tya* at the end of line 18 is small and imperfectly formed, and is almost quite illegible. I can only conjecture that it is *sa*. Satyatapas appears to be “a *Muni* who was once a hunter but, after performing severe austerities, obtained, as a boon from Durvâsa, that he should become a great sage and saint.” But it is usually Sîtâ and Arundhatî (wife of Vasishṭha), who are quoted as patterns for wives to imitate.

⁴ We seem to have here some well-known proverb. *Lôka*, ‘world,’ must stand for *paralôka*, ‘the other world, heaven.’—For a very similar expression, Prof. Kielhorn has referred me to *aputrandam kila na santi lôkâḥ subhâḥ* (*Kâdambari*, Peterson’s edition, p. 61, line 14),—words which the queen heard at a recitation of the *Mahâbhârata*.

⁵ The reference here is to various famous Śaiva saints, most of whom appear to be mentioned in the *Basava-purāna*.—Mr. H. Krishna Sastri has obliged me with other references for some of these persons: for Siriyāla (in Kanarese) or Śruttonḍanāyanār (in Tamiḷ) the fourteenth *âvâsa* of the *Vṛishabhêndravijaya* of Shuḍakshari, and also the Tamiḷ *Periyapurānam* (prose version, Madras edition, p. 217 ff.), with the difference that Siriyāla is here represented as the son of Śruttonḍa, and not identical with him, as asserted in the other work; for Halâyudha, the fifteenth *âvâsa* of the *Vṛishabhêndravijaya*, which incidentally mentions also Dâsa and Chenna (verses 4, 6, after the introduction); and for Malayêśvara (in Kanarese) or Śēramāṇ-Perumāl (in Tamiḷ), the *Periyapurānam*, p. 220 ff., which says that, when ruling at the town of Koḍuṅgôḷūr, he became a

especial excellent abode of faith, the congregation (of *Śaivas on the earth*) has been afflicted among the Jains and Buddhists." On his speaking thus, Mahēśvara, with a smile on his face that resembled a water-lily, said to Vīrabhadra—"Do thou, in the world of men, beget a man with a portion of thyself, and then put a stop to those hostile observances." And thereupon Vīrabhadra came in a dream, in the guise of an ascetic, to Purushōttamabhāṭṭa, and said "There shall be born to thee a son, who shall suppress hostile observances;" and he further said "Those many people, in the region of the south, who have trodden in the paths of the Jains, all of them shall be put to shame, O master!, by thy son (*who shall be called*) Rāma." Having thus spoken and having manifested great graciousness, he went away. And Purushōttamabhāṭṭa, full of content at having succeeded, obtained a son, and performed the birth-ceremony and other rites, and bestowed the name of Rāma in accordance with the bidding of the god.

(L. 27)—And while he (Rāma), having become imbued with meditation on Śiva in a manner suitable to his divine birth, was practising observances with strict indifference to other things, it came about that, through the intensity of his devotion which was directed entirely to one object, he was called one who had one sole aim; and, having worshipped Śiva with great exclusiveness, he acquired the name of Ēkāntada-Rāma. And in the course of practising observances, with speech and body and mind always devoted to the feet of (Śiva) the lord of Gaurī (Pārvatī), at various sacred places prescribed by the Śaiva traditions and on all the numerous great and small rivers where there are altars of Śarābhū, he came and beheld with joy the Sōmanātha of the South,¹ honoured by the gods, who drives away all sin. And when, having thus come, he was worshipping that Sōmanātha of Huligere, whose feet are beautified by the cluster of the rays of the jewels in the tiaras of the greatest of the gods who unceasingly bow down before him, that supreme lord became manifest, and said,—(Here are two *ślōkas*)²—"Go, O Rāma!, at my command, to the excellent village of Abbalūru, and take up thy abode there at ease, and sacrifice to me with strict devotion; and, without any apprehension, enter into controversy with the Jains, and wager thy head; and be victorious, O son!"

(L. 33)—And when, on the god Sōmanātha having thus given his commands, Ēkāntada-Rāmayya was abiding, with complete indifference to other things, at the shrine of the god Brahmēśvara of Abbalūru, some of the Jains, together with that Saṅkagaṇḍa,³ concerted together, and came to obstruct him, and with great resoluteness persistently sang the praises (*of their own god*) in the proximity of Śiva, saying "Jina is the (*true*) divinity." When he heard that, Ēkāntada-Rāmayya became very full of wrath, and said "It is forbidden to praise any other deity in the proximity of Śiva:" but, refusing to desist, they continued vociferating; and then he spake thus:—"Who is it that creates the earth?; who is it that protects it in the time of calamity?; and further, who is it that is able to destroy it, when his anger becomes great?; it is that same Śarābhū; and, in the face of the existence of him, who pervades everything, how can he (Jina) be a god, who came by chance into the world, and lived⁴ in bewilderment, and applied himself to practising austerities, and (*only thus*) attained happiness?; does your *Arhat* bestow gifts as Hara (Śiva) does?; has he ever given even ever so small a thing?; (*it is*) from

follower of the famous Śaiva devotee Sundaramūrtināyaṇār (see *id.* pp. 1 to 51), and visited various Śaiva shrines in the south, and eventually followed Sundaramūrti on horseback to Kailāsa, and which, in connection with the same story, mentions a certain Bāpa or Bāpabhadra as a musician who received presents from Śeramaṇ on the recommendation of the god at Madura.

¹ I.e. Sōmanātha, (*sc.* Śiva, in that form) of Huligere (Lakshmēśwar), who is mentioned in the next line.— See page 243 above, note 3.

² Thus in the original, by way of parenthesis; like the *vachana*, 'prose,' *kanda*, 'verse,' and *vṛitta*, 'metre,' which also we have here and there.

³ I.e. "together with Saṅkagaṇḍa, one of the village-headmen of that place."

⁴ *Bardu* seems to be a form of the past participle of *baḷ*, 'to live,'—a root from which we have *baṛdu*, *baddu*, 'increase, greatness, etc.'

Hara (*that*) in former days the devout *Gaṇas* Bāṇa and Diniśāla, and so many others, obtained boons." On his having thus spoken, the Jains said—"It may be so !¹ but why dost thou simply talk of former worthies ?; cut off thine own head, under such conditions that all people may know of it, and offer it to him, and get it back from him, (*and then we will admit that*) thou art indeed a pious man and he is indeed the god."

(L. 38).—When they had thus spoken, *Ēkantaḍa-Rāma* said "If I offer my head to (Śiva) the foe of Love, and obtain it back, what is the wager that ye will pay to me ?;" whereupon they replied, in anger, "We will pluck up our Jina and set up (*an image of*) Śiva." Then, saying "Give me (*it in writing on*) a palmyra-leaf," and taking the palmyra-leaf that they gave, Rāma brought (*his image of*) Śiva into the presence (*of the Jains*) at the place where he was to straightway cut off his head and make an offering of it, and spake thus :—"If I have ever not said that thou alone, O Śāmbhu !, art my protection without fail, and if my thoughts have ever gone astray after other gods, my head shall not go from me by the edge of this scimitar;² but, otherwise, O Śiva !, let it roll down before thy feet :—" and, thus speaking, the brave Rāma, with a loud shout, and with an unfaltering hand, set himself to cut off his head and lay it at the feet of Śiva. While the disciples were saying "Surely he inflicted but a small wound; he drew the sword and thought, indeed, to do a bold thing, but then he became afraid and has preserved his body unhurt; he must have devised some mischief to the sword (*blunting it, so that it shall not wound him*)," Rāma, that man of ability, quickly and instantly cut through his own neck with as little difficulty as if he were shearing through a bundle of grass, and placed (*his head*) at the feet of Īśa (Śiva), and caused joy to the attendants of Śāṃkara (Śiva).

(L. 43).—After the severed head had been exhibited in public during seven days, Hara kindly gave it back: the head became sound again without any scar; and Rāma received it back, to the knowledge of all people. In much perturbation, all the Jains, in great distress, bowed down on the ground and seized his feet, imploring him to abstain from destroying their Jina; but, refusing to abstain, he fell on it like a thunderbolt from a clear sky,³ and broke the head of the Jina. Just as a wild elephant in rut plunges into a grove of plantain-trees, and, though alone, sweeps everything away before him, so he, putting forth his strength, scattered the heroes who guarded it, and the horses, and the chieftains, and, while the opposing ranks of the Jains, crying out that Mārī (the goddess of plague or death)⁴ had come upon them, were running away in flight, he beat the Jina till it fell; and there he made them accept the holy Vīra-Sōmēśa.

(L. 46).—When the Jains, having gone in a body, and having related all the matter in a cunning way to king Bijjana, were, with enmity, making a very slanderous complaint about it, king Bijjana became mad with anger, and looked at Rāmāyya with wrath, and said "Why hast thou done this evil thing ?;" whereupon he shewed the palmyra-leaf that they had given, and said :—"This is the palmyra-leaf that they gave; weigh it in thy mind, and place it in thy treasury; let them wager again; if they dare further stake, in thy presence, (*all*) their various Jinas, then I will cut off my head and place it as the stake in their hands, and will recover it even after they shall have burned it; but they shall wager to me the various Jinas of their eight hundred shrines, the chief of which is the Ānesejjeyabasadi." Thereupon king Bijjana said "We will see this marvel;" and he summoned the wise men of the shrines, and the (other)

¹ *Ēṃgu*, line 38, is to be taken as *ēṃge* (= *ehage, ehāṅge*), 'in what manner?, how?,' + *u* (= *ū*),—'howsoever, it may be.'

² *I.e.* "let me not have the courage to cut it off."

³ *Lit.* "like a dry thunderbolt, unaccompanied by rain."

⁴ There is a reference to Mārī in line 28 of the Nēsargi inscription (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 243); and another occurs in an inscription at Balmuri (*Ep. Carn.* Vol. III., Sr. 143), in which she is called Mārīya-mūri, "the destroying deity Mārī."

Jains, and said "All of you wager your shrines, and give (*it in writing on*) a palmyra-leaf. But they said "We came to lay a complaint about the shrine which has already been ruined; we have certainly not come to lay a wager and lose (*any more of*) our Jinās!" Then king Bijjana laughed, and dismissed them, bidding them to go without any further words, and to live in peace; and he gave to Rāmāyā, in such a way that all of them knew of it, a certificate of victory.

(L. 51)—A very Indra to the mountains that are hostile kings; a very Agastya to the ocean of hostile kings; a hot fire to the fuel of hostile kings; a very Śiva to Love in the form of hostile kings; a great Garuḍa to the fierce serpents that are hostile kings; such is the glorious Bijjana, the friend of those who swing the sword in seizing the wives of inimical kings, and the favourite of the woman Fame. Having put down the Chôla, having humbled Lāla, having deprived Nēpāla of stability, having crushed Andhra to pieces, having made the Gurjara captive, having broken the greatness of the king of Chēdi, having ground Vaṅga in a mill, and having fought and killed the kings of Baṅgāla, Kaṭiṅga, Māgadha, Pataśvara,¹ and Mālava, the brave king Bijjanarāya has protected the whole circuit of the earth. Agastya was born in a pitcher, and drank up the ocean; and in Bijjana, that excellent man, born among the Kaṭachuryas, (*there was displayed*) the power of drinking up, without vomiting, the ocean that was the lineage of the Chālukyas.

(L. 55)—Hail! The glorious Bijjanādēva,—who was possessed of all the glory of the names of, among others, the Mahāmaṇḍalīśvara who attained the pañchamahāśubha, the supreme lord of Kāṭaṇjara the best of towns, he who had the banner of a golden bull, he who was heralded in public with the sounds of the double drum called damaruga, he who was the sun of the water-lily that was the family of the Kaṭachuryas, the fierce in fight, the hero in the clash of battle, the sun of good warriors, the elephant-goad of brave men, a very cage of thunderbolts to (*protect*) elephant-like chieftains who sought refuge with him, a very (Rāvaṇa) lord of Laṅkā in prowess, (*he who behaved like*) a uterine brother to the wives of other men, he who was successful (*even*) on a Saturday, the wrestler against hill-forts, a very Rāma characterised by firmness of character, the wrestler free from apprehension,—was pleased with the great boldness that was displayed by Rāmāyā, and with his unsurpassed devotion to the god Mahēśvara; and, for the repairs of whatever might become broken or torn or worn-out belonging to the enclosure,² with beautiful pinnacles, of the temple of the god Vira-Sōmanātha, and for the aṅgabhōga and the perpetual oblation of the god,—having put forward (*to manage the grant*) Chātṭarasa, the chieftain of the Sattalige³ seventy which was a *kampana* of the Banavase twelve-thousand, and the chief Prabhuṣ and village-headmen of that *kampana*, and having laved the feet of the holy Ēkāntada-Rāmāyā,—he gave, with libations of water, the village named Gōgāve to the south of Maḷugunda in the Sattalige seventy, with its established boundaries and (*to be enjoyed according to*) the *tribhōga*,⁴ and so maintained (*religion*).

(L. 61)—Om! When many kings, possessed of glory and renowned fame and valour, endowed with prowess (*that has been preserved*) in legends, had passed away in the lineage of the Chālukya kings which was considered to be the chief ornament of the Lunar Race, Tailapa (II.),—as an instance of a typical king,⁵—who may be called one of the seven principal mountains of the earth which was the Chālukyas, with happiness possessed (*the world*). To

¹ This seems to be a variant of, or a mistake for, Patachchara, which is given as the name of a people in Monier-Williams' Sanskrit Dictionary.

² See page 249 above, note 6.

³ See page 249 above, note 6.

⁴ *Is.* to be enjoyed in three equal shares by the god, the Brāhmaṇa, and the grantee; see *Ind. Ant.* Vol. XIX. 271.

⁵ *Ākṛitey-āge*, line 62, seems to be used in the sense of *uddakṛitam-āga*. A more literal translation would be,— "when kings are brought together (*to select an illustration*)."

that Tailapadēva there was born a son named (Iṛivabedaṅga)-Satyāśrayadēva; his son was Vikramadēva (V.); his younger brother was Daśavarmadēva; his son was Jayasiṅgarāya (II.);¹ his son was Āhavamalla-(Sômēśvara I.); his son was Tribhuvanamalla-Permādirāya-(Vikramāditya VI.); his son was Bhūlōkamalla-Sômēśvaradēva (III.); his son was the *Pratāpachakravartin* (Perma)-Jagadēkamalla (II.); his younger brother was Trailōkyamalla-Nūrmāḍi-Tailapa (III.); and his son was Tribhuvanamalla-Sômēśvaradēva (IV.), whose prowess and majesty were as follows:—

(L. 65)—When eighty fierce tusked elephants in rut were massed together (*to oppose him*), laying aside fear, and not relying upon (*any other means*), with one tuskless elephant he repulsed them as if they were but one or two,² and fought and conquered the countries, the towns, the elephants, and the horses; (*and so*) Sômēśvara uprooted that race of the Kaḷachuryas, as if it were but a *billā*-tree. In such a way that the Earth became free from enmity, and Fortune, having come under his control, became herself a very mine of generosity to him, and Fame laid his commands on the mouths of all the rulers of the points of the compass, and the lovely woman Victory was ever fettering the sword of his arm (*to restrain him from altogether too excessive conquests*), Vira-Sômēśvara (IV.), whose valour was unassailable, and who was the moon of the water-lilies that were the eyes of the wives of his foes, acquired the sovereignty. A very close connection between the earth and himself being formed at that time when the dense darkness that was the Kaḷachuryas dispersed before his brilliance, the Chālukya king Sōma became famous.

(L. 69)—That same Tribhuvanamalla-Sômēśvaradēva (IV.),—when the *kumāra* Bammayya,³ the chief of all the leaders of the army, the establisher of the Chālukya sovereignty, and he himself, were at the small village of Seleyahalliyakoppa with the pleasure of an agreeable interchange of communications, and were one day engaged in a discourse about religion and were reciting the praises of ancient and recent devotees of Śiva,—heard the story of how Ēkāntada-Rāmayya, when he was at Abbālūru, and when all the Jains assembled and came and entered into a great disputation with him and made a wager that, if he would cut off his head and could get it back⁴ from the hands of Śiva, he might break their Jina and set up Śiva, and gave (*it in writing on*) a palmyra-leaf, took the palmyra-leaf that they gave, and cut off his own head, and then, after doing worship to Śiva, on the seventh day got back his head free from all injury just as it was before, and obtained a certificate of victory, together with respectful treatment, from the hands of Bijjanadēva, and broke the Jina, and destroyed the shrine and flung it down, and laid waste the site, and set up the god Vira-Sōmanātha, and in accordance with the Śaiva traditions founded a temple with three pinnacles, as vast as a mountain. And Tribhuvanamalla-Sômēśvaradēva (IV.) was astonished, and, from a desire to see him, caused a letter of deferential invitation to be written, and made him come, and met him with respect, and took him along with himself to his own house, and did worship to him with great reverence, and,—for the repairs of anything that might become broken or torn or worn-out belonging to the enclosure⁵ with beautiful pinnacles of the temple of the holy god Vira-Sōmanātha, and for the *aṅgabhōga* and⁶ the *raṅgabhōga* and the perpetual

¹ There are mistakes here: Jayasīṃha II. was, indeed, a son of Daśavarman; but the latter was the younger brother of Iṛivabedaṅga-Satyāśraya, not of Vikramāditya V.; and Vikramāditya V. was a son of Daśavarman: see the table, above, Vol. III. p. 2.

² Compare a verse in the Gadag inscription of A.D. 1132 (*Ind. Ant.* Vol. II. p. 300, text line 29 f.), which, properly translated, describes Brabma (the general who helped Sômēśvara IV. to recover the kingdom, and who is mentioned by the name of Bammayya in line 70 below) as conquering sixty tusked elephants with one young tuskless elephant, when, in contempt of (*i.e.* in mutiny against) his father, he was depriving the Kaḷachuryas of the sovereignty.

³ *I.e.* "the younger Bammayya;" so called to distinguish him from his grandfather of the same name (see *Dyn. Kan. Distrs.* p. 464, note 3). He is the Brabma who is mentioned in the preceding note.

⁴ *Paḍadey-appaḍe*, from *paḍadey*, for *paḍadaya*, + *appaḍe*, is a somewhat stilted equivalent of *paḍadade* or *paḍadode*.

⁵ See page 249 above, note 6.

oblation of the god, and for the occasions, among others, of the purificatory ceremony of the month Chaitra and the festival of spring, and for the giving of food and the imparting of knowledge,—saying that the village was to belong to that god,—with the very greatest devotion, having put forward Mallidēva, the chieftain of the *kampana*, (to manage the grant), and having laved the feet of Ēkāntada-Rāmayya, gave, with libations of water, (by) a copper-plate charter, as a grant to the god Paramēśvara (Śiva), the village of Abbalūru in the Nāgarakhanda seventy which was a *kampana* of the Banavase twelve-thousand, together with the customs-duty called *mēlālike-manneya* of that village, and with (the right to) fines and punishments and buried treasure, and with its boundaries established in former times and with the *tribhōga*; and he seated him on an elephant and paraded him in public, and thus with the very greatest devotion maintained (religion).

(L. 80)—Om! Ēkāntada-Rāma, who worshipped the water-lilies that are the feet of Śrīkaṭṭha with thoughts free from any perplexity, and who became famous in being considered to be the bulwark of the Śaiva rites, delighted in devotion to Śiva!

(L. 81)—May the holy god Vira-Sōma,—who is the greatest among all the gods; who carries the moon (on his forehead); and who wears the garb of an actor in the dance of amorous dalliance which is lovely on account of the beauty imparted to it by the smiling, white, trembling, full glances of the sweet smiles of (Pārvatī) the daughter of the mountain (Himālaya),—day by day confer fortune and long life and fame upon Kāmadēva, upon him who is endowed with nobility!

(L. 82)—Hail! When the illustrious Mahāmaṇḍalēśvara Kāmadēvarasa,—possessed of the string of names of, among others, the Mahāmaṇḍalēśvara who attained the *pañchamahāśabda*; the supreme lord of Banavāsi, the best of towns; he who acquired the excellent favour of the god Madhukēśvara of Jayantī (Banavāsi); the delight of learned people; the ornament of the family of Mayūravarma; the lion of the Kādambas; the fierce in fight; he who excelled in audacity; the elephant-goad of brave men; a very Rādhēya (Karna) in truth; a very cage of thunderbolts to (protect) those who sought refuge with him; a very cow of plenty to petitioners,—was governing the Pānumgal five-hundred, punishing the wicked and protecting the good, he came and saw the god Vira-Sōmanātha of Abbalūru, and beheld the temple as large as a mountain, which Rāmayya had had made according to the precepts of the Śaiva traditions, and listened in detail to the daring that he had displayed, and was pleased, and took him along with himself with the very greatest affection, and went away; and,—when his ministers and himself, together with the Maṇḍalika Madukeya, were seated (in assembly) at the capital of Pānumgal with the pleasure of an agreeable interchange of communications, with the very greatest devotion he made the village named Mallavalli, on the north of Jōgēsara which is near to Muṇḍagōḍ in the Hosanād seventy which is a *kampana* in the Pānumgal five-hundred, together with its established boundaries and including the *tribhōga*, into a *namasya*-grant for the god Vira-Sōmanātha, and laved the feet of Rāmayya, and gave it, with libations of water, with the very greatest devotion, for the repairs of whatever might become broken or torn or worn-out belonging to the temple of that same god, and for the *aṅgabhōga* and the *raṅgabhōga* and the perpetual oblation of the god, and for the purificatory ceremony of the month Chaitra and the festival of spring and the other occasions, and for the giving of food; and thus he preserved religion. May it be well! Om!

(L. 91)—Those who preserve these acts of religion shall obtain the reward of fashioning in gold the horns and hoofs of a thousand tawny-coloured cows at the sacred Vāraṇāsi or Prayāga or Kurukshētra or Arghyatīrtha or Śrīparvata or any other holy sites, and giving them to Brāhmins versed in the four *Vēdas* at such meritorious times as an eclipse of the sun, an eclipse of the moon, a *ryatipāta*, a passage of the sun from one sign of the zodiac to the next, etc.; those who destroy these acts of religion shall incur the sin of slaying those same cows and Brāhmins at the Ganges or Vāraṇāsi or Kurukshētra or any other sacred sites! And, to shew

that there is no doubt about this, he¹ quotes the sayings of Manu of former times:— The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of making this grant, if he continues it*)! The dust of the earth may be counted, and the drops of rain; but the reward of preserving a religious grant cannot be estimated even by the Creator! He who confiscates land that has been given, whether by himself or by another, shall be born as a worm in ordure for the duration of sixty-thousand years! He who, though capable (*of better things*), displays neglect in act or thought or speech,— whether he be a person of good condition or a man of low caste, he is outside the pale of all religious rites! The maker (*of a grant*) shall raise seven times seven times seven families (*to heaven*); but he who confiscates shall cause the same number of families to sink down (*into hell*)! There may be absolution for one who slays a cow or a Brâhman on the Ganges or at any other sacred place, but not for men who confiscate the property of gods or Brâhmanas! “This general bridge of religion should at all times be preserved by you;” thus does Râmachandra make his earnest request to all future princes! May it be well and auspicious; and may there be good fortune! Ôm! Ôm!

(L. 99)—Saying “(As) I am thus (*notoriously*) a very treasury of austerities directed towards Hara, any small effort is not (*becoming to me*),” Râma, the abode of devotion to Śambhu, constructed (*this great*) temple of (Śiva) the destroyer of the cities (of the demon Tripura). Without spending or asking for anything, even so little as a *hâga*,² which devotees, standing in front of him in reverence, might offer for the shrine, but going with great humility to the princes (*and obtaining their contributions*), through the inexhaustible favour of Śiva Râma made this temple, resembling (Kailâsa) the mountain of Hara; how successful he was!

(L. 101)—Kêśavarâja, the leader of the forces, spake this record; and Sarapa,—the slave of Îsa; he whose refuge is the water-lilies that are the feet of Śiva,—put it into proper shape, and wrote it with facility. Ôm!

(L. 102)—Hail! Mallidêvarâya,—[who belonged to the race of*] Mukkanna-Kâdamba who was born from the holy Hara (Śiva) and the Earth; the supreme lord of Banavâsi, the best of towns; the worshipper of the water-lilies that are the sacred and holy feet of the holy god Madhukanâtha,—
of Nâgarakhande, gave

F.—Of about A.D. 1200.

This record is on a stone tablet outside the temple of Sômanâtha.— The sculptures on the stone are, at the extreme proper right end, a *liṅga*, with an officiating priest standing to it, and with a human head on the front part of the *abhishêka*-slab and the headless body below it, propped up against the lower part of the stand of the *liṅga*; and, along the rest of the stone, a representation of a fight: next to the *liṅga*, there are five standing figures, armed with spears and shields, and facing away from the *liṅga*, and evidently intended to be Śaivas fighting in defence of it; in front of them, there are five or six standing figures, armed with spears only, and attacking them; immediately behind the latter, there are four smaller figures, each blowing a large horn held up in its circular shape over his head;³ further on, there are two groups,

¹ Namely, the composer of the record.

² A *haga* is a very small coin, equal to one *ane* and two *kârus*.

³ The horns are of the kind called in Kanarese *kahale*, *kâhale*, or *kâje*, and in Marâthi *tiṅg*. They are used in the services of temples, as well as in religious and secular processions, at weddings, and so on; and evidently in former days they were used as battle-horns. They are made sometimes all in one piece, sweeping round in a continuous curve covering rather more than half a circle, and sometimes with a joint in the middle so that, in

each of four standing figures, apparently spectators; and some seven or eight men are lying stretched out wounded or dead, all along below the feet of the combatants and of some of the spectators.—The writing runs along the top of the stone, above the sculptures, and covers an area about 5' 2½" broad by 0' 2½" high. It is in a state of very good preservation, except that seven or eight letters are missing at the end of each line; it would seem that the stone has been at some time or another trimmed at that end, and that these letters have been cut away, and perhaps, with them, some sculptures,—possibly some horsemen and, at the extreme end, an image of Jinēndra. The purport of what is lost at the end of line 2 is plain enough, though it need not be supplied with exactly the same *aksharas* that I shew in square brackets in the text; but it is impossible to say how the missing word or words at the end of line 1 should be filled in. The second line of writing commences below the *s* of *saṃka-gāvuṇḍaṃ* in line 1.—The characters are well formed and boldly engraved Kanarese characters of about A.D. 1200. The size of the letters ranges from about ¾" to 1".—The language is Kanarese.

The inscription is not dated, and does not refer itself to the reign of any king. It simply marks the place where, according to tradition, Ēkāntada-Rāmayya cut off his head and offered it to Śiva, and then obtained it back again, as recorded in the long inscription, E. above.

TEXT.¹

- 1 Śrī-Brahmēśvara-dēvaralli Ēkāntada-Rāmayya basadiya Jinan=odḍav=āgi taleyan-
aridu haḍeda t̥avu || Saṃka-gāvuṇḍa basadiyan=od[e*]yal-iyadhe(de) ālum
kudurey
2 n=odḍ-iralu Ēkāntada-Rāmayya kādī geldu Jinanan=odēdu li[m̐gamam pratisb̥the-
māḍidaṃ ||]

TRANSLATION.

The place where, at (*the temple of*) the holy god Brahmēśvara, Ēkāntada-Rāmayya, when the Jina of the shrine had been waged, cut off his head, and received it back again! When Saṃka-gāvuṇḍa would not let him destroy the shrine, and arrayed his men and horses (*to defend it*), Ēkāntada-Rāmayya fought and conquered, and broke the Jina, and set up a *liṅga*.

G.—Of the time of Sīnghana.—A.D. 1219.

This record is on a stone tablet standing against the wall, or perhaps built into the wall, outside the back of the temple of Basavēśvara.²—At the top of the stone there is a compartment

addition to being used in the circular shape, the two parts of them can be turned so as to stretch out in reversed curves like an elongated S. To the European ear, they are chiefly associated with nothing but a discordant tumult of sound; and not incorrectly, when they are blown in processions, with simply the object of making as much noise as possible. But this use of them does not do justice to them. In the Kanarese country (and doubtless elsewhere also) some of the men, whose profession is to play these large horns, have well-merited reputations, reaching far and wide; their services are much in request, and are well rewarded; and it is a great treat to get hold of one of these skilled players and hear his performance. He will first stand upright, and "wind" the horn, which for this purpose he holds in its circular shape, sweeping right up from his mouth over his head. He will then sit down, with the horn, in the same shape, slung by a cord round his neck and running from his mouth down under one arm-pit and then up over the other shoulder; and it is surprising what sweet sounds he will produce with it, especially when he places the mouth-piece inside his mouth and sings an air through the horn. And he will usually finish by placing the mouth-piece against the outside of his cheek, or against his throat, and then also, apparently, playing it in the same soft mode; but this, which is also done by some players on the *śaṅkha*-shell, is of course only a trick,—though it is a very clever one. I do not know what authorities confer the distinction; but the more specially skilled players are entitled to carry *turdayis* or plumes, which are fixed into sockets in the rims round the mouths of the horns. Similar plumes for drums are mentioned in some of the Kanarese ballads (*Ind. Ant.* Vol. XV. p. 352, Vol. XVIII. p. 359).—The *kāḷe* was one of the five instruments used in producing the *pañchamahātābda*; see page 216 above, note 3.

¹ From the ink-impression. This record is not included in *Carn-Dēsa Inscr.*

² That is, according to the return made to me. But in *Carn-Dēsa Inscr.* it is described as being inside the temple.

of sculptures, shewing, in the centre a *linga*, with a priest standing to it; on the proper right, two seated figures, with two standing figures waving *chauris* over them, and with the moon above; and on the proper left, the bull Nandi, with the sun above it. Then come lines 1 to 10 of the writing. Then comes another compartment of sculptures, shewing two seated figures, each inside a small pavilion, and with a standing figure, holding a *chauri*, on each side of each pavilion. And then comes the remainder of the record.—The writing covers in lines 1 to 10 an area about 2' 1 $\frac{3}{4}$ " broad by 0' 7" high, and in lines 11 to 16 an area of the same breadth by about 0' 4" high. It is in a state of good preservation almost throughout. But down the proper right of the tablet there is some projection which more or less hides the first *akshara* of each line in lines 1 to 8 and 10, and prevents it from appearing fully in the ink-impression. And the record appears to have been left unfinished in the last line.¹—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed, though the engraving is rather thin and not very deep. The size of the letters ranges from about $\frac{7}{16}$ " to nearly $\frac{3}{4}$ ". The *anusvāra* is formed in two ways, as in E. above; sometimes on the line of writing, and sometimes above it. The *virāma* is represented throughout by the sign for the vowel *u*; and a noticeable instance of this is in *tatu-kṣhaṇadi*, line 12. The lingual *ḍ* is represented throughout by its own distinct sign.—The language is Kanarese, of the same transitional kind as that which we have in E. above. And the record is in prose and verse mixed. In line 3, we have the word *baḷiya*,—a variant of the *baḷiya* of other records,—which according to dictionaries means "near to" (*lit.* "of the vicinity of"), but which in such passages as the present is equivalent to the Sanskrit *madhyavartin* or *antarvartin*, "in the middle of, or included in."² In the same line, we have *bāḍa*,—a *tadbhava* corruption of the Sanskrit *vāṭa*,—which usually means, as here, "a town," but is sometimes used in the sense of *kampana*, which Kittel's dictionary gives in the sense of "a district," and which I have sometimes translated by "an administrative circle of villages." And in line 15, we meet with the rare form *ōgu*, for *hōgu*, in *ōdar*, = *hōdar*, "they went."—In respect of orthography, the only points that call for special notice are (1) the use of *autu* for *au*, in *pauvurnṇami*, line 1, and in *gauvuḍa*, lines 5, 8, 10; and (2) a very uncommon use of the initial long *i* in the middle of words, owing to which we have *āvaliṇ* for *āvaliyin*, line 3, *śālī* and *ōlī* for *śāliyi* and *ōliyi*, line 4, *līlei* for *līleyin*, line 6, *sāira* for *sāyira*, line 9, and, still more extraordinarily, *vāiri* for *vairi*, line 12.

The inscription refers itself to the reign of the Dēvagiri-Yāḍava king Siṅghaṇa; and to a time when (a feudatory) Siṅgaṇadēvarasa was governing the Banavāsi twelve-thousand province. The tablet is a *virgal* or monumental slab, in memory of the death of two local heroes, Mācha and Gōma, in battle, on the occasion of a cattle-raid at Ablūr. The raid was led by Īśvaradēva of Beḷagavatti. From Mr. Rice's *Mysore*, 2nd ed., Vol. II. p. 448, we learn that Beḷagavatti³ is the modern Beḷagutti in the Honnāli tāluka of the Shimoga district, Mysore,—the 'Bellagooty' of the Indian Atlas, sheet No. 42, in lat. 14° 11', long. 75° 35', twenty-four miles S. S. E. $\frac{1}{2}$ S. from Ablūr,—and that Īśvaradēva belonged to a family of local chiefs mentioned in records there, which give another date for him in A.D. 1216, and give also the names of Mallidēva, A.D. 1196, Simhaladēva, A.D. 1232, and Bīradēva, A.D. 1249.

The record is dated on the full-moon day, coupled with Monday, of the Pramāthin *saṁvatsara*, specified as one of the years of Siṅghaṇa. The regnal year is not cited, though it is usual to cite it in any date expressed in this manner.⁴ The name of the *saṁvatsara*, however,

¹ See page 264 below, note 3.

² For this word, and *bāḍa*, both of which occur also in A. (see page 230 above, notes 7, 12), see a note in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 280.

³ Mr. Rice writes the name 'Belegavatti.' In the present record, however, the vowel of the second syllable is distinctly *a*,—not *e*.

⁴ It should have been specified as his tenth year. The transcript in *Carn.-Désa Inscr.* actually inserts *10aeya*, as if it stood in the original; and it further reads *Pramaddhi*, by mistake for *Pramdhi*.

fixes the year as Śaka-Samvat 1142 current. And this date, again, has not been recorded correctly; for the given *tithi* ended, not on a Monday, but on Saturday, 29th June, A.D. 1219 at about 9 hrs. 4 min. after mean sunrise (for Ujjain).

TEXT.¹

- 1 Ōm² Svasti Samasta-prasa(śa)sti-sahitam śrī-Simhanadēva-varushada³
Pramathi-samvatsarada Āśa(shā)ḍha pauvurnṇami⁴ Śōmavā-
- 2 [ra]da⁵ pratāpa-vīra-Simganadēvarasaru Banavase-paṁnitsāsiravan=āhutu-ire [||*]
Alhva kāmpanam Nāgarakha[m*]-
- 3 [ḍa]v-ep[īp*] attara balya bāḍa Abbalūra vistarav=ent-emḍade || Gūh-
kudalhidam pāk-āval m⁶=oppuva namādanadiḥ viḷasadiḥ
- 4 [be]ḥasida gaṁḍha-sān⁷ Śiv-ālayad=olli⁸ Bhājanētra-pūjita⁹-gūḷgpi-badam
balādhika-kalāvidā-vīra-saṁūhadimḍi d=i-
- 5 [||]ā-talad=olag=Abbalūr=ati-vichitrataram nijam=āgal=oppugum || Anta sebhe-
v=te=Abbalūra Bira-gauvudana¹⁰ guṇa-
- 6 [kū]ḥṇav-ent-emḍade || Vri¹¹ || Para-hitan=emḍu dāna-vida(dha)n=emḍu guṇ-
[ām*]buddhiy-e[m*]lu lili¹² ka(kha)rakara-tōjanam guru-padāmba-
- 7 [||] bhaktanap=entu nōppada¹³ purutara-dhairyyanam sakala-vamēḷḷa-asaya-
kulpavri-vyākshanam vāc-vēḷḷa-ōkaram mudade baṁ-
- 8 [p]nisugum¹⁴ sale Bira-gauvudanam¹⁵ || Ant=ā Bira-gauvuda¹⁶ sukhadandav-
ire Bhe(bo)ḷagavatti-Īśvaradeva[m*] hala-
- 9 baru māṁneyara kūḷi Sātāḷge-nadha(ḍa) nāyakara kūḷi-komḍu battu-sāṁa
ālu sāṁa¹⁷ kudare vera-
- 10 si nadadu baṁd-Abbalūran-ihlu hīṇ[ḍ]u-[s]eḷe-tuṇvam kōmb-alhiy ā seḷe-
tuṇvam hīṇd-ikki Bira-gauvudana¹⁸ besa-varam
- 11 Badagi-Ketōjana makkaḷu Macham Gōmaṁgaḷu māḍida virav emant¹⁹-
e[m]ḍade || Ka²⁰ || Ghattisi²¹ nūṁkida vājiya thattam kaṭṭ-[ā]lu Badagi-
- 12 Mācham tāgaḷu nittisi Gōmanu yise paḍal-iṭṭudu tat²²-k-haṇadi vāiri-²³
balav-enit-anutūṁ || Māt-ēno pālal-im-
- 13 t=upam-ātram nōḷal-ati-bhayanakaram=enal=imt=ānt=ari-balaranman Ketōjana
maga²⁴ Macha pokku tividam pala-
- 14 raṁ || Sodarav=ibbava(ṛa) vīram mēdinig=achchariy=id=enisi dḥurade palaran.
kadi tave komdu²⁴ svargga-

¹ From the ink-impression. — A transcription of this record is given in *Corn.-Ebla Inscr.* Vol. II, p. 388.

² Represented by a small circle inside a larger one.

³ The word *Iduṇṇa* ought to follow here, but was omitted.

⁴ Read *pauvurnṇami*. Compare *gaurda* lines 5, 8, 10, below.

⁵ Metre, Champakavāla; and in the next verse.

⁶ Read *āval*. Compare two similar instances in the next line, and the same lines 6, 9.

⁷ Read *sāṁa* (for *sāṁam*). ⁸ Read *olli* (for *olli*).

⁹ The *prasa*, or alliteration of the consonant of the second syllable of *prasa* is omitted here.

¹⁰ Read *gaurda*. ¹¹ Read *vri*; *i.e.*, *vriṇṇa*. ¹² Read *lili*.

¹³ Read *nōppadam*. ¹⁴ Read *nisugum*. ¹⁵ Read *gaurdanam*.

¹⁶ Read *gaurda*. ¹⁷ Read *sāṁa*. ¹⁸ Read *gaurdanam*.

¹⁹ Read *ent*. ²⁰ *I.e.*, *kūḍa*.

²¹ Metre, Kanda; and in the next two verses. ²² Read *viri*.

²³ The metre is faulty here; the word *maga*, which is necessary for the sense, contains two short syllables too many.

²⁴ The metre is faulty here, also, as the effect of the following *sv* is to lengthen the *u*.

15 *kk=ôdar=jjasav=esoye Machanum¹=â Gômanum || Jitôna² labhyatê akshma³
mri(mri)tên=â³*

TRANSLATION.

Om! Hail! On Monday the full-moon day of the month Âshâdha of the Pramâthin samvatsara of the years of the glorious Simhanadêva, who was possessed of all eulogistic titles; while the powerful and brave Siṅganadêvarasa was governing the Banavase twelve-thousand,—to describe the excellence of Abbalûru, a town that was included in the Nâgarakhanda seventy which was a *kampana* of those parts:—

(Line 3)—Abbalûru is truly charming on the surface of the earth, in a most exceedingly beautiful manner, by reason of a park which is pleasing with flights of parrots and numbers of cuckoos, by the sweet-smelling rice¹ that grows luxuriantly, by a number of temples of the god Śiva, by a shrine, to which (*much*) adoration is paid, of that same god in the form of him who carries a third eye in his forehead, and by a multitude of brave men who excel in strength and are skilled in arts and sciences.

(L. 5)—To give a description of the merits of Biragaḍa of the Abbalûru that is thus charming:—Saying that he is devoted to the welfare of others, that he bestows gifts, and that he is a very ocean of virtue, the multitude of good and wise people joyfully praise Biragaḍa, who is in mien as radiant as the hot-rayed sun,—who is in every way devoted to the water-lilies that are the feet of spiritual preceptors,—who is possessed of the very greatest resoluteness,—and who is a very tree of paradise in giving support to all people who proclaim his praises.

(L. 8)—While that same Biragaḍa was continuing in happiness:—Belagavatti-Īśvaradêva, with various chieftains and with the Nâyakas of the Satalige district,⁵ together with ten thousand men and a thousand horses, came along, and descended on Abbalûru, and seized the herd of penned-up cows; and then, to describe the bravery displayed by Mâcha and Gôma, sons of Baḍagi-Kêtôja, in rescuing the penned-up cows at the command of Biragaḍa:—

(L. 11)—While the valiant Baḍagi-Mâcha, having rained blows on the array of horses that he drove away, was still attacking them, and while Gôma, having stared fiercely at them, was shooting arrows, the whole of the hostile force immediately fell down in all directions. What words can I use?; if you consider, it surpassed all comparison!: meeting them in the most terrifying manner, Mâcha, the son of Kêtôja, plunged recklessly into the hostile force, and pierced many of them. In such a way that the bravery of these two brothers was a wonder to the earth, Mâcha and Gôma fought in battle with many people, and killed numbers of them, and went with great fame to heaven.

¹ Read *Mâchanum*.—The metre is faulty here, even with this correction. It might be set right by reading *Mâchanum Gômanum*. And, from certain marks on the *akshara gô*, it would seem that the writer recognised his omission of the *â* in the first syllable of *Machanum*,—began to correct it, by writing *Mâcha* after that word,—and then turned the *cha* into *gô*, and so produced the reading that actually stands.

² Metre, Ślôka (Anushtubh).

³ After this, there should come another line, containing the completion of this well-known verse, viz., *pi sar-āṅganā kṣaṇa-vidhramṣini kḍyē kḍ chintā maraṇē raṇē*. These words may perhaps be somewhere on the side or back of the stone, and may have been overlooked by my copyist. But there is no reason why they should not have been engraved on the front of the stone, immediately below line 15; the stone was smoothed in order to form the subscript *k* of *kkôdar* at the beginning of that line, and was not smoothed any further; and it seems, therefore, that the completion of the verse was carelessly omitted, either by the engraver or in the written copy from which he worked.

⁴ See page 253 above, note 6.

⁵ Satalige is evidently a variant of the Sattalige which we have in E. line 60; see page 249 above, note 9.

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(L. 15)—He who conquers obtains fortune; and even one who dies [wins a woman of the gods: since the body perishes in a moment, why should one distress oneself about dying in battle?].

No. 26.—A NOTE ON THE ALPHABET OF THE DONEPUNDI GRANT.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÜTINGEN.

Dr. Hultzsich having kindly consented to publish the accompanying photolithograph, which has been prepared under Dr. Fleet's supervision, of the Donepūṇḍi grant of Śāka-Saṃvat 1259, edited by me above, Vol. IV. p. 356 ff. I take the opportunity of adding a few remarks on the writing of that most beautifully engraved inscription. I have already stated that the characters are Telugu. In general, they are the same as those of the Vānapalli plates of Anna-Vēma, published with a photolithograph above, Vol. III. p. 59 ff., which are only about forty years later; but there are one or two interesting differences between the characters of the two inscriptions.

Of initial vowels the Vānapalli plates contain *a*, *ā*, *i*, and *ri*; in the present grant *i* and *ri* do not occur, but, on the other hand, we here have also *ī*, in the word *ī* in lines 42 and 51; *u*, in *Umā*, l. 1; and *ē*, in *ēvaṃ*, l. 15, *ētaḍ*, l. 38, etc.

Of the ordinary Sanskrit consonants, *gh*, *ṇ*, *jh* and *ḍh* do not occur in the Donepūṇḍi grant; and the signs for *chh* and *ṇ* only occur in conjuncts, as subscript letters, *ṇa* *avvichchhan*, l. 31, *yāvachchhrīmān*, l. 39, and *viṇḍāna*, l. 34. The signs which may be specially drawn attention to are those for *k*, *ph*, and *bh*.

In the sign for *k* the horizontal line between the top-stroke (*talakattu*) and the circle is joined with the latter by a straight line, which forms a sharp angle with the horizontal line, as may be seen from *kari*, l. 1, *kruta*, l. 2, etc. This (cursive) sign for *k*, which does not occur in the Vānapalli plates and is not found in any of the published palaeographic Tables, is also used in the Dibbida plates of Śāka-Saṃvat 1191, published with a photolithograph above, p. 196 ff., and in the three inscriptions of Kātaya-Vēma² of Śāka-Saṃvat 1313-38, published above, Vol. IV. p. 328 ff. It clearly is the immediate precursor of the *k* of the modern Telugu alphabet.

The sign for *ph* is distinguished from the sign for *p* by a separate semicircular line, placed below the sign for *p*; compare the *pha* of *phala*, l. 4, with the *pa* of *lampāṭa*, l. 6. The same sign for *ph* is used in the Vānapalli plates, e.g. in *phalaka*, l. 7. In a Chēbroḷu inscription of Jāya of Śāka-Saṃvat 1157, we still find the earlier sign in which the distinguishing semicircular line intersects the proper left vertical line of the sign for *p*.³

The sign for *bh*, in the *aksharas* *bha*, *bhu*, *bhū*, *bhya* and *bhyā*, is distinguished from the sign for *b* by the top-stroke of *bh*; compare the *bha* of *bhava*, l. 3, with the *ba* of *bubhū*, l. 9. In *aksharas* where there is no room for the top-stroke, *bh* sometimes is distinguished from *b* by

¹ This verse is usually given more or less incorrectly,—for instance, *P. S. O.-C. Inscr.* No. 212 has *niddamsana kāyōm*; and No. 225 has *viddamsani*; while No. 182 has *surāṅgandā kṣaṇa-yuddhasani*. But the first word is always *jīṭna* (e.g., *P. S. O.-C. Inscr.* Nos. 212, 225, in both of which it is very clear, as also in the present record). The interpretation of it seemed difficult to Prof. Kielhorn also, who suggested some time ago that the original reading might be *jīvēna* (*Ind. Ant.* Vol. XVII. p. 202, note 4). But he now considers that *jīṭna* is correct, and is to be translated "by him who has conquered," on the analogy of *ridita*, "one who has learnt," in the first verse of the *Kirātārjunīya*, where the commentary cites *pitā gāvah*, *bhuktā brāhmaṇā*, and *vibhaktā bhrātaraḥ*, all in an active sense.—Since writing the preceding remarks, I have heard from Prof. Kielhorn that he finds that the verse is from the *Parāśarasmṛiti*, Āchārakāṇḍa, Adhyāya III. verse 37 (Bombay edition, Vol. I. Part II. p. 273), which gives it in the form—*Jīṭna luhyaṭṭ Lakṣmīr mṛitēn=āpi surāṅgandā kṣhayadhvaṃsini kāyā=smiṇ kā chintā maraṇē raṇē*, and that Mādhavāchārya explains *jīṭa* as a past passive participle denoting the agent ("one who has conquered"), exactly as suggested by Prof. Kielhorn.

² I owe excellent impressions of these inscriptions to the kindness of Dr. Hultzsich.

³ In the same inscription, of which I shall treat in Vol. VI., the sign for *ḍh* is distinguished from the sign for *ḍ* by a semicircle, open to the proper right, which is placed below, and attached to, the proper left curve of the sign for *ḍ*.

a small opening in the lower part of the sign for *bh*, as in *vibhāvyaṭē*, l. 14. and *nabhō*, l. 11; but just as often there is no difference at all between *bh* and *b*, as may be seen e.g. from a comparison of *vibhō-* (for *nabhō-*), l. 19, with *bolam*, l. 48. or from *vibhinu-* (for *vibhinu-*), l. 14, *abishṭ-* (for *abhiṣṭ-*), l. 36, etc. It is interesting to observe that in all such cases (where in the Donepūṇḍi grant *bh* practically does not differ from *b*), in the Vānapalli plates, the sign for *bh* is generally distinguished from the sign for *b* by just such a separate semicircular line as above we have found to distinguish *ph* from *p*; compare in the Vānapalli plates *vṛbhāti*,¹ l. 3, *Śambhō-*, l. 4, *nābhi*, l. 7, etc. Moreover it may be noted that in the inscription B. of Kāṭaya-Vēma, above. Vol. IV. p. 329, in the *bh* of *Bhīmēśvara* in line 8, the distinguishing semicircular line has been changed into a downward stroke, so that the sign for *bh* looks exactly like the *bh* of the modern Telugu alphabet.

In addition to the signs of the ordinary Sanskrit consonants, the Donepūṇḍi grant also contains the sign for the Dravidian *ḷ*, e.g. in *sunirmaḷa*, l. 11, and the sign for *r*, e.g. in *ēru*, l. 44. In the sign for the *r* of *taruvāta* in line 49 the engraver erroneously has omitted the horizontal line in the interior of the letter.

Regarding the signs of subscript consonants it may be noted that in the conjuncts *nn* and *nṇ* the same sign is used for both (the second) *n* and *n*,² as in *nnamaḥ*, l. 1. and *nṣhaṇṇa* (*nṇa*), l. 13. Attention may also perhaps be drawn to the form of the subscript *ḷ*, e.g. in *Eṇḍapalli*, l. 45. and *puṭḷu*, l. 53.—Of final consonants which are not joined with a following letter, only *t* occurs, in *aramjayat*, l. 17, and *dhā(dā)nāt*, l. 23.

As regards medial vowels, I have already indicated that there is hardly any difference between the signs for *i* and *ī*; compare e.g. *gīta-kīrtiḥ*, l. 5, and *dīdhitīm*, l. 27. In engraving the *akṣara mī* of *ktum=īṣṭē* in line 21 the engraver has made a mistake, which, to judge from the impression, was subsequently corrected by him. Another mistake was made by him in engraving the *akṣara ō* at the end of line 15, as may be seen by a comparison of the proper sign for *ō* in *śīnuur=nnō*, l. 24, or the *ō* of *Jaganobbagaṇḍa* in line 27 of the Vānapalli plates.

That the plates, near the proper right margin of the first inscribed side of each plate, contain the numeral figures from 1 to 5, has been already stated.

¹ The *akṣara bhī* of this very word is reproduced in Prof. Buhler's *Indische Palaeographie*, Table VIII. col. ix. No. 33, but without the characteristic semicircular line at the bottom, which is quite clear and distinct in the published photolithograph of the Vānapalli plates. The same column contains other similar errors which need not be specified here.

² The same practice is followed in some very much earlier inscriptions; compare e.g. in the Sātārā plates of the Eastern Chalukya Yuvarāja Viṣṇuvardhana I. (*Ind. Ant.* Vol. XIX. p. 309, and Plate) *sāṃpannāḥ*, l. 4, and *paurnnamāsyām*, l. 13.—It may be noted that both in the Donepūṇḍi grant and in the Vānapalli plates the conjunct *nn* is always written by the sign for *nn*.

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1 The figures refer to pages; 'n' after a figure, to footnotes, and 'add' to the *additions* as on pp. v to ix. The following other abbreviations are used: — *ch.* = *chief*; *co.* = *country*; *di.* = *district*; or *districts*; *dy.* = *district*; *dy.* = *dynasty*; *E.* = *Eastern*; *f.* = *female*; *k.* = *king*; *m.* = *male*; *mo.* = *mountain*; *vi.* = *river*; *s. a.* = *same as*; *sur.* = *surname*; *te.* = *temple*; *vi.* = *village*; or *to*; *W.* = *Western*.

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APPENDIX

A LIST OF THE INSCRIPTIONS OF NORTHERN INDIA FROM ABOUT A.D. 400.

BY PROFESSOR F. KIELHORN, C.I.E. ; GÖTTINGEN.

IN compliance with the request of several scholars who are interested in Indian epigraphy, I publish herewith part of a list of Indian inscriptions, which primarily I had prepared for my own use only. What I offer at present, may be roughly described as **a list of the inscriptions of Northern India, from about the end of the fourth century A.D.** Similar lists of the more numerous inscriptions of Southern India, and of the inscriptions before A.D. 400, are under revision and may be published hereafter.

Within the limits indicated, this list gives, or is intended to give, all inscriptions of any importance that have been published, or noticed with details of their contents, in the periodicals and official volumes accessible to me ; and it includes some unpublished inscriptions of which rubbings or impressions have been kindly presented to me from time to time by Drs. Burgess. Fleet, Führer, Hoernle and Hultsch, and by the late Sir A. Cunningham. I shall be grateful to every one who will draw my attention to any inscription which may have been omitted. As it stands at present, the list deals with rather more than 700 inscriptions:¹ about 250 copper-plate inscriptions, and the rest, with one exception,² inscriptions on stone and rocks.

In arranging the list, I have been guided partly by the eras³ according to which the inscriptions are dated, and partly by the localities where the originals were discovered. Thus Nos. 1-568 give the inscriptions dated (or, in some cases, supposed to be dated) according to the Mälava-Vikrama era (1-328, marked V.), the Śaka era (340-386, marked Ś.), the Kalachuri-Chêdi era (387-425, marked K.), the Gupta-Valabhî era (436-507, marked G. or Valabhî-s), the Harsha era (528-547, marked H.), and the Newâr era (559-568, marked N.) ; together generally, with those undated inscriptions the time of which may be approximately determined by reference to the inscriptions dated according to one of the eras mentioned (329-345, 426-435, 508-527, and 548-558). Nos. 569-587 give the small number of inscriptions which are (or have been taken to be) dated according to the Saptarshî era (569-574), the era of Buddha's Nirvâna (575), the Lakshmanasêna era (576-578), and the Simha era (579-584), with references to three inscriptions which, dated according to other eras, also quote the corresponding years of the Hijra era, the "Bengâli San," and the Ilâhi era of the emperor Akbar (585-587). And Nos. 588-688 give the remaining inscriptions, which either contain no date at all or are for the

¹ This number includes some inscriptions which are mentioned in footnotes only. Some inscriptions which came to my notice when part of this list was already in type are given at the end, under the head of *Addenda*.

² This is the iron pillar inscription No. 508.

³ The list includes all Indian inscriptions known to me which are dated according to the Saptarshî era, the era of Buddha's Nirvâna, and the Mälava-Vikrama, Kalachuri-Chêdi, Gupta-Valabhî, Harsha, Newâr, Lakshmanasêna, Simha, and Gângêya eras. But it contains only 21 inscriptions dated exclusively according to the Śaka era, and none which are dated according to the era of the Kaliyuga, and the Kollam and Châlukya-Vikrama eras. Years of the twelve-years cycle of Jupiter are quoted in the Gupta dates of Nos. 451, 453, 456 and 459, and in No. 522 ; years of the sixty-years cycle of Jupiter in only eleven (Vikrama) dates ; and *anka* (equal) years only in Nos. 367, 369, 370, and 671.

most part¹ dated in regnal years, broadly arranged according to the tracts of country where they were found, from Rājputāna and the Pañjāb on the west to Orissa and Gañjām on the east coast of India. I am aware that a number of the inscriptions towards the end of the list, as well as others which are dated according to the Śaka era, properly belong to Southern India, but have given them here on account of the connection of some of them with northern inscriptions. To draw an absolutely strict line between the north and the south appeared to me as unnecessary as it would be impossible.

On the information given under each number little need be said here. As far as I was able to do so, I have tried to state, not merely where an inscription has been discovered, but also where it is now. I have also indicated whether Plates of an inscription are available.² When an inscription has been edited several times, I generally have thought it sufficient to state where it has been published last. In the case of dated inscriptions, I have given throughout the original dates, and have added their European equivalents when they could be ascertained with confidence; moreover, I have shewn whether the numbers which may occur in a date are denoted by numerical symbols or by numeral (decimal) figures. As regards other details, I have mostly confined myself to recording the genealogy or line of succession (where it is given in the original) of the king or chief to whom an inscription belongs, and the names of the princes who are mentioned in connection with him or his predecessors; but, in the case of copper-plates, I have also given the names of the places from which the grants were issued, and, in the case of *prāśastis*, the names of their authors.

I venture to hope that this list will be of some service both to these of my fellow students who are engaged in the publication of Indian inscriptions, and to any one who would wish to ascertain whether an inscription on stone or a copper-plate inscription, which he may meet with, is new or has already attracted the attention of scholars. To render the list more useful, the principal names that occur in it are given in an Index.

A.—Inscriptions dated according to the Mālava-Vikrama Era.

1.—V. 428.—*Gupta Inscr.* p. 253, and Plate. Bijayagaḍh pillar inscription of the Varika Vishṇuvardhana, the son of Yaśovardhana, grandson of Yaśōrāta, and great-grandson of Vyāghrarāta :—

(L. 1).—Siddham kṛitēshu chaturshu varsha-śatēshv=ashtāvinśēshu³ 400 20 8 Phālguṇa(na)-bahulasya pañchadaśyām=ētasyām=pūrvvāyām.

2.—V. 480 (?).—*Gupta Inscr.* p. 74, and Plate. Gaṅgdhār inscription of the time of Viśvavarman, the son (?) of Naravarman, recording the building of temples, etc., by his minister Mayûrākshaka :—

(L. 19).—Yâtēshu chatu[r]shu kri(kṛi)tēshu śatēshu sausaishvā(?shthā)śīta-⁴ sôttarapadēshv=iha vatsa[rēshu] ||(l) śuklê trayôdaśa-dinê bhuvi Kārttikasya māsasya sarvva-jana-chitta-sukh-âvahasya ||

3.—V. 493 and 529.—*Gupta Inscr.* p. 81, and Plate. Mandasôr inscription of the time of Kumāragupta [I.] and his subordinate, the governor at Daśapura, Bandhuvarman, the son of Viśvavarman; (composed by Vatsabhaṭṭi) :—

(L. 19).—Mālavânām ganasthityâ yât[ê] śata-chatushtayê | trinavaty-adhikê=bdânām=ri(ri)tau sēvya-ghanastanê || Sahasya-māsa-śuklasya prāśastê=hui trayôdaśê |

¹ Nos. 676-684 give the inscriptions the dates of which are actually referred, or probably belong, to the reign of the Gāṅgēya family (or the Gāṅgēya era).

² The Plates collected in Dr. Fleet's *Indian Inscriptions (Ind. Inscr.)*, which are sometimes quoted in the list, have not been published yet.

³ Read °vīmīśhu.

⁴ Dr. Fleet suggests *saumyēshv=ashtā*; compare *Gupta Inscr.* p. 73, note.

(L. 21).—Vatsara-satêshu pañchasu viśamty-adhikêshu¹ navasu ch=âbdêshu | yâtêshv=abhiramya-Tapasya-mâsa-śukla-dvitiyâyām ||

4.—V. 589.—*Gupta Inscr.* p. 152, and Plate. Mandasôr inscription of the time of the *Rājādhirāja*² Yaśôdharman-Vishṇuvardhana,³ recording the construction of a well by Daksha (?), the younger brother of Dharmadôsha who was a minister of Vishṇuvardhana, in memory of their deceased uncle Abhayadatta; (engraved by Gôvinda⁴):—

(L. 21).—Pañchasu satêshu śaradâm yâtêshv=êkânnanavati-sahitêshu | Mâlava-gaṇasthiti-vaśât=kâla-jñânâya likhitêshu ||

5.—V. 718.—*Ep. Ind.* Vol. IV. p. 31, and Plate. Udaypur (in Rājputâna) inscription of the time of the Guhila *Rāja Aparājita*, recording the construction of a temple by the wife of his leader of the forces, the *Mahārāja* Varâhasimha; (composed by Dâmôdara, the son of Brahmachârin and grandson of Dâmôdara):—

(L. 12).—saṁvatsara-satêshu saptasu(sv=) ashtâdaś-âdhikêśu(shu) Mâgra(rga)śrisha-śuddha-pañchami(myâm).

6.—V. 746.—*Ind. Ant.* Vol. V. p. 181, and Plate. Jhârâpâṭaṇ inscription⁵ of the time of *Durgagana*; (composed by Bhaṭṭa Śarvagupta):—

(L. 16).—saṁvatsara-satêshu saptasu shaṭchatvârimsâd-adhikêshu.

7.—V. 770.—In his *Annals and Antiquities of Rājasthân*, Vol. I. p. 799, Colonel Tod gives a translation of an inscription “of the Mori Princes of Cheetore, taken from a column on the banks of the lake Mânsurwur, near that city.” It contains the passage: “Seventy had elapsed beyond seven hundred years (*saṁvatisir*), when the lord of men, the king of Malwa,⁶ formed this lake.”

8.—V. 794.—*Ind. Ant.* Vol. XII. p. 155, and Plate. Dhiniki (spurious) plates of the *Mahārājādhirāja Jaikadêva* of Saurâshtra, issued from Bhûmilikâ:—

(L. 1).—Vikrama-saṁvatsara-satêshu saptasu chaturnavaty-adhikêshv=aṁkataḥ [79]⁴ Kârttika-mâs-âpara-pakshê amâvâsyâyâm Aditya-vârê Jyêshthâ-nakshatrê ravigrahaṇa-parvati | asyâm saṁvatsara-mâsa-paksha-divasa-pûrvvâyâm tithâv=ady=êha.

The date is irregular; see *ibid.* Vol. XIX. p. 369. No. 190.

9.—V. 795.—*Ind. Ant.* Vol. XIX. p. 57, and Plate. Kaṇaswa inscription of the prince Śivagana, the son of Saṅkuka who was a friend of the king Dhavala of the Maurya lineage; (composed by Dêvaṇa, the son of Bhaṭṭa Surabhi; and engraved by Śivanâga,⁷ the son of Dvâraśiva):—

(L. 14).—Saṁvatsara-satair=yâtaiḥ sa-pañchanavaty-arggalaiḥ saptabhîr=Mâlav-êśânâm

10.—V. 811.—In his *Annals and Antiquities of Rājasthân*, Vol. II. p. 764, Colonel Tod reports that at Chitôr in Rājputâna he found an inscription which was dated—

“Sambut 811, Mâgha-sudi 5th, Vṛishpatwâr (Thursday).”

Thursday, 3rd January A.D. 754; see *Ind. Ant.* Vol. XIX. p. 373, No. 196.

¹ Read *viśamty*.

² This occurs in verse, and is not a formal title.

³ In the published edition *Yaśôdharman* and *Vishṇuvardhana* are taken to be the names of two princes, see *Ind. Ant.* Vol. XIX. p. 227.

⁴ See below. No. 329.

⁵ For another, fragmentary inscription which is on the same stone, see *Ind. Ant.* Vol. V. p. 182, and Plate.

⁶ The probability is, that in the original inscription the era of the Mâlava kings is referred to.

⁷ The British Museum possesses a fragmentary and partly effaced inscription which apparently was engraved by the same Śivanâga.

11.— V. 847.— *Zeitschr. D. Morg. Ges.* Vol. XXXVIII. p. 547; *Ind. Ant.* Vol. XIV. p. 45. Shêrgaḍh (Kôṭā) Buddhist inscription of the *Śimanta Dêvadatta*; (composed by Jajjaka):—
(L. 20).— samvat śa 847 Māgha-śudi 6¹

Vindunāga; his son Padmanāga; his son Sarvaṇāga, married Śrî; their son Dêvadatta.

12.— V. 898.— *Zeitschr. D. Morg. Ges.* Vol. XL. p. 39. Dhôlpur inscription of the Châhavâṇa Chaṇḍamahâsêna:—

(L. 21).— Vasu nava [a*]shtau varshâ gatasya kâlasya Vikram-âkhyasya [i] Vaisâkhasya sitâyâ[m*] Ravivâra-yuta-dvitiyâyâm || Chandrê Rôhiṇi-samyuktê² lagnê Singhasya³ Śôbhanê yôgê |

Sunday, 16th April A.D. 842; see *Ind. Ant.* Vol. XIX. p. 35, No. 57.

Îsuka; his son Mahisharâma, married Kaṇhullâ (who became *satî*); their son Chauda (Chaṇḍamahâsêna).

13.— V. 918.— *Jour. Roy. As. Soc.* 1855, p. 516. Ghaṭayâla inscription of the Paḍihâra (Pratihâra) Kakkuka:—

(L. 16).— Varisa-saḥsu a navasuh aṭṭhârasam-aggalêsu Chettammi | nakkhattê vihu-
hatthê Buha-vârê dhavala-biâcê ||

The date is irregular.

Rajjila, a son of the Brâhman Harichandra and his Kshatriya wife Bhadrâ; his son Narahada (Narabhata); his son Nâhuda (Nâgabhatta); his son Tâta; his son Jasavaddhana (Yasôvardhana); his son Chanduka; his son Silluka; his son Jhōta; his son Bhilluka; his son Kakka, married Durlabhadêvî; their son Kakkuka.⁴

14.— V. 919.— *Ep. Ind.* Vol. IV. p. 310; *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 2. Dêogaḍh Jaina pillar inscription of the time of the *Mahârâjâdhîrâja Bhôjadêva* [of Kanauj], and of his feudatory, the *Mahâśimanta Vishṇurama*, governor of Luachchhagira (Dêogaḍh):—

(L. 6).— samvat 919 Asva(śva)yuja-śuklapaksha-chaturddaśyâm Vri(bri)haspati-dinêna
Uttarabhâdrapad[â]-nakshattrê.

(L. 10).— [Śa]kakâl-[âbda]-saptaśatâni chaturâ(ra)śity-adhikâni 784 [||]

Thursday, 10th September A.D. 862; see *Ind. Ant.* Vol. XIX. p. 28, No. 30.

15.— V. 932.— *Ep. Ind.* Vol. I. p. 156. Gwâlior inscription of the reign of Âdivarâha (Bhôjadêva), the son (?) of Râmadêva,⁵ [of Kanauj]:—

(L. 7).— Navasu śatêshv=avdâ(bdâ)nâm dvâttriṇ(ṭtriṇ)śat-samyutêshu Vaisâkhê |

16.— V. 933.— *Ep. Ind.* Vol. I. p. 159, and Plate. Gwâlior inscription of the reign of Bhôjadêva [of Kanauj]:—

(L. 1).— samvatsara-śatêshu navasu ttrayastriṇśad-adhikêshu⁶ Mâgha-śukla-dvitiyâyâm
sam 933 Mâgha-śudi 2.

(L. 5).— asminn-êva samvat-sarê Phâlguna-va(ba)hula-paksha-pratipadi.

(L. 11).— asminn-êva samvatsarê Phâlguna-va(ba)hula-paksha-navamyâm.

17.— V. 936.— *Archæol. Surv. of India*, Vol. X. p. 33, and Plate xi. Notice of a fragmentary inscription at Gyârispur:—

. . . Mâlava-kâlâch=chharadâim shatṭriṇ(ṭtriṇ)śat-samyutêshv=atitêshu | nava-
satêshu . . .

¹ In *Zeitschr. D. Morg. Ges.* the published text has "samvat śa 841 Māgha-śudi 6;" in *Ind. Ant.*, "samvat śarāṅka 7 Māgha-śudi 6;" and in *Ind. Ant.* Vol. XIV. p. 351, the date by Dr. Fleet is read "samvat 800 70 0 Māgha śu di 20" I take samvat śa to be an abbreviation of samvatsara-śatêshu; compare my remarks in *Ind. Ant.* Vol. XXVI. p. 152, note 34.

² Read *Rôhiṇi-yuktê*.

³ Read *Simhasya*.

⁴ See below, No. 330.

⁵ See below, No. 546 of H. 276

⁶ Read *ṭtriṇśad*.

18.—V. 960.—*Ep. Ind.* Vol. I. p. 173. Siyadōṇī (Sirōṇī Khurd) inscription, recording a large number of donations, made from V. 960 to V. 1025,¹ mostly by private persons, in favour of various Brāhmaṇical deities at Siyadōṇī. Date of the reign of the *Mahārājādhirāja Mahēndrapāladēva*, [the successor of Bhōjadēva, of Kanauj] :—

(L. 2).—sam[*vatsa**]ra-satēshu nava-sata shashty-adhikēshu Śrāva
samvat 960 Śrāva[*pa*]

19.—V. 960.—*Ind. Ant.* Vol. XVII. p. 202. Tērahi memorial tablet of the time of the *Mahāsāmantādhipatis Guṇarāja* and *Undabhāṭa* :—

(L. 1).—sam[*||?*] 960 Bhādrapada-vadi 4 Śānau ||

Saturday, 16th July A.D. 903; see *ibid.* Vol. XIX. p. 173, No. 110.

20.—V. 964.—*Ep. Ind.* Vol. I. p. 173. Siyadōṇī inscription;² date of a grant of the *Mahāsāmantādhipati Undabhāṭa*, of the reign of the *Mahārājādhirāja Mahēndrapāladēva*, the successor of Bhōjadēva, [of Kanauj] :—

(L. 4).—samvatsara-satēshu nava-sata [sha*]shṭy-adhikēshu chatur-anvitēshu Mārggasiramāsa-vahulapaksha-tritīyāyām samvat 964 Mārgga-vadi 3.

21.—V. 965.—*Ep. Ind.* Vol. I. p. 174. Date in the Siyadōṇī inscription² :—

(L. 8).—samvatsara-satēshu nava-sata pañchashashty-adhikēshu Āsvina-māsē pratipadāyām samvat 965 Āsvi[*na-su*]di 1.

22.—V. 967.—*Ep. Ind.* Vol. I. p. 174. Date in the Siyadōṇī inscription² :—

(L. 11).—samvatsara-satēshu nava-[*sa*]ta sapta[sha*]shṭy-adhikēshu Phālguna-māsa amāvāsyām samvat 967 Phālguna-vadi 15.

23.—V. 969.—*Ep. Ind.* Vol. I. p. 175. Siyadōṇī inscription;² date of the time of the *Mahārājādhirāja Dhūrbhāṭa*, governor of Siyadōṇī :—

(L. 18).—samvatsara-nava-satēshu êkōnasaptaty-adhikēshu Māgha-māsē pañchamyām samvat 969 Māgha-śudi 5.

24.—V. 973.—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 314 Bijapur inscription (below, No. 53); date of the time of the Rāshṭrakūṭa *Vidagdha*, the son of *Harivarman*, of *Hastikundī* :—

(L. 30).—Rāma-giri-namda-kalitē Vikrama-kālē gatē tu Śuchi-māsē | śrīmad-Va(ba)labhadra-gurōr=V vidagdharājēna dattam=idam ||

(L. 32).—samvat 973.

25.—V. 974.—*Ind. Ant.* Vol. XVI. p. 174, and Plate. Asnī (now Fatehpur-Haswa) inscription of the reign of the *Mahārājādhirāja Mahipāladēva*, the successor of Mah[ēndra]pāladēva, [of Kanauj] :—

(L. 5).—samvatsara-satēshu(na) navashu(su) chatu[*h**]saptaty-adhikēshu(shu) Māghamāsa-śūklapakshya³-saptamyām-*ēvam* samvat 974 Māgha-vadi 7.

26.—V. 981.—*Ind. Ant.* Vol. XIII. p. 251. British Museum fragmentary inscription of the ascetic *Vakulaja*; (composed by *Dēvananda*) :—

(L. 9).—samvat 981⁴ Kārttika-sudi 13.

27.—V. 983.—*Ind. Ant.* Vol. XIII. p. 250. British Museum inscription of the ascetic *Vakulaja* :—

(L. 16).—samvat 983⁵ Chaitra-sudi mpa(pam)chamyāḥ(myām)

¹ The dates are given here separately under the different years.

² Dr Fleet suggests *mās-śūklapakshya*.

³ The published text has 753.

⁴ See above, No. 18.

⁵ The published text has 761.

- 28.—V. 991.—*Ep. Ind.* Vol. I. p. 177. Date in the Siyaḍōṇī inscription¹ :—
(L. 33).—sa[mvat] 991 Māgha-śudi 10.
- 29.—V. 994.—*Ep. Ind.* Vol. I. p. 176. Date in the Siyaḍōṇī inscription¹ :—
(L. 26).—samvat 994 Vaisā(śā)kha-vadi 5 sa[m*]krāntau.
22nd April A.D. 938 ; see *Ind. Ant.* Vol. XIX. p. 181, No. 133.
- 30.—V. 996.—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 314. Bijapur inscription (below, No. 53) : date of the time of the Rāshtrakūṭa Mammaṭa, the son of Vidagdha (above, No. 24), of Hastikuṇḍī :—
(L. 31).—Navasu śatēshu gatēshu tu shaṇṇavati-samadhikēshu Māghasya | kṛishn-
aikādaśyām=iha samarpitam Mammaṭa-nripēna(ṇa) ||
(L. 32).—samvat 996.
- 31.—V. 1005.—*Ep. Ind.* Vol. I. p. 177. Siyaḍōṇī inscription ;¹ date of the reign of the Mahārājādhirāja Dēvapāladēva, the successor of Kshitipāladēva, [of Kanauj], and of the time of the Mahārājādhirāja Nishkalaṅka, governor of Siyaḍōṇī :—
(L. 28).—samvatsarāṇām sahasr-aikam pañch-ōttaram Māghamāsa-śuklapaksha-
pañchamyām samvat 1005 Māgha-śudi 5.
- 32.—V. 1005.—*As. Res.* Vol. I. p. 284. Translation by Charles Wilkins of a Sanskrit inscription, copied by Mr. Wilmot in A.D. 1785 from a stone at Bōdh-Gayā ; (mentions Amaradēva, one of the *nava ratnāni* in Vikramāditya's court) :—
“ On Friday, the fourth day of the new moon in the month of *Madhoo*, when in the seventh or mansion of *Ganisa*, and in the year of the *Era* of *Veekramāleetya* 1005.”
Friday, 17th March A.D. 948 (?) ; see *Ind. Ant.* Vol. XX. p. 127, note 12.
- 33.—V. 1008.—*Ep. Ind.* Vol. I. p. 177. Siyaḍōṇī inscription ;¹ date of the time of the Mahārājādhirāja Nishkalaṅka, [governor of Siyaḍōṇī] :—
(L. 30).—samvat 1008 Māgha-śudi 11.
- 34.—V. 1008 and 1010.—*Bhāvnagar Inscr.* p. 67, and Plate ; *Prāchīnalēkhamālā*, Vol. II. p. 24. Udaypur (in Rājputāna) inscription of the time of [the Gubila] Allāṭa, the son of the queen Mahālakshmi and father of Naravāhana :—
(L. 5).—Kārttika-sita-pañchamyām=Agraṭa-nāmnā susūtradhārēna | prārabdhām dēva-
griham kālē vasu-sūnya-dik-samkhyē || Daśa-dig-Vikrama-kālē Vaisākhē śuddha-saptami-
divasē | Harir=iha nivēsitō=yam ghaṭita-pratimō Varābhēṇa ||
- 35.—V. 1011.—*Ep. Ind.* Vol. I. p. 124, and Plate. Khajurāhō inscription of the Chandēllas Yaśōvarman and Dhaṅga ; (composed by Mādhava, the son of Dēdda) :—
(L. 28).—samvatsara-daśa-śatēshu ēkādaś-ādhikēshu samvat 1011.
In the family of the sage Chandrātrēya, Nannuka ; his son Vākpati ; his sons Jayasakti and Vijayasakti ; Vijayasakti's son Rāhila ; his son Harsha, married the Chāhamāna princess Kañchibukā ; their son Yaśōvarman-Lakshavarman (contemporary of Dēvapāla, the son of Hērambapāla who was a contemporary of Sāhi, the king of Kīra) ; his son Dhaṅga (also called Vināyakapāladēva ?).
- 36.—V. 1011.—*Ep. Ind.* Vol. I. p. 136 ; *Archæol. Surv. of India*, Vol. XXI. Plate xvi. J Khajurāhō Jaina temple inscription of the time of [the Chandēlla] Dhaṅga (?) :—
(L. 1).—samvat 1011 samayē ||
(L. 10).—Vaisā(śā)sha(kha)-sudi 7 Sōma-dinē ||
Monday, 2nd April A.D. 955 ; see *Ind. Ant.* Vol. XIX. p. 35, No. 59.

¹ See above, No. 18.

37.—V. 1011.—Professor Bendall's *Journey*, p. 82, and Plate. Inscription at Ambèr in Rājputāna :—

(L. 1).—samvat 1011 Bhādrapadē(da)-badi 11 Su(śu)kra-dina.

Friday, 28th July A.D. 954, or, perhaps, Friday, 14th September A.D. 955¹ : see *Ind. Ant.* Vol. XIX. p. 174, No. 111.

38.—V. 1013.—*Ep. Ind.* Vol. II. p. 124. Date of the completion of a temple of the god Harsha(Śiva), in the Harsha inscription of Vighararāja (below, No. 44) :—

(L. 32).—samvat 101[3] Āshāḍha-śudi 13.

39.—V. 1016.—*Ep. Ind.* Vol. III. p. 266. Rājōrgadh (now Alwar) inscription of the *Mahārājādhirāja Mathanadēva*, the son of Sāvata and his wife Lachchhukā, of the Gurjarapratihāra lineage ; of the reign of the *Mahārājādhirāja Vijayapālādēva*, the successor of Kshitipālādēva, [of Kanauj] ; issued from Rājyapura :—

(L. 2).—samvatsara-śatēshu daśasu śhōḍaś-ōttarakēshu Māghamāsa-sitapaksha-ttrayōdaśyām Śani-yuktāyām=ēvaṁ sam 1016 Māgha-śudi 13 Śānāv=adya.

Saturday, 14th January A.D. 960 ; see *Ind. Ant.* Vol. XIX. p. 22, No. 3.

40.—V. 1025.—*Ep. Ind.* Vol. I. p. 178. Siyaḍōṇi inscription ;² date of the time of the *Mahārājādhirāja Nishkalaṅka*, governor of Siyaḍōṇi :—

(L. 36).—samvat 1025 Māgha-vadi 9.

41.—V. 1027.—*Ep. Ind.* Vol. II. p. 124. Date of the death of the Saiva ascetic Allāṭa, in the Harsha inscription of Vighararāja (below, No. 44) :—

(L. 32).—Jātē=vdā(bdā)nām sahasrē ttrigunānava-yutē Simha-rāśau gatē=rkkē śuklā y=āsīt=trī[ti*]yā Śubha-Kara-sahitā Sōma-vārēṇa tasyām |

Monday, 8th August A.D. 970.

42.—V. 1028.—*Bhārnagar Inscr.* p. 70. Udaypur (in Rājputāna) fragmentary inscription of the Guhila *Naravāhana* ; (composed by Āmrakavi, the son of Ādityanāga) :—

(L. 17).—Vikramāditya-bhūbhṛitaḥ aṣṭ[ā*]vimśati-samyuktē śatē daśa-guṇē sati ||

43.—V. 102[8].—From a photograph supplied by Dr. Burgess (see *Archæol. Surv. of India*, Vol. XXIII. p. 125). Nīmṭōr (in Rājputāna) inscription of the reign of the *Mahārājādhirāja Chāmunḍarāja* :—

(L. 6) . . . mahārājādhirāja-śrī-Chāmunḍarāja-rājyē.

(L. 8) . . . samvat 102[8]

44.—V. 1030.—*Ep. Ind.* Vol. II. p. 119, and Plate. Harsha inscription of the Chāhamāna *Vighararāja* ; (composed³ by Dhīranāga, the son of Thiruka) :—

(L. 33).—samvat 1030 Āshāḍha-śudi 15.

In the Chāhamāna lineage, Gūvaka [I.] ; his son Chandrarāja ; his son Gūvaka [II.] ; his son Chandana (defeated the Tōmara prince Rudrēna=Rudrapāla ?) ; his son Vākpatirāja (defeated Tantrapāla) ; his son Simharāja (contemporary of a certain Lavāṇa) ; his son Vighararāja.—The *Mahārājādhirāja* Simharāja also had a brother, named Vatsarāja, and (besides Vighararāja) the three sons Durlabharāja, Chandrarāja, and Gōvindarāja.

45.—V. 1030.—*Wiener Zeitschrift*, Vol. V. p. 300. A Baroda (or Pāṭaṇ) plate of the Chaulukya *Mūlarāja I.*, according to Mr. H. H. Dhruva. is dated :—

"V. S. 1030 Bhādrapada-śudi 5, Monday."

Monday, 24th August A.D. 974.

¹ On this day the *tithi* of the date commenced 2h. 12 m. after mean sunrise.

² See above, No. 18.

³ The inscription also contains some verses of Śūta's.

46.— V. 1031.— *Ind. Ant.* Vol. VI. p. 51, and Plates. Dharampurī (now Indore) plates of the Paramāra *Mahārājādhirāja Vākpatirājadēva*, issued from Ujjayani:—

(L. 13).— êkatrī(tri)mśa-sāhasrika-samvatsarē=smin Bhādrapada-śukla-chaturddasyām(syām) pavitraka-parvvaṇi.

(L. 32).— sam 1031 Bhādrapada-śudi 14.

Kṛṣṇarāja; Vairisimha; Sīyaka; Vākpatirāja-Amôghavarsha.

47.— V. 1034.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 393, Plate i. No. vi. Fragmentary inscription on the pedestal of a Jaina figure at Gwālīor, of the time of [the Kachchhapaghāta] *Mahārājādhirāja Vajradāman* (below, No. 73):—

Samvataḥ | 1034 śrī-Vajradāma-mahārājādhirāja Vaiśakha-vadi pāñchami. . .

48.— V. 1034.— In his *Annals and Antiquities of Rājasthān*, Vol. I. p. 802, Colonel Tod gives a translation of an “ inscription from the ruins of Aitpoor,” apparently of the time of the Guhila *Śaktikumāra*, which contains the date—

“ In Samvatsir 1034, the 16th of the month Bysāk.”

49.— V. 1036.— *Ind. Ant.* Vol. XIV. p. 160; *Ind. Inscr.* No. 9. Ujjain (now India Office) plates of the Paramāra *Mahārājādhirāja Vākpatirājadēva*, issued from Bhagavatpura and written at Guṇapura:—

(L. 11).— śaṭṭrī(tri)mśa-sāhasrika-samvatsarē=smin Kārttika-śuddha-paurṇamīyām¹ sômagrahaṇa-parvvaṇi.

6th November A.D. 979; a lunar eclipse, visible in India; see *ibid.* Vol. XIX. p. 23, No. 4.

(L. 28).— samvat 1036 Chaitra-vadi 9 |

Line of succession as in No. 46.

50.— V. 1043.— *Ind. Ant.* Vol. VI. p. 191, and Plate. Kadi plates of the Chaulukya (*Chaulukya*) *Mahārājādhirāja Mûlarāja I.*, the son of the *Mahārājādhirāja Râji*; issued from Anāhilapātaka:—

(L. 8).— sūryagrahaṇa-parvvaṇi.

(L. 21).— samvat 1043 Māgha-vadi 15 Ravau.

Sunday, 2nd Jannary A.D. 987; a solar eclipse, not visible in India; see *ibid.* Vol. XIX. p. 166, No. 83.

51.— V. 1049.— *Ep. Ind.* Vol. I. p. 77, and Plate. Dēwal (Illāhābās) inscription of Lalla of the Chhinda family; (composed by Nēhila, the son of Bhaṭṭa Śivarudra):—

(L. 26).— samvatsara-sahasra 1049 Mārgga-vadi 7 Guru-dinē ||

Thursday, 20th October A.D. 992;² see *Ind. Ant.* Vol. XIX. p. 364, No. 177.

In the family of the sage Chyavana, Vairavarman; his son Bhūshana; his younger brother Malhana, married Anāhilā of the Chulukiśvara family; their son Lalla, married Lakshmi.

52.— V. 1051.— *Wiener Zeitschrift*, Vol. V. p. 300. A Baroda plate of the Chaulukya Mûlarāja I., according to Mr. H. H. Dhruva, is dated³:—

“ V. S. 1051 Māgha-śudi 15,” at a lunar eclipse.

19th January A.D. 995; a lunar eclipse, visible in India.

¹ Read *-paurṇamīyām*.

² On this day, which is the proper equivalent of the date for the given year, the *tithi* of the date commenced 6 h. 6 m. after mean sunrise.

³ According to a rough transcript, furnished by Munshi Debiprasad to the Bengal As. Soc., the inscription begins: *Samvat 1051 Māgha-śudi 15 ady=ēha śrīmad-Anāhilapātakaś rāj-āvalṭ pūrtavat paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Mûlarājādēvaḥ*.

53.—V. 1053.—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 311. Bijapur (now Jôdhpur) inscription of the Râshṭrakûṭa Dhavala of Hastikuṇḍi; (composed by Sûryâchârya):—

(L. 19).—Śāntyâchâryais=tripañchâśa-sahasrê śaradâm=iyam | Mâgha-śukla-trayô-dasyâm supratishṭhaiḥ pratishṭhitâ ||

(L. 22).—samvat 1053 Mâgha-śukla 13 Ravi-dinê Pushya-nakshatrê.

Sunday, 24th January A.D. 997.

Harivarman; his son Vidagdha (above, No. 24); his son Mammata (above, No. 30); his son Dhavala (contemporary of [the Paramâra] Muñjarâja, Durlabharâja, [the Chaulukya] Mûlarâja [I.]; Dharanivarâha, and Mahendra or Mahindra ?); his son Bâlaprasâda.

54.—V. 1055.—*Ind. Ant.* Vol. XVI. p. 202, and Plate. Nanyaurâ (now Bengal As. Soc.'s) plate of the Chandêlla Mahârâjâdhirâja Dhaṅgadêva, lord of Kâlânjara; issued from Kâsikâ:—

(L. 7).—samvatsara-sahasrê pañchapañchâśad-adhikê Kârttika-paurṇamâsyâm Ravi-dinê évam samvat 1055 K[â*]rtti[ka]-śudi 15 Ravau ady=êh=[ai]va Kâsikâyâm Saiṇhikêya-graha-grâsa-pravêśikṛita-maṇḍalê | Rôhiṇi-hṛiday-ânanda-kanda-hariṇalâñchhanê ||

Sunday, 6th November A.D. 998; a lunar eclipse, visible in India; see *ibid.* Vol. XIX. p. 23, No. 5.

In the family of the sage Chandrâtrêya, Harsha;¹ his son Yaśôvarman; his son Dhaṅga.

55.—V. 1058.—*Ep. Ind.* Vol. I. p. 148; *Archæol. Surv. of India*, Vol. XXI. Plate xix. Khajurâhō inscription of Kôkkala of the Grahapati family²:—

(L. 22).—samvat 1058 Kârttikyâm.

Atiyaśôbala or Yaśôbala (settled at Padmâvatî); his son Mâhaṭa; his son Jayadêva; his son Sêkkala or Sêkkalla; his younger brother Kôkkala or Kôkkalla.

56.—V. 1059.—*Ep. Ind.* Vol. I. p. 140; *Archæol. Surv. of India*, Vol. XXI. Plate xviii. Khajurâhō inscription³ of the Chandêlla Dhaṅgadêva, put up after his death; (composed by Râma, the son of Balabhadra and grandson of Nandana):—

(L. 32).—samvat 1059 śri-Kharjjûravâ[ha]kê râja-śri-[Dham]gadêva-râjyê.

In the family of the princes descended from the sage Chandrâtrêya, Nannuka; his son Vâkpati; his son Vijaya; his son Râhila; his son Harsha, married Kañchhukâ; their son Yaśôvarman, married Puppâ; their son Dhaṅga.

57.—V. 1078.—*Ind. Ant.* Vol. VI. p. 53, and Plates. Ujjain plates of the Paramâra Mahârâjâdhirâja Bhôjadêva, issued from Dhârâ:—

(L. 8).—atit-âshtasaptatyadhika-sâhasrika-samvatsarê Mâgh-âsita-tritîyâyâm | Ravâv=udagayana-parvvanî.

Sunday, 24th December A.D. 1021;⁴ see *ibid.* Vol. XIX. p. 361, No. 169.

(L. 30).—samvat 1078 Chaitra-śudi 14.

Siyaka; Vâkpatirâja; Sindhurâja; Bhôja.

58.—V. 1080.—*Ep. Ind.* Vol. II. p. 211, No. xli., and Plate. Mathurâ Jaina image inscription:—

(L. 3).—samvatsarai(rê) 1080.

59.—V. 1083.—*Ind. Ant.* Vol. XIV. p. 140. Sârânâth (now Benares College) inscription of Mahipâla,⁵ king of Gauḍa, and his sons (?) Sthirapâla and Vasantapâla:—

(L. 3).—samvat 1083 Pausa-dinê 11.

¹ In line 6 the original has *śrī-Śriharṣadêva*.

² See below, Nos. 125 and 139.

³ For the date of the renewal of this inscription see below, No. 86.

⁴ On this day the *tîthi* of the date commenced 3 h. 24 m. after mean sunrise; but the word *trîṭṭyâyam* may perhaps have been put erroneously for *dvitîyâyam*.

⁵ See below, No. 640.

60.—V. 1084.—*Ind. Ant.* Vol. XVIII. p. 34, and Plate. Jhûsî (now Bengal As. Soc.'s) plate of the *Mahârâjâdhirâja Trilôchanapâladêva*, the successor of Râjyapâladêva who was the successor of Vijayapâladêva, [of Kanauj?]; issued from near Prayâga on the banks of the Ganges :—

(L. 8).—dakshinâyana-samkrântau.

(L. 16).—sam 1084 Śrâvâṇa-vadi 4.

25th June A.D. 1027; see *ibid.* Vol. XIX. p. 174, No. 112.

61.—V. 1086.—*Ind. Ant.* Vol. VI. p. 193; *Bhāvnagar Inscr.* p. 194, and Plates. Râdhanpur plates of the Chaulukya *Mahârâjâdhirâja Bhimadêva I.*,¹ issued from Anahilapâtaka :—

(L. 1).—Vikrama-samvat 1086 Kârttika-śudi 15.

(L. 5).—adya Kârttika-parvṇi.

62.—V. 1093.—*As. Res.* Vol. IX. p. 432; *Jour. Beng. As. Soc.* Vol. V. p. 731; Colebrooke's *Misc. Essays*, Vol. II. p. 278. Karrâ (now Calcutta Museum) inscription of the *Mahârâjâdhirâja Yaśaḥpâla* :—

(L. 1).—samvat 1093 Āshâḍha-śudi 1 ady=êha śrîmat-Kaṭê mahârâjâdhirâja-śrî-Yaśaḥpâlaḥ Kauśâmba-maṇḍalê.

63.—V. 1093.—*Ind. Ant.* Vol. XIII. p. 185 (see also Vol. XIV. p. 352). Udayagiri Amṛita-cave inscription, containing the names 'Chandragupta' and 'Vikramāditya' :—

(L. 4).—samvat 1093.

64.—V. 1099.—*Jour. Beng. As. Soc.* Vol. X. p. 671. Inscription from a tank "at Bussuntgurb² at the foot of the Southern range of Hills running parallel to Mount Aboo;" ends :—

Navanavativ(r=?)ih=âsîd=Vikramāditya-kâlê jagati daśa-śatânâm=agratô yatra pûrnâ | prabhavati Nabha-mâsê sthânakê chitrabhânôḥ sa 1099 ||

A *praśasti*, composed by Mâṭṛisarmaṇ, the son of Hari; mentions³ Utpalarâja, Āraṇyârâja (? Arṇôrâja), Adbhutakṛishṇarâja (? Kṛishṇarâja), Vâsudêva, Śrînâthaghōshin, Mahipâla, Vandhuka (? Dhandhuka) who married Ghrîṭadêvî, their son Pûrnâpâla, his younger sister Lâbinî who married Vigrabarâja, etc.

65.—V. 1100.—*Ind. Ant.* Vol. XIV. p. 10; *Ind. Inscr.* No. 7. Byânâ Jaina inscription of the time of [the Kachchhapaghâta?] Vijayâdhirâja (Vijayapâla?) :—

(L. 6).—Nâsam yâtu śatam sahasra-sahitam samvatsarâṇâm drutam | mâ[yâ?] Bhâdrapadaḥ sa bhadra-padavim mâsaḥ samârôhatu | s=âsy=niva kshayam=êtu Sôma-sa[hi]tâ kṛishṇâ dvitîyâ tithih . . .

(L. 17).—sam 1100 Bhâdra-vadi 2 Chamdrê kalyânaka-di[nê].

Monday, 13th August A.D. 1044; see *ibid.* Vol. XIX. p. 181, No. 134.

66.—V. 1107.—*Ind. Ant.* Vol. XVI. p. 205, and Plate. Nanyaurâ (now Bengal As. Soc.'s) plate of the Chandêlla *Mahârâjâdhirâja Dêvavarmadêva*, lord of Kâlâñjara; issued from Suhavâsa :—

(L. 7).—samvat 1107 Vaiśâkha-mâsê kṛi[shṇa]-pakshê tṛitîyâyâm Sôma-dinê . . . âtmîya-mâtuh râjñî-śrî-Bhuvanadêvyâḥ samvatsari(ri)kê.

Monday, 1st April A.D. 1051;⁴ see *ibid.* Vol. XIX. p. 364, No. 178.

Vidyâdhara; Vijayapâla; Dêvavarman, whose mother was Bhuvanadêvî.

¹ Compare *Ind. Ant.* Vol. XIX. p. 253.

² According to Munshi Debiprasad, this is Basantgaḍh in the Sirohi State of Râjputâna, where the inscription still is. According to the same authority, there is a fragmentary inscription of *Pûrnâpâla*, of "samvat 1102," at the village of Bhârūṇḍa in the Gôdrâr district of Jôdhpur.

³ The inscription requires to be re-edited, to enable one to give a proper account of its contents.

⁴ On this day, which is the proper equivalent of the date for the given year, the *tithi* of the date commenced 6 h. 40 m. after mean sunrise.

67.—V. 1112.—*Ep. Ind.* Vol. III. p. 48, and Plate. Māndhātā plates of the Paramāra *Mahārājādhirāja Jayasimhadēva*, issued from Dhārā :—

(L. 29).—samvat 1112 Āshāḍha-vadi 13.

Vākpātirāja; Sindhurāja; Bhōja; Jayasimha.

68.—V. 1116.—*Jour. Beng. As. Soc.* Vol. IX. p. 549. A modern inscription at Udaypur (in Gwālior), which distinctly states the Paramāra *Udayāditya* to have been ruling in "Samvat 1116 or Śaka 981;" see *Jour. Amer. Or. Soc.* Vol. VII. p. 35.¹

69.—V. 1136.—*Ind. Ant.* Vol. XXII. p. 80. Notice of an Arthūnā inscription of the Paramāra *Chāmūṇḍarāja*; (composed by Chandra, a younger brother of Vijayasādhāra and son of Sumatisādhāra) :—

(L. 53).—samvat 1136 Phālguna-sudi 7 Śukrē.

Friday, 31st January A.D. 1080.

In the family of the hero Paramāra, Vairisimha; his younger brother Dambarasimha; in his family, Kaṅkadēva (who defeated a ruler of Kaṇḍāṭa, an enemy of the Mālava king Harsha²); his son Chāṇḍapa; his son Satyarāja; from him sprang Maṇḍanadēva; his son Chāmūṇḍarāja (defeated Sindhurāja).

70.—V. 1137.—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the Paramāra *Udayāditya* :—

(L. 5).—samvat 1137 Vaisā(śā)kha-sudi 7.

71.—V. 1145.—*Ep. Ind.* Vol. II. p. 237; *Archæol. Surv. of India*, Vol. XX. Plates xxi. and xxii. Dubkund inscription of the Kachchhapaghāta *Mahārājādhirāja Vikramasimha*; (composed by Vijayakīrti, the son of Śāntishēṇa³) :—

(L. 61).—samvat 1145 Bhādrapada-sudi 3 Sōma-dinē ||

Monday, 21st August A.D. 1088;⁴ see *Ind. Ant.* Vol. XIX. p. 361, No. 170.

In the Kachchhapaghāta family, Yuvarāja; his son Arjuna, an ally or feudatory of [the Chandēlla] Vidyādhara, slew in battle Rājyapāla [of Kanauj?]¹; his son Abhimanyu (a contemporary of king Bhōja); his son Vijayapāla; his son Vikramasimha.

72.—V. 1148.—*Ep. Ind.* Vol. I. p. 317, and Plate. Sūnak plates of the Chaulukya *Mahārājādhirāja Kaṇḍadēva* Trailōkyamalla, issued from Anāhilapātaka :—

(L. 1).—Vikrama-samvat 1148 Vaisākha-sudi 15 Sōmē |

(L. 6).—adya sōmagrahaṇa-parvaṇi.

Monday, 5th May A.D. 1091; a lunar eclipse, visible in India.

73.—V. 1150.—*Ind. Ant.* Vol. XV. p. 36, and Plate; *Prāchīnalēkhamālā*, Vol. I. p. 81. Gwālior Sāsabāhū temple inscription of the Kachchhapaghāta *Mahipālādēva*; (composed by Maṇikanṭha, the son of Gōvinda and grandson of Rāma) :—

(L. 40).—Ēkādaśasv=atitēshu samvatsara-śatēshu cha | ēkōnapañchāsa(śa)ti cha gatēshv=advē(bdē)shu Vikramāt || Pañchāśē(śē) ch=Āsvi(śvi)nē māsē kṛishṇa-pakshē . . . amkatō=pi 1150 || Āsvi(śvi)na-va(ba)hula-pañchamyām.

In the Kachchhapaghāta (Kachchhapāri) family, Lakshmaṇa; his son Vajradāman (defeated a ruler of Gādhinagara, i.e. Kanauj, and conquered Gōpādri, i.e. Gwālior);

¹ Dr. F. E. Hall, who had two facsimile copies of the inscription executed, says about it: "The person for whom that wretched scrawl was indited calls himself a descendant of Udayāditya of Mālava: but it is clear that, whether so or not, he knew nothing of Udayāditya's family."

² The original has *śrī-Śrīharsha*.

³ Śāntishēṇa, in a *sabha* held before the king Bhōjadēva, defeated hundreds of disputants who had assailed Ambarasēna and other learned men. He was the son of Durlabhasēnasūri, who was the son of Kulabbūhaṇa and grandson of the Guru Dēvasēna, of the Lātāvāgata gṇa.

⁴ On this day the *tithi* of the date commenced 3 h. 23 m. after mean sunrise.

Maṅgalarāja;¹ Kirtirāja; his son Mūladēva, also called Bhuvanapāla and Trailōkyamalla, married Dēvavrātā; their son Dēvapāla; his son Padmapāla; succeeded by Mahīpāla-Bhuvanaikamalla, who was the son of Sūryapāla, but is called the brother of Padmapāla.

74.—V. 1152.—*Archæol. Surv. of India*, Vol. XX. p. 102, and Plate xxii. Dubkund Jaina pillar inscription :—

(L. 1).—samvat 1152 Vaiśāsha(kha)-sudi pañchamīyām ||

75.—V. 1154.—*Ind. Ant.* Vol. XVIII. p. 11, and Plate. Bengal As. Soc.'s plate of the *Mahārājādhirāja Madanapāladēva* of Kanauj, recording a grant which was made at Vārāṇasī by his father and predecessor Chandradēva on the date here given :—

(L. 11).—chatuṣpa(śpa)mchāsa(śa)dadhika-sa(śa)taikādas(śa)-samvatsarē Māghē māsi su(śu)kla-pakṣhē tṛtīyāyām Sōma-dinē Vārāṇasyām uttarānāyana-samkrāntan² ankataḥ samvat 1154 Māgha-sudi 3 Sōmē.

The date is irregular; see *ibid.* p. 10, and Vol. XIX. p. 371, No. 191.

Yasōvighraha; his son Mahīchandra; his son Chandradēva (acquired the sovereignty over Kanyakubja, i.e. Kanauj); his son Madanapāla (Madanadēva).

76.—V. 1154.—*Ind. Ant.* Vol. XVIII. p. 238; *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 3. Dêôgaḍh rock inscription of the Chandêlla Kirtivarman and his minister Vatsarāja :—

(L. 8).—samvat 1154 Chaitra-[śu]di 2 Ravau.

Sunday, 7th March A.D. 1098; see *ibid.* Vol. XIX. p. 36, No. 61.

In the Chandêlla family, Vidyādhara; his son Vijayapāla; his son Kirtivarman.

77.—V. 1161.—*Ind. Ant.* Vol. XIV. p. 103. Basāhi (now Lucknow Museum) plate of the *Mahārājaputra Gōvindachandradēva* of Kanauj, issued from Āsatikā on the Yamunā :—

(L. 8).—samvat sahas[r*]-aikē êkashashty-uttara-śat-ābhyadhikē Pausa-māsē śukla-pakṣhē pañchamīyām Ravi-dinē³ 'nke samvat 1161 Pausa-sudi 5 Ravau⁴ . . .

(L. 16).—uttarāyana(ṇa)-samkrāntau.

Probably Saturday, 24th December A.D. 1104; see *ibid.* Vol. XIX. p. 363, No. 176.

In the Gāhaḍavāla family, Mahāla's son Chandradēva (became the protector of the earth when the kings Bhōja and Karṇa had passed away, and established his capital at Kanyakubja); his son Madanapāla; his son Gōvindachandra.

78.—V. 1161.—*Ind. Ant.* Vol. XV. p. 202. Gwālior (now Lucknow Museum) fragmentary inscription of the successor of the Kachchhapaghāta Mahīpāladēva (above, No. 73); (composed by Yasōdēva⁵) :—

(L. 9).—śrī-Vikramārkkkanṇipa-kāl-ātita-samvatsarāṇām⁶=êkashashty-adhikāyām=êkādāśa-śatyām Māgha-śukla-shashṭhyām.

Bhuvanapāla; his son Aparājita-Dēvapāla; his son Padmapāla; Mahīpāla

79.—V. 1161.—*Ep. Ind.* Vol. II. p. 182. Nāgpur Museum inscription of the Paramāra Naravarmadēva; (probably composed by himself) :—

(L. 40).—sam 1161 ||

In the family of the hero Paramāra, Vairisimha; his son Sfyaka; his son Muñjarāja; his younger brother Sindhurāja; his son Bhōja; his relative Udayāditya (defeated the Chēdi Karṇa); his son Lakshmadēva; his brother Naravarman.

¹ This name occurs in a fragmentary inscription at Byānā; see *Ind. Ant.* Vol. XIV. p. 9.

² Read *uttarāyana*.

³ Probably put erroneously for *Sani-dinē* and *Śana*.

⁴ He wrote out the inscription of Mahīpāla, above, No. 73, which was composed by his friend Mapikāṇṭha.

⁵ Read *-samvatsarāṇām*.

80.—V. 1162.—*Ep. Ind.* Vol. II. p. 35. Kamauli (now Lucknow Museum) plate of the *Mahārājaputra* Gōvīndachandradēva of Kanauj issued from Vishnupura on the Ganges:—

(L. 6).—samvat=sahasr-aikē dvishashty-uttara-śat-ābhyadhikē Kārttika-śai(pau)ṛṇṇamāsyē(syām) Bhaumē dinē 'nkē=pi samvat 1162 [Kārttika*-]sudi 5(15) Bhaumē . . .

(L. 14).—Kārttikyām nimitte.

Tuesday, 24th October A.D. 1105.¹

In the Gāhaḍavāla family, Mahīyala's son Chandradēva; his son Madanapāla; his son Gōvīndachandra. In line 23 mention is made of Gōvīndachandra's mother Rāhaḍēvī; see below, Nos. 96 and 118.

81.—V. 1163 (for 1164).—*Jour. Roy. As. Soc.* 1896, p. 787. Notice of a plate of *Madanapālādēva* of Kanauj and his (?) queen *Prithvisīrikā*, issued from Vārāṇasī:—

(L. 12).—trishashtyadhika-śataikādaśa-samvatsarē Paushē māsi kṛishṇa-pakshē amāvāsyām Sōma-dinē sūryya-grahanē.

Monday, 16th December A.D. 1107; a solar eclipse, visible in India.

82.—V. 1164.—In the *Transactions Roy. As. Soc.* Vol. I. p. 226, Colonel Tod has given the "substance of an inscription from Madhucara-ghar, in Harouta," of the reign of the *Paramāra Naravarman*, which is said to mention an eclipse of the sun (!), and the date of which is rendered—

"On the full moon of Pausha, Samvat 1164."²

The inscription apparently mentions *Sindhurāja* (*Sindhula*?), *Bhōja*, *Udayāditya*, and *Naravarman*.

83.—V. 1166.—*Ind. Ant.* Vol. XVIII. p. 15. Rāhan (now Bengal As. Soc.'s) plate of the *Mahārājaputra* Gōvīndachandradēva of Kanauj, recording a grant which, during the reign of *Madanapālādēva*, was made by the *Rājaka Lavarāpravāha*; issued from *Āsatikā* on the *Yamunā*:—

(L. 17).—sam 1166 Pausha-vadi 15 Ravau ||

(L. 18).—Rāhu-grastē savitari.

The date is irregular; see *ibid.* p. 15, and Vol. XIX. p. 371, No. 192.

In the Gāhaḍavāla family, Mahītala; Chandradēva; his son Madanapāla; his son Gōvīndachandra.

84.—V. 1171.—*Ep. Ind.* Vol. IV. p. 102. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvīndachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 17).—ēkasaptatyadhika-sa(śa)taikādaśa(śa)-samvatsarē Kārttika-mâsē pû(pau)ṛṇi(ṛṇṇa)māsyām tithau Sōma-dinē aṅkataḥ samvat 1171 Kārttika-sudi 15 Sômē.

The date is irregular.

Yasōvigraha; his son Mahīchandra; his son Chandradēva; his son Madanapāla; his son Gōvīndachandra.

85.—V. 1172.—*Ep. Ind.* Vol. IV. p. 104. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvīndachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 16).—samvat 1172 Vaisā(śā)kha-sudi 3 Sômē || . . . akshaya-tritīyāyām parvṇi |

Monday, 17th April A.D. 1116.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

² See above, No. 81, and *Ind. Ant.* Vol. XX. p. 130, note 15.

86.—V. 1173. *Ep. Ind.* Vol. I. p. 147. Date of the renewal, by the Chandêlla Jayavarmadêva, of the Khajurâhî inscription of Dhaṅgadêva of V. 1059 (above, No. 56):—

(L. 34).—samvat 1173 Vaisâ(śa)kha-sudi 3 Śukrê||

Friday, 6th April A.D. 1117;¹ see *Ind. Ant.* Vol. XIX. p. 362, No. 171.

87.—V. 1174.—*Ep. Ind.* Vol. IV. p. 105. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Gôvindachandradêva of Kanauj, issued from Dêvasthâna (?) :—

(L. 14).—chatu[h*]saptatyadhik-aikâdasa(śa)sa(śa)ta-samvatsarai(ra) Âsvi(śvi)ni(nê) mâsi kṛishṇa-pakshê pa[m*]chadasyâ(śyâm) Vu(bu)dha-dinê samvat 11[74?] Âsvi(śvi)navadi 15 Vu(bu)dhê pituh samvasta(tsa)rikê pârvanê śrâddhê.

Wednesday, 29th August A.D. 1117; or, less probably, Wednesday, 16th October A.D. 1118.

Genealogy as in No. 84.

88.—V. 1174 (for 1175 ?).—*Ind. Ant.* Vol. XVIII. p. 19. Basâhi (now Lucknow Museum) plate of the Mahârâjâdhirâja Gôvindachandradêva of Kanauj :—

(L. 13).—chatuhsaptatyadhik-aikâdasa(śa)ta-samvatsarê Phâlgunê mâsi kṛishṇa-pakshê tṛitîyâyân=tithau Śukra-dinê=âkê=pi samvat 1174 Phâlgu[na-vadi 3 (?)] Śukrê.

Probably Friday, 31st January A.D. 1119; see *ibid.* Vol. XIX. p. 367, No. 183.²

Genealogy as in No. 84.

89.—V. 1175.—*Ep. Ind.* Vol. IV. p. 106. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Gôvindachandradêva of Kanauj, issued from Vârânasi :—

(L. 15).—pancha[sa]ptatyadhika-sa(śa)taikâdasa(śa)-samvatsarê Mâghê mâsi pû(pau)ṛṇpi(rṇṇa)mâsyâm Sôma-dinê ânkataḥ samvat 1175 Mâgha-sudi 15 Sôma-dinê.

Monday, 27th January A.D. 1119 (?).³

Genealogy as in No. 84.

90.—V. 1176.—*Ep. Ind.* Vol. IV. p. 108. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Gôvindachandradêva of Kanauj and his queen, the Paṭamahâdêvî Mahârâjñî Nayanakêlidêvî; issued from Khayarâ on the Ganges :—

(L. 16).—shaṭsapatyadhika [ê]kâdasaśata-sa[m*]vatsarê Jyêshṭha-mâsê kṛishṇa-pakshê panchadasyâm tithau Ravi-dinê 'âkê=pi samvat 1176 Jyêshṭha-vadi 15 Ravan . . . Râhu-grastê divâkarê.

Sunday, 11th May A.D. 1119; a solar eclipse, visible in India.

Genealogy as in No. 84.

91.—V. 1176.—*Ep. Ind.* Vol. IV. p. 109. Notice of a Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Gôvindachandradêva of Kanauj, issued from Vârânasi :—

(L. 15).—shaṭsapatyadhika-sa(śa)taikâdasa(śa)-samvatsarê Kârttika-sudi navamyâm ânkataḥ samvat 1176 Kârttika-sudi 9 Vu(bu)dhê.

The date is irregular.

Genealogy as in No. 84.

92.—V. 1176.—*Ind. Ant.* Vol. XVII. p. 62; *Archæol. Surv. of India*, N. S., Vol. I. p. 71, and Plate; *Jour. Beng. As. Soc.* Vol. LXI. Part I., Extra No. p. 60. Sêt-Mahêt (now Lucknow Museum) Buddhist inscription, with references to Gôpâla, ruler of Gâdhipura (Kanauj), and to the king Madana; (composed by Udayin) :—

(L. 18).—samvat 1176.⁴

¹ On this day the *tithi* of the date commenced 2 h. 16 m. after mean sunrise.

² The date is incorrect for V. 1174, current and expired, but would be correct for both V. 1172 expired and V. 1175 expired; and I now give the preference to V. 1175 expired.

³ On this day the *tithi* of the date commenced as late as 12 h. 37 m. after mean sunrise.

⁴ Not 1276; see *Ind. Ant.* Vol. XXIV. p. 176.

93.— V. 1177.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 123. Plate of the *Mahārājādhirāja* *Gōvindachandradēva* of Kanauj, sanctioning a transfer of land which had been previously granted by [the Kalachuri] *Rājā Yaśahkarnadēva*¹:—

Samvat 1177 Kārttika-śukla-chaturdaśyām.

94.— V. 1177.— *Jour. Amer. Or. Soc.* Vol. VI. p. 542. Plate of the Kachchhapaghāta *Mahārājādhirāja* *Virasimhadēva*, issued from the fortress of Nalapura:—

Samvat 1177 Kārttika-vadi amāvāsyām Ravi-dinē . . . puṇyē=hani.

Sunday, 24th October A.D. 1120 (with a solar eclipse, visible in India); see *Ind. Ant.* Vol. XIX. p. 167, No. 84.

In the Kachchhapaghāta lineage, Gaganasimha; his successor Śaradasimha; his son, from Lashamādēvi, Virasimha.

95.— V. 1178.— *Ep. Ind.* Vol. IV. p. 110. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* *Gōvindachandradēva* of Kanauj, issued from Vārāṇasī:—

(L. 12).— [a]śṭasaptatyadhik-aikādaśa(śa)sa(śa)ta-samvatsarē Śrāvē(va)na(nē) māsi su(śu)kla-pakṣhē paurṇamāsyā[m*] tithau Su(śu)kra-dinē ākatō=pi sa[m*]vat 1178 Śrāvāṇa-sudi 15 Su(śu)krē.

Friday, 21st July A.D. 1122.

Genealogy as in No. 84.

96.— V. 1181.— *Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 114, and Plate vii. Benares plate of the *Mahārājādhirāja* *Gōvindachandradēva* of Kanauj and his mother *Rālhana-dēvi*²; issued from Vārāṇasī:—

(L. 16).— samvat 1181 Bhādrapada-sudi [4] Gurau.

Thursday, 14th August A.D. 1124;³ see *Ind. Ant.* Vol. XIX. p. 357, No. 160.

Genealogy as in No. 84.

97.— V. 1182.— *Ep. Ind.* Vol. IV. p. 100, and Plate. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* *Gōvindachandradēva* of Kanauj, issued from Madapratihāra (or Apratihāra?) on the Ganges:—

(L. 18).— samvat 1182 Māgha-sudi 15 Sa(śa)nau . . . sōmagrahaṇa-parvvaṇi.

The date is irregular.

Genealogy as in No. 84.

98.— V. 1182 (for 1183?).— *Jour. Beng. As. Soc.* Vol. XXVII. p. 242. Plate of the *Mahārājādhirāja* *Gōvindachandradēva* of Kanauj, issued from Īśapratishṭhāna⁴(?) on the Ganges:—

Dvyaśītyadhik-aikādaśasata-samvatsarē Māgha-māsi kṛṣṇa-pakṣhē śaṣṭhyām tithāv=āṅkataḥ samvat 1182 Māgha-vadi 6 Śukrē.

Perhaps Friday, 4th February A.D. 1127; see *Ind. Ant.* Vol. XIX. p. 365, No. 179.

Genealogy as in No. 84.

99.— V. 1184.— *Ep. Ind.* Vol. IV. p. 111. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* *Gōvindachandradēva* of Kanauj, issued from Vārāṇasī:—

(L. 15).— chaturāśītyadhika-śataikādaśa-samvatsarē Kārttikē māsi śukla-pakṣhē paurṇ(rṇa)mā[s*]yām Manvādaḥ Śukra-dinē=āṅkē=pi samvat 1184 Kārttika-sudi 15 Śukrē.

Friday, 21st October A.D. 1127.

Genealogy as in No. 84.

¹ For a copper-plate of his, with a date corresponding to the 25th December A.D. 1122, see below, No. 410.

² This is the true reading of the original inscription. Above, in Nos. 80 and 118, the name *Rālhadēvi*.

³ On this day the *tithi* of the date commenced 6 h. 43 m. after mean sunrise.

⁴ See *Ind. Ant.* Vol. XVIII. p. 33, note.

100.—V. 1185.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 119, and Plate viii. Benares plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 15).—paṁchāśī(śī)tyadhik-aikādaśa(śa)sa(śa)ta-saṁvatsarēshu Chaitrē māsi su(śu)kla-pakshē paurṇamāsyām tithau Su(śu)kra-dinē añkē=pi saṁvat 1185 Chaitra-sudi 15 Su(śu)krē . . . Manvādaṁ.

Friday, 5th April A.D. 1129 ;¹ see *Ind. Ant.* Vol. XIX. p. 362, No. 172.

Genealogy as in No. 84.

101.—V. 1186.—*Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. A. Kālañjar pillar inscription of the time of the Chandēlla *Mahārāja Madanavarmadēva* :—

(L. 3).—saṁ 1186.

102.—V. 1187.—*Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. B. Kālañjar pillar inscription of the time of the Chandēlla *Madanavarmadēva* :—

(L. 1).—saṁvat 1187 Jyēshṭha-sudi 9.

103.—V. 1187.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 108, and Plate vi. Raiwār (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 18).—saṁvat 1187 Mārgga-sudi paurṇī(rṇa)māsyām tithau Sōma-dinē || saṁkrāntan.

Perhaps Monday, 17th November A.D. 1130 ;² see *Ind. Ant.* Vol. XIX. p. 372, No. 193.

Genealogy as in No. 84.

104.—V. 1188.—*Archæol. Surv. of India*, Vol. XXI. p. 35, and Plate x. C. ; (and *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 321, No. 4). Kālañjar rock inscription of the time of the Chandēlla *Mahārājādhirāja Madanavarmadēva*, lord of Kālañjara :—

(L. 9).—saṁvat 1188 Kārttika-sudi 8 Sa(śa)n[au] ||

Saturday, 31st October A.D. 1131 ; see *Ind. Ant.* Vol. XIX. p. 23, No. 6.

105.—V. 1188.—*Ind. Ant.* Vol. XIX. p. 249. Notice of the Rēn (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Benares³ :—

Saṁvad-ashtāśīty-adhikē(ka) êkādaśa(śa)-satē Kārtika-paurṇamāsyām tithau Śukra-dinē=ñkatō=pi saṁ Kārtika-sudi 15 Su(śu)krē.

Friday, 6th November A.D. 1131.

Genealogy as in No. 84.

106.—V. 1190.—*Ind. Ant.* Vol. VI. p. 55, and Plate. Ingnōḍa inscription of the *Mahārājādhirāja Vijayapāladēva*, the successor of Tihunapāladēva who was the successor of Prithvipāladēva :—

(L. 1).—saṁvatsara-satēshv=êkādaśasu navaty-adhikēshu Āshādha-su(śu)klapaksh-aikādaśyām saṁvat 1190 Āshādha-sudi 11 ady=ēha Imganapadrē.

(L. 6).—Āshādha-śuklapaksh-ê(ai)kādaśyām parvvanī.

107.—V. 1190.—*Ep. Ind.* Vol. IV. p. 112. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj⁴ :—

(L. 15).—navatyadhik-aikādaśasata-saṁvatsarē Bhādrapadē māsi su(śu)kla-pakshē tritīyāyān=tithau Sa(śa)ni-dinē 'ñkataḥ saṁvat 1190 Bhādrapada-sudi 3 Sa(śa)nau.

Saturday, 5th August A.D. 1133.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date only commenced 10 h. 59 m. after mean sunrise.

² But there was no *saṁkrānti* on this day.

³ The original does not actually mention Benares, but has *īrā-Ādikīśvara-saṁlpe Gāṁg[ā]y[ā]m suātvi*.

⁴ The name of the place from which the grant was issued is not given. The original only has *Gōvinda-rāṭikīyāś*, *suātvi*, 'after bathing at the Gōvinda-garden.'

108.— V. 1190.— *Ind. Ant.* Vol. XVI. p. 208, and Plate. Bândâ district (now Bengal As. Soc.'s) plate of the Chandêlla *Mahârâjâdhirâja Madanavarmadêva*, lord of Kâlânjara, issued from near Bhailasvâmin :—

(L. 10).— navatyadhika-sa(śa)taik-ôpêta-sahasratamê samvatsarê Mâghê mâsi su(śu)klapakshê pûrṇimâyâm Sôma-vârê amkatô-pi samvat 1190 Mâgha-sudi 15 Sômê ||

The date is irregular ; see *ibid.* Vol. XIX. p. 368, No. 187.

In the family of the Chandrâtîrêya princes (rendered illustrious by Jayasakti, Vijayasakti, and others), Kirtivarman ; Prithvivarman ; Madanavarman.

109.— V. 1191.— *Ep. Ind.* Vol. IV. p. 131, and Plate. Kamauli (now Lucknow Museum) plate of the Singara *Mahârâjaputra Vatsarâjadêva (Lôhadêva)*, of the reign of the *Mahârâjâdhirâja Gôvindachandradêva* of Kanauj ; issued from Vârâṇasî :—

(L. 18).— samvatsara-sahasraikê(ka) êkata(na)vatyadhika-sat-ânvitê Bhâdrapata(da)-su(śu)klapaksha² ashtamyâm Bhô(bhau)ma-vârê samvat 1191 Bhâdrapada-sudi 8 Bhaumê Katyâ(nyâ)-samkrântô(tau).

Tuesday, 28th August A.D. 1134.

110.— V. 1191.— *Ind. Ant.* Vol. XIX. p. 353. Date of a grant (issued from Dhârâ) of the Paramâra *Mahârâjâdhirâja Yaśôvarmadêva* (confirmed by his son and successor, the *Mahâkumâra Lakshmîvarmadêva*, in his Ujjain plate of V. 1200, below, No. 121) :—

(L. 7).— śrî-Vikramakâl-âtita-samvatsar-aikanavatyadhika-sataikâda[śê]shu Kârttika-sudi ashtamyâm samjâta-mahârâja-śrî-[Nara]varmmadêva-sâmvatsarikê.

111.— V. 1192.— *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 322 ; *Archæol. Surv. of India*, Vol. XXI. p. 35, and Plate x. D. Rock image inscription at Kâlânjar :—

(L. 4).— samvat 1192 Jyêsthâ-vadi 9 Ravau.

Sunday, 26th April A.D. 1136 ; see *Ind. Ant.* Vol. XIX. p. 178, No. 125.

112.— V. 1192.— *Ind. Ant.* Vol. XIX. p. 349 ; *Ind. Inscr.* No. 51. Ujjain (now Royal As. Soc.'s) second plate only of the Paramâra *Mahârâja Yaśôvarmadêva* :—

(L. 12).— samvat 1192 Mâ[rgga]-vadi 3.

The inscription mentions a lady, Mômala-dêvî, who probably was the mother of Yaśôvarman.

113.— V. 1194.— *Archæol. Surv. of India*, Vol. XXI. p. 36, and Plate x. E. Inscription in a cell near the Nîlakanṭha temple at Kâlânjar :—

(L. 7).— samvat 1194 Chaitra-vadi 5 Gurau ||

Thursday, 3rd March A.D. 1138 ; see *Ind. Ant.* Vol. XIX. p. 174, No. 113.

114.— V. 1195.— *Archæol. Surv. of West. India*, No. 2, Appendix, p. xiii. No. 56. Bhadrêśvar fragmentary (?) inscription of the reign of the Chaulukya *Mahârâjâdhirâja Jayasimhadêva* :—

(L. 1).— Vikrama-samvat 1195 varshê Âshâḍha-śudi 10 Ravau asyâm samvatsara-mâsa-paksha-divasa-pûrvâyâm tithau.

Sunday, 19th June A.D. 1138.

115.— V. 1196.— *Ep. Ind.* Vol. II. p. 361. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja Gôvindachandradêva* of Kanauj, issued from Vârâṇasî :—

(L. 16).— samvat 1196 Âsvi(śvi)na-sudi 15 Sôma-dinê . . . Râhu-grasta-chandramasi.

Monday, 9th October A.D. 1139 ; a lunar eclipse, visible in India.

Genealogy as in No. 84.

116.— V. 1196.— *Ind. Ant.* Vol. X. p. 159. Dôhad inscription³ of the reign of the Chaulukya *Jayasimhadêva* :—

(L. 8).— śrî-nṛipa-Vikrama-samvat 1196.

¹ See above, No. 35.

² Read ² pakshê=shatô.

³ See below, No. 124.

117.— V. 1197.— *Ep. Ind.* Vol. IV. p. 114. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 15).— samvat 1197 Phālguna-vadi 1 Ravau || Vṛi(bṛi)hadrājñi-divasē.

Sunday, 23rd February A.D. 1141.

Genealogy as in No. 84.

118.— V. 1198.— *Ep. Ind.* Vol. IV. p. 113. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 17).— samvatsar-aikādaśa-śatā(tē=)shṭana[va*]tyadhikē Phālgunē, māsi asita-pakshē pratipadāyām tithau Ravi-dinō(nē) [samvat] 1198 Phālguna-vadi 1 Ravau || Vṛi(bṛi)hadrājñi-Rāḥadēvi(vi)-divasē ||

Sunday, 23rd February A.D. 1141.

Genealogy as in No. 84. Rāḥadēvi was Gōvindachandra's mother ; see above, Nos. 80 and 96.

119.— V. 1199.— *Ind. Ant.* Vol. XVIII. p. 21. Notice of the Gagahā (now British Museum) plates of the *Mahārājādhirāja Gōvindachandradēva* and the *Mahārājaputra Rājyapālādēva* of Kanauj :—

(L. 18).— samvatsarēshv=ēkādaśa-sa(śa)tēshu navanavaty-adhikēshu Phālgunē māsi [śu]kḷa-pakshē(ksha) ēkā[da]śyāyām¹ tithau Sa(śa)ni-dinē tath=āṅkē=pi samvat 1199 Phālguna-sudi 11 Sa(śa)nau ||

Saturday, 27th February A.D. 1143 ; see *ibid.* Vol. XIX. p. 23, No. 7.

Genealogy as in No. 84.

120.— V. 1199.— *Archaeol. Surv. of India*, Vol. III. pp. 58-60, and Plate xxi. Inscriptions on temple pillars at Gadhwā, dated :—

Samvat 1199 ; sam 1199 ; and 1199.

121.— V. 1200.— *Ind. Ant.* Vol. XIX. p. 352 ; *Ind. Inscr.* No. 50. Ujjain (now Royal As. Soc.'s) first plate only of the Paramāra *Mahākumāra Lakshmīvarmadēva*, confirming a grant which was made by his father, the *Mahārājādhirāja Yaśōvarmadēva*, in V. 1191 (above, No. 110) :—

(L. 15).— samvatsara-śata-dvādaśakēsh[u] Śrāvaṇa-śudi pañchadaśyām sōmagrahaṇa-parvvaṇi.

28th July A.D. 1143, or 16th July A.D. 1144 ; with lunar eclipses, visible in India ; see *ibid.* Vol. XIX. p. 40, No. 80.²

Udayāditya ; Naravarman ; Yaśōvarman ; the *Mahākumāra Lakshmīvarman*.

122.— V. 1200.— *Ep. Ind.* Vol. IV. p. 115. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 19).— dvādaśasa(śa)ta-samvatsar[ē*] Srā(śrā)vaṇē māsi su(śu)kḷa-pakshē pō(pau)[r*]ṇṇamāsyā[m*] tithau Ravi-dinē ank[ē*]=pi samvat || 1200 Sā(śrā)vaṇa-sudi 15 Ravā(vau) ||

Sunday, 16th July A.D. 1144 ; (a lunar eclipse, visible in India³).

Genealogy as in No. 84.

123.— V. 1202.— *Ant. Remains Bo. Pres.* p. 179 ; *Bhāvnagar Inscr.* p. 158, and Plate. Māṅgrol (Maṅgalapura) inscription of some members of the Gūhila family,⁴ of the reign of

¹ Read *ēkādaśyām*.

² The three eclipses, mentioned there, were all visible in India. The two equivalents of the date, given here, are those for the expired *Chaitrādī* and *Kārttikādī* years V. 1200.

³ See above, No. 121.

⁴ This family must not be confounded with the family of the Gūhila kings.

the Chaulukya Kumārapāla, the successor of [Jayasimha-]Siddharāja : (composed by Prasarvajña) :—

(L. 23). śrīmad-Vikrama-saṁvat 1202 tathā śrī-Simha-saṁvat 32 Āśvina-vadi 13 Sômē ||
Monday, 15th October A.D. 1145 ;¹ see *Ind. Ant.* Vol. XXII. p. 109.

124.— V. 1202.— *Ind. Ant.* Vol. X. p. 159. Date in a postscript to the Dôhad inscription of V. 1196 (above, No. 116), of the time of the Mahāmaṇḍalēśvara Vāpanadēva of Gôdrabaka :—
(L. 9).— saṁ 1202.

125.— V. 1205.— *Ep. Ind.* Vol. I. p. 153. Khajurāhō Jaina temple inscription of some members (śrēṣṭhins) of the Grahapati family² :—

(L. 1).— saṁvat 1205 | Māgha-vadi 5 ||

126.— V. 1207.— *Archeol. Surv. of India*, Vol. X. p. 97, and *Plate xxxii.* 12. Inscription on pedestal of boar at Chāndpur :—

(L. 1).— sa[m*]vat 1207 Jyēṣṭha-vadi 11 Ravau ||

Sunday, 13th May A.D. 1151 ; see *Ind. Ant.* Vol. XIX. p. 354, No. 151.

127.— V. 1207.— In *Archeol. Surv. of India*, Vol. I. p. 96, Sir A. Cunningham mentions an inscription on a pillar at "Hathiya-dah," of the time of "Gôsalladēvi," the queen of Gôvindachandradēva of Kanauj, dated—

"on Thursday, the 5th of the waning moon of Āshāḍha, in Samvat 1207."

Thursday, 5th July A.D. 1151 ; see *Ind. Ant.* Vol. XX. p. 131, note 18.

128.— V. 1207.— *Archeol. Surv. of India*, Vol. XX. p. 46, and *Plate x.* ; *Ep. Ind.* Vol. II. p. 276,³ and *Plate.* Mahāban inscription of the time of the Mahārājādhirāja [A²]jayapālādēva :—

(L. 29).— saṁvat 1207 Kā[rttika*]-paurṇamāsyām mahārājādhirāja . . . jayapālādēva-vijayarājyē.

129.— V. 1207.— *Ep. Ind.* Vol. II. p. 422. Chitôrgaḍh fragmentary inscription of the Chaulukya Kumārapālādēva ; (composed by Rāmakīrti, the pupil of Jayakīrti) :—

(L. 28).— saṁvat 1207.

Mūlarāja [I.] ; . . . Siddharāja ; Kumārapāla (defeated the ruler of Śākambharī and devastated the Sapādalaksha country).

130.— V. 1208.— *Ep. Ind.* Vol. I. p. 296. Vaḍnagar inscription⁴ of the reign of the Chaulukya Kumārapāla ; (composed by Śrīpāla) :—

(L. 44).— saṁvata(t) 1208 varṣhē Āśvina-śudi [5 ?] Gurau.⁵

In the family of the hero Chulukya, Mūlarāja [I.] (conquered the Chāpōtkata princes) his son Chāmuṇḍarāja ; his son Vallabharāja ; his brother Durlabharāja ; Bhīma [I.] ; his son Karṇa ; his son Jayasimha-Siddhādhirāja ; Kumārapāla (defeated Arṇorāja).

131.— V. 1208.— From a rubbing supplied by Dr. Burgess. Bangawān (now Lucknow Museum) plate of the Mahārājādhirāja Gôvindachandradēva of Kanauj and his queen, the Paṭṭamahādēvi Mahārājñī Gôsalladēvi ; issued from Vārāṇasī :—

(L. 16).— saṁvatsarāṇām aṣṭādhika-dvādasa(śa)sa(śa)tēshu Kārttikē māsi su(śu)klapakṣhē paurṇamāsyām tithau Bh[au]ma-dinē 'ukē=pi saṁvat 1208 Kārttika-sudi 15 Bhaumē.

The date is irregular ; see *Ind. Ant.* Vol. XIX. p. 367, No. 184.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date commenced 3 h. 58 m. after mean sunrise.

² See above, No. 55.

³ In *Ep. Ind.* Vol. II. pp. 275 and 276, mention is made of another inscription from Mahāban, which "shows the name of Ajayapāla's successor Haripāla and the date *Samvat 1227*."

⁴ For the date of the renewal of this inscription see below, No. 319.

⁵ With the above reading, the date may perhaps correspond to Thursday, 4th September A.D. 1152, but on this day the 5th *tithi* only commenced 11 h. 12 m. after mean sunrise.

132.—V. 1208.—*Archæol. Surv. of India*, Vol. XXI. p. 49, and Plate xii. A. Ajaygaḍh inscription of the reign of the Chandēlla Madanavarman :—

(L. 1).—samvat 1208 Mārgga-vadi 15 Sa(śa)nau ||

Saturday, 10th November A.D. 1151; see *Ind. Ant.* Vol. XIX. p. 167, No. 85.

133.—V. 1209.—*Bhāvnagar Inscr.* p. 172. Kēraḍu fragmentary inscription of the reign of the Chaulukya Mahārājādhirāja Kumārapāladēva;¹ apparently contains an order of the Mahārāja Ālhanadēva of Nadūla, and mentions the Mahārājaputra Kēlhanadēva :—

(L. 1).—samvat 1209 Māgha-vadi 14 Śanau.

(L. 6).—Śivarātri-chaturddasīyām.

Saturday, 24th January A.D. 1153.²

134.—V. 1210.—*Ind. Ant.* Vol. XX. p. 210. Ajmere inscription,³ containing portions of the Harakēli-nātaka, composed by the Chāhamāna Mahārājādhirāja Vighararājadēva of Śākambhari :—

(L. 38).—samvat 1210 Mārga-sudi 5 Āditya-dinē Śravaṇa-nakshatrē Makara-sthē chandrē Harshaṇa-yōgē Bālava-karaṇē.

Sunday, 22nd November A.D. 1153.

135.—V. 1211.—*Ep. Ind.* Vol. IV. p. 116. Kamauli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 15).—samvat 1211 Bhādrapada-vadi 15 Bhaumē |

Tuesday, 10th August A.D. 1154.

Genealogy as in No. 84.

136.—V. 1211.—*Archæol. Surv. of India*, Vol. XXI. p. 73, and Plate xxiii. D. Mahobā image inscription of the reign of the Chandēlla Madanavarmadēva :—

(L. 2).—sam 1211 Āshāḍha-sudi 3 Sa(śa)nau ||

Saturday, 4th June A.D. 1155.

137.—V. 1214.—*Ep. Ind.* Vol. IV. p. 311. Date of the Tutrāhī Falls rock inscription of the Nāyaka Pratāpadhavalā of Jāpila :—

(L. 1).—samvat 1214 Jyāishṭha-vadi 4 Sa(śa)nau.

Saturday, 19th April A.D. 1158.

138.—V. 1215.—*Archæol. Surv. of West. India*, Vol. II. p. 167. Girnār inscription :—

(L. 1).—samvat 1215 varshē Chaitra-sudi 8 Ravau ady-eḥa śrīmad-Ūrjjayamta-tirthē.

Sunday, 9th March A.D. 1158; see *Ind. Ant.* Vol. XIX. p. 29, No. 32.

139.—V. 1215.—*Ep. Ind.* Vol. I. p. 153. Khajurāhō image inscription of some members of the Grahapati family,⁴ of the reign of the Chandēlla Madanavarmadēva :—

(L. 1).—samvat 1215 Māgha-sudi 5.

140.—V. 1216.—*Ind. Ant.* Vol. XVIII. p. 214; *Archæol. Surv. of India*, Vol. XXI. Plate xxviii. Alha-Ghāt inscription of the reign of the Kalachuri (Chēdi) Mahārājādhirāja Narasimhadēva⁵ of Dāhāla, and of the Rānaka Chhīhula, the son of the Mahārāyaka Jālhana :—

(L. 1).—samvata(t) 1216 Bhādra-sudi-pratipadā Ravau ||

Sunday, 16th August A.D. 1159; see *Ind. Ant.* Vol. XIX. p. 29, No. 33.

¹ Compare below, No. 343.

² On this day the *tithi* of the date only commenced 8 h. 51 m. after mean sunrise, but the day is the proper one for the Śivarātri.

³ For other Ajmere inscriptions, which contain portions of Sōmadēva's *Lalit-Vighararāja-nātaka*, composed in honour of Vighararājadēva of Śākambhari, see *ibid.* p. 205 ff. and *Nachrichten von der K. Ges. d. Wiss. zu Göttingen*, 1893, p. 553 f.

⁴ See above, No. 55.

⁵ See below, Nos. 415 and 416 of K. 907 and 909.

141.—V. 1218.—*Jour. Bo. As. Soc.* Vol. XIX. p. 30; *Ind. Inscr.* No. 10. Nadol (now Royal As. Soc.'s) plates of the Châhumâna *Mahârâja Âlhanadêva* :—

(L. 18).—sam 1218 varshê | Śrāvapa-śudi 14 Ravau | asminu=êva mahâchaturddasî-parvvaṇi ||

Sunday, 6th August A.D. 1161: see *Ind. Ant.* Vol. XIX. p. 30, No. 35.

In the Châhumâna family there was, at Nadûla, Lakshmana; his son Sôhiya; his son Balirâja; his paternal uncle Vîgrahapâla; his son Mahêndra; his son Apahila; his son Bâlaprasâda; his brother Jêndrarâja; his son Prithivîpâla; his brother Jôjjala; his brother Âsârâja; his son Âlhanadêva.

142.—V. 1219.—*Ep. Ind.* Vol. IV. p. 158. Date of a grant (issued from Vâridurga) of the Chandêlla *Mahârâjâdhirâja Madanavarmadêva* (confirmed by his grandson and immediate successor Paramardidêva in the Semra plates of V. 1223, below, No. 146) :—

(L. 13).—samvata¹ 1219 Mâgha-vadi 15 Guru-vârê . . . Râhu-grastê divâkarê. The date is irregular.²

143.—[V. 1220].—*Ind. Ant.* Vol. XVIII. p. 343. Udaypar (in Gwâlior) fragmentary inscription of the reign of the Chaulukya *Mahârâjâdhirâja Kumârapâladêva* :—

(L. 1).—[samvat 1220 varshê Pau*]sha-sudi 15 Gurau ||

(L. 11).—sômagrahapa-parvvaṇi.

Thursday, 12th December A.D. 1163: a lunar eclipse, visible in India.

144.—V. 1220.—*Ind. Ant.* Vol. XIX. p. 218, and Plate. Delhi Siwâlik pillar inscriptions of the Châhamâna *Visaladêva-Vîgraharâja*, the son of Avêlladêva, of Śâkambharî :—

(A., line 1).—samvat 1220 Vaisâkha-śuti 15.

(C., line 5).—samvat śrî-Vikramādityê 1220 Vaisâkha-śuti 15 Gurau.

Thursday, 9th April A.D. 1164; see *ibid.* p. 36, No. 62.

145.—V. 1222.—*Ind. Ant.* Vol. XVIII. p. 344. Udaypur (in Gwâlior) pillar inscription :—

(L. 1).—samvat 1222 varshê Vaisâkha-śudi 3 Sômê 'dy=êha Udayapurê akshayatritiyâ-parvvaṇi.

Monday, 4th April A.D. 1166; see *ibid.* Vol. XIX. p. 36, No. 63.

146.—V. 1223.—*Ep. Ind.* Vol. IV. p. 157, and Plate. Semra (now Lucknow Museum) plates of the Chandêlla *Mahârâjâdhirâja Paramardidêva*, lord of Kâlânjara, confirming a grant which was made by his grandfather and immediate predecessor Madanavarmadêva in V. 1219 (above, No. 142); issued from Sônasara :—

(L. 12).—samvata³ 1223 Vaisâ(śâ)kha-śudi 7 Guru-vârê |

Thursday, 27th April A.D. 1167.

In the family of the Chandrâtrêya princes (rendered illustrious by Jayaśakti, Vijayaśakti,⁴ and others), Prithivîvarman; Madanavarman; his grandson Paramardin.

147.—V. 1224.—*Archæol. Surv. of India*, Vol. XXI. p. 74, and Plate xxiii. G. Mahôbâ image inscription of the reign of the Chandêlla *Paramardidêva*, lord of Kâlânjara :—

(L. 1).—samvat 1224 Âshâdha-sudi 2 Ravau ||

Sunday, 9th June A.D. 1168; see *Ind. Ant.* Vol. XIX. p. 36, No. 64.

¹ Read *samvat*.

² If the week-day were Wednesday, the date, for V. 1219 current and the *pûrñimânta* Mâgha, would correspond to Wednesday, 17th January A.D. 1162, with a solar eclipse which was visible in India. With Thursday, it corresponds, for the same year and the *amânta* Mâgha, to Thursday, 15th February A.D. 1162; but on this day there was no eclipse.

³ Read *samvat*.

⁴ See above, No. 35.

148.— V. 1224.— *Ep. Ind.* Vol. IV. p. 118. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Vijayachandradēva* of Kanauj, and his son, the *Yuvarāja Jayachandradēva*, issued from Vārūpasī :—

(L. 17).— [cha]turvvi[m]śatyaḍhi[ka-dvā]daśasa(śa)ta-sa[m]va[tsa]rê '[m]kê=pi sam 1224 [Ā]śhādha-nā(mā)sa(si) [śukla-]pa[kshê] daśamyām [ti]thau Ravi-dinê.

Sunday, 16th June A.D. 1168.

Yaśōvighraha; his son Mahichandra; his son Chandradēva; his son Madanapāla; his son Gōvindachandra; his son Vijayachandra; his son, the *Yuvarāja Jayachandra*.

149.— V. 1224.— In *As. Res.* Vol. XV. pp. 443-446— compare also *Transactions Roy. As. Soc.* Vol. I. p. 154— is a translation, by Captain E. Fell, of an inscription from Hānsi apparently of the reign of the Chāhamāna *Prithvirāja*, the date of which is given thus :—

"In the year of Sumbut 1224 (A.D. 1168), on Saturday, the seventh of the white fortnight of the month Māgha."

The date is irregular; ¹ see *Ind. Ant.* Vol. XX. p. 132, note 20.

150.— V. 1225.— *Archæol. Surv. of India*, Vol. XI. p. 125, and Plate xxxvii. 2; *ibid.*, N. S., Vol. I. p. 50. Jaunpur pillar inscription of the reign of *Vijayachandradēva* (?) of Kanauj :—

(L. 1).— samvat 1225 Chaitra-vadi 5 Vu(bu)dhê.

Wednesday, 19th March A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 182, No. 135.

151.— V. 1225.— *Ind. Ant.* Vol. XV. p. 7; *Ind. Inscr.* No. 12. Royal As. Soc.'s plate of the *Mahārājādhirāja Vijayachandradēva* of Kanauj, and his son, the *Yuvarāja Jayachandradēva* :—

(L. 17).— pañchaviṃśatyadhika-dvādaśa[śa*]ta-samvatsarê=mkê=pi sam 1225 Māghī-paurṇamāsyām.

Genealogy as in No. 148.

152.— V. 1225.— From Sir A. Cunningham's rubbing. Phulwariya (Rōhtāsgaḍh) inscription of the *Nāyaka Pratāpadhavalā* of Jāpila :—

(L. 3).— samvat 1225 Vaisā(śā)kha-vadi 12 Gurau Jāpiliya-nāyaka-śrī-Pratāpadhavalasya kī[r]ttir=iyām ||

Thursday, 27th March A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 179, No. 126.

153.— V. 1225.— *Jour. Amer. Or.-Soc.* Vol. VI. p. 548. Tārachandī rock inscription of the *Mahānāyaka Pratāpadhavaladēva* of Jāpila, declaring a certain copper-plate inscription of *Vijayachandra* of Kanauj to be a forged document :—

Samvat 1225² Jyēsthā-vadi 3 Budhê.

Wednesday, 16th April A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 184, No. 143.

154.— V. 1226.— *Jour. Beng. As. Soc.* Vol. LV. Part I. p. 40. Bijhōli rock inscription of the reign of the Chāhamāna *Sōmēśvara* :—

(L. 27).— Prasiddhim=agamad=dēva (?) kâlê Vikrama-bhāsvataḥ śaḍvīmśa-dvādaśa-śatê Phālgunê kṛishṇa-pakshakê || 91 || Tṛitīyāyām tithau vārê Gurau tārê cha Hastakê Vṛiddhi-nāmani yōgê cha karṇê Taita(ti)lê tathâ || 92 || Samvat 1226 Phālguna-vadi 3.

Thursday, 5th February A.D. 1170; see *Ind. Ant.* Vol. XX. p. 133, note 21.

Verses 10-28 apparently contain the genealogy of the Chāhamānas from Sāmanta to Sōmēśvara.³

¹ In V. 1224 current the *tithi* of the date commenced 12 h. 49 m. after mean sunrise of Saturday, 28th January A.D. 1167.

² Compare also Colebrooke's *Misc. Essays*, Vol. II. p. 295, where the year is 1229. If this should be correct, the corresponding date would be Wednesday, 2nd May A.D. 1173.

³ To enable one to give a proper account of it, the inscription requires to be re-edited.

155.— V. 1226.— *Jour. Beng. As. Soc.* Vol. LV. Part I. p. 46. Mênâlgadh inscription of the reign of the Châhamâna Prithvirâja :—

Mâlâvêsa-gata-vatsara-śataih dvâdaśais=cha shatvimśa-pūrvakaih (?).

156.— V. 1226.— *Ep. Ind.* Vol. IV. p. 121. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vadaviha :—

(L. 22).— samvatsarānām shadvim(ḍvim)sa(śa)tyadhikēshu dvâdasa(śa)śatēshu(shv=) Āshâḍhē māsi śukla-pakshē shashṭhyām tithau Ravi-dinē aṅkatō=pi samvat 1226 Āshâḍha-sudi 6 Ravau . . . abhishêkê.

Sunday, 21st June A.D. 1170; date of the king's coronation.

Yasôvighraha; his son Mahichandra; his son Chandradēva; his son Madanapâla; his son Gôvindachandra; his son Vijayachandra; his son Jayachchandra.

157.— V. 1227.— *Archæol. Surv. of India*, Vol. XXI. p. 49, and Plate xii. B. Inscription on jamb of Upper Gate of Ajaygadh :—

(L. 1).— samvat 1227¹ Āshâḍha-sudi 2 Sômê.

Monday, 7th June A.D. 1171; see *Ind. Ant.* Vol. XIX. p. 357, No. 162.

158.— V. 1228.— *Ind. Ant.* Vol. XXV. p. 206; *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 156, and Plates. Ichchhâwar plates of the Chandêlla *Mahārājādhirāja Paramardidēva*, lord of Kâlânjara, issued from Vilâsapura :—

(L. 12).— asht[â*]vimśatyadhika-śatadvayôpêta-śa(sa)haśra(sra)tamê samvatsarê | Śrâvaṇa-mâsi śukla-pakshê pañchadaśyân=tithây=aṅkatō=pi samvat 1228 Śrâvaṇa-sudi 15 Ravi-vârê Râhu-grastê nisâkarê.

Sunday, 18th July A.D. 1171; a lunar eclipse, visible in India.

Genealogy as in No. 146.

159.— V. 1228.— *Ep. Ind.* Vol. IV. p. 122. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Prayâga on the Vêṇî :—

(L. 21).— ashtâvi[m*]sa(śa)tyadhika-dvâdaśaśata-samvatsarê Mâgha-mâsê su(śu)kla-pakshê mahâ-saptamyâm tithô(thau) Bhauma-dinē aṅkatō=pi || samvat | 1228 Mâgha-sudi 7 Bhauma-dinē || . . . Manvantarâdau . . .

Tuesday, 4th January A.D. 1172.

Genealogy as in No. 156.

160.— V. 1229.— *Ind. Ant.* Vol. XVIII. p. 347. Udaypur (in Gwâlior) inscription of the reign of the Chaulukya *Mahārājādhirāja Ajayapālādēva* :—

(L. 1).— samvat 1229 varshê | Vaisâkha-sudi 3 Sômê ||

(L. 7).— akshayatritiyâ-yugâdi-parvvaṇi.

Monday, 16th April A.D. 1173; ² see *ibid.* Vol. XIX. p. 362, No. 173.

161.— V. 1230.— *Ep. Ind.* Vol. IV. p. 124. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vârâṇasî :—

(L. 24).— samvat 1230 Mârgga-sudi 15 Vu(bu)dha-dinê |

Wednesday, 21st November A.D. 1173.

Genealogy as in No. 156.

162.— V. 1231.— *Ep. Ind.* Vol. IV. p. 125. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Kâśî :—

(L. 20).— samvatsarēshu dvâdaśa-śatēshu(shv=) êkatrimśad-adhikēshu Kârttikē māsi śukla-pakshê paurṇamâsyâm tithau Guru-dinē aṅkē=pi samvat 1231 Kârttika-sudi 15 Gurau.

The date is irregular.

¹ By Sir A. Cunningham this was read 1237.

² On this day the *tithi* of the date commenced 1 h. 40 m. after mean sunrise.

According to a postscript in line 32 the plate was engraved 'samvat 1235 Phālguna(na)-vadi 9 Śukrē,' i.e. on Friday, 2nd February A.D. 1179; see below, No. 164.

Genealogy as in No. 156.

163.—V. 1231 (for 1232 ?).—*Ind. Ant.* Vol. XVIII. p. 82. Plates of the reign of the Chaulukya *Mahārājādhirāja Ajayapāladēva*, the successor of Kumārapāladēva who was the successor of Jayasimhadēva, recording a grant of the *Mahāmaṇḍalēśvara Vaijalladēva* of the Chāhuyāna (Chāhumāna) lineage; issued from Brāhmanapāṭaka:—

(L. 11).—nṛipa-Vikrama-kālād=arvvāk êkatrimśadadhika-dvādaśaśata-samvatsar-
āntarvarttini Kārttikē māsi śukla-pakshē êkādaśyām Sōma-dinē upōshya Kārttikōdyāpana-
parvvani.

(L. 31).—samvat 1231 varshē Kārttika-śudi 13 Vu(bn)dhē ||

Probably Monday, the 27th, and Wednesday, the 29th October A.D. 1175; see *ibid.* Vol. XIX. p. 365, No. 180.

164.—V. 1232.—*Ep. Ind.* Vol. IV. p. 127. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj (mentioning the king's son *Harīschandra*), issued from Kāśī:—

(L. 20).—samvatsarēshu dvādaśa-śatēshu dvātrimśad-adhikēshu Bhādrē māsi ashtamyām
tithau [Raj]vi-dinē aṅkē=pi samvat 1232 Bhādra-vadi 8 Ravau . . . rājaputra-śrī-
Harī[s*]chamdrādēva-jātakarmmani.

Sunday, 10th August A.D. 1175.¹

According to a postscript in ll. 31-32 the plate was engraved 'sam 1235 Phālguna-vadi 9 Śukrē,' i.e. on Friday, 2nd February A.D. 1179; see above, No. 162.

Genealogy as in No. 156.

165.—V. 1232.—*Ind. Ant.* Vol. XVIII. p. 130, and Plate. Benares College plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj (mentioning the king's son *Harīschandra*), issued from Vārānasi:—

(L. 23).—dvātrimśadadhika-dvādaśaśata-samvatsarē Bhādrē māsi śukla-pakshē
trayōdaśyām=tithau Ravi-dinē aṅkatō=pi samvat 1232 Bhādra-sudi 13 Ravau . . .

(L. 28).—rājaputra-śrī-Harīschandra-nāmakaraṇē.

Sunday, 31st August A.D. 1175; see *ibid.* Vol. XIX. p. 30, No. 57.

Genealogy as in No. 156.

166.—V. 1232.—*Archæol. Surv. of India*, Vol. III. p. 125, and Plate xxxviii. No. 18. Gayâ inscription of the reign of Gōvindapāladēva:—

(L. 3).—samvat 1232 Vikāri-samvatsarē | śrī-Gōvindapāladēva-gata-rājyē chaturdśa-
samvatsarē Gayâyām ||

(L. 12).—Āśvinē śukla-pañchamyā . . . (?).

Monday, 22nd September A.D. 1175 (?); see *Ind. Ant.* Vol. XIX. p. 358, No. 163.

167.—V. 1233.—*Ep. Ind.* Vol. IV. p. 129. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārānasi:—

(L. 22).—²trītrimśadyadhika-dvādaśaśa(śa)ta-samvatsarē Vaiśākhē(khē) māsi su(śu)kla-
pakshē tṛtīyāyām tithau Ravi-dinē aṅkatō=pi samvat 1233 Vaiśāsha(kha)-sudi 3 Ravau.

Sunday, 3rd April A.D. 1177.

Genealogy as in No. 156.

¹ On this day the *tithi* of the date only commenced 11 h. 59 m. after mean sunrise, but the *tithi* being the *Kṛishṇajam-āshṭamī*, the date is correct.

² Read *trayastrīṃśad-adhika*.

168.—V. 1233.—*Ind. Ant.* Vol. XVIII. p. 135. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārāṇasī:—

(L. 24).—traya[s*]trimśa(śa)dadhika-dvādaśaśata-samvatsarē Vaisā(śā)khē māsi su(śu)kla-pakshē daśamyām tithau Sa(śa)ni-dinē aṅkatō=pi samvat 1233 Vaisā(śā)kha-sudi 10 Sa(śa)nau.

Saturday, 9th April A.D. 1177; see *ibid.* Vol. XIX. p. 37, No. 65.

Genealogy as in No. 156.

169.—V. 1233.—*Ind. Ant.* Vol. XVIII. p. 137. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārāṇasī; of the same date.

Genealogy as in No. 156.

170.—V. 1233.—*Jour. Beng. As. Soc.* Vol. XXXVIII. Part I. p. 26, and Plate 1. Bulandshahr plate¹ of Anaṅga (?); according to the published text, mentions Chandraka (?), Dharanivarāha, Prabhāsa, Bhairava, Rudra, Gōvindarāja, Yaśōdhara, Haradatta, Tribhuvanāditya, Bhōgāditya, Kulāditya, Vikramāditya, Padmāditya, Bhōjadēva, Sahajāditya (Rājarāja ?), Anaṅga; and is dated:—

(L. 18).—samkrāntau vishuvē kālē . . .

(L. 24).—samvat trayastrimśadadhika-dvādaśaśatāni | Vaisākhē cha |

171.—V. 1234.—*Ind. Ant.* Vol. XVIII. p. 138. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārāṇasī:—

(L. 24).—chatustriṃsa(śa)ty(d)adhika-dvādaśaśata-samvatsarē Pauslē māsi su(śu)kla-pakshē chaturthyān=tithau Ravi-dinē aṅkatō=pi samvat 1234 Pausa-sudi 4 Ravan uttarāyana(ṇa)-samkrāntau.

Sunday, 25th December A.D. 1177;² see *ibid.* Vol. XIX. p. 363, No. 174.

Genealogy as in No. 156.

172.—V. 1235 and 1236.—*Jour. Beng. As. Soc.* Vol. VII. p. 736. Pipliānagar plates of the Paramāra *Mahākumāra Hariśchandrādēva*, issued from some place on the Narmadā³:—

śrī-Vikramakāl-ātīta-1235-pañchatrimśadadhika-dvādaśaśata-samvatsar-āntaḥpātī-Pausa-vadi amāvāsyāyām samjāta-sūrya-parvau⁴ tathā 1236 śaṭtrimśadadhika-dvādaśaśata-samvatsar-āntaḥpātī-Vaisākha-māsi paurṇamāsyām.

Udayāditya; Naravarman; Yaśōvarman; Jayavarman; the *Mahākumāra* Hariśchandra who was the son of the *Mahākumāra* Lakshmiarman.

173.—V. 1236.—*Ind. Ant.* Vol. XVIII. p. 140. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Raṇḍavai on the Ganges:—

(L. 21).—śaṭtrimśa(śa)dadhika-dvādaśaśata-samvatsarē Vaisā(śā)khē māsi śukla-pakshē pūrṇimāyām tithau Śukra-dinē aṅkata(tō)=pi sam 1236 Vaisā(śā)kha-sudi 15 Śukrē.

Friday, 11th April A.D. 1180; see *ibid.* Vol. XIX. p. 37, No. 66.

Genealogy as in No. 156.

174.—V. 1236.—*Ind. Ant.* Vol. XVIII. p. 141. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Raṇḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

¹ Compare *Jour. Beng. As. Soc.* Vol. LII. Part I. p. 277 ff.

² On this day the *tithi* of the date commenced 4 b. 36 m. after mean sunrise.

³ The original has *chaturmukha-Mārkkaṇḍēśvarādēv-ōpakaṇṭhē*

vimalatara-pavitra-Narmadā.

tithā[m]bhōbbāḥ svātva.*

⁴ There was no solar eclipse in the *pūrṇimānta* or *amānta* Pausa of V. 1235, current or expired.

175.—V. 1236.—*Ind. Ant.* Vol. XVIII. p. 142. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Raṇḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

176.—V. 1239.—*Archæol. Surv. of India*, Vol. X. Plate xxxii. 9 and 10; and Vol. XXI. pp. 173 and 174. Madanpur inscriptions on the defeat of the Chandēlla *Paramardidēva* of Jējakabhukti by the Chāhamāna *Prithvirāja*, the son of *Sômēśvara* and grandson of *Arpōrāja* :—

(10, line 4).—sam 1239.

177.—V. 124-(?).—*Proceedings Beng. As. Soc.* 1880, p. 77, and Plate viii. Bōdh-Gayā Buddhist inscription, mentioning *Jayachchandrādēva* of Kanauj; (composed by *Manōratha*, the son of *Sida*) :—

(L. 16).— — — vēda-nayan-ēndu-nishṭhayā saṁkhyay=āṅka-paripāṭi-lakṣitē
Vikramāṅka-naranātha-vatsarē Jyaishṭha-māsi.

178.—V. 1240.—From rubbings supplied by Dr. Burgess. Kālāñjar rock inscription of the reign of the Chandēlla *Paramardidēva* :—

(L. 1).—śrīmat-Paramarddi[dēva]-vijayarājyē samvat 1240 Vaisā(śā)kha-sudi 14 Gurau.

Thursday, 26th April A.D. 1184; see *Ind. Ant.* Vol. XIX. p. 37, No. 67.

179.—V. 1240.—*Archæol. Surv. of India*, Vol. XXI. p. 72, and Plate xxii. Fragmentary inscription from wall of Fort at Mahōbā :—

(L. 15).—Vyōm-ārṇnav-ā. kka-saṁkhyâtē Sâhasâmkasya vatsarē.

(L. 17).—samvat 1240 Āshāḍha-vadi 9 Sômē.

Monday, 4th June A.D. 1184; see *Ind. Ant.* Vol. XIX. p. 179, No. 127.

180.—V. 1243.—*Archæol. Surv. of India*, Vol. XXI. p. 50, and Plate xii. C. Inscription on jamb of Upper Gate of Ajaygaḍh :—

(L. 1).—samvat 1243 Jyēshṭha-sudi 11 Vu(bu)dhē.

Wednesday, 20th May A.D. 1187; see *Ind. Ant.* Vol. XIX. p. 37, No. 68.

181.—V. 1243.—*Ind. Ant.* Vol. XV. p. 10; *Ind. Inscr.* No. 13. Faijābād (now Royal As. Soc.'s) plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārāṇasī :—

(L. 24).—trichatvāriṁsa(śa)dadhika-dvâdaśasata-samvatsarē Āshāḍhē māsi su(śu)kha-pakṣhē saptamyām tithau Ravi-dinē aṅkatō=pi samvat 1243 Āshāḍha-sudi 7 Ravau.

Sunday, 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

Genealogy as in No. 156.

182.—V. 1244.—*Archæol. Surv. of India*, Vol. XX. p. 90, and Plate x. Pillar inscription at the entrance gateway of the Fort of Tahangadḥ :—

(L. 1).—samvat 1244 [Jyē]shṭha-su 15 Gurō(rau).

Thursday, 12th May A.D. 1188; see *Ind. Ant.* Vol. XIX. p. 373, No. 197.

183.—V. 1244.—*Archæol. Surv. of India*, Vol. VI. p. 156, and Plate xxi. Visalpur pillar inscription of the reign of [the Chāhamāna] *Prithvirājādēva* :—

(L. 2).—Prithvirājādēva-rājyē tatra tasmin kâlē samvat 1244 Śrāvana-pūrvvām(?).

184.—V. 1247 (?).—*Ep. Ind.* Vol. I. p. 47. Ratnapur (now Nāgpur Museum) inscription of the time of *Prithvidēva III.* of Ratnapura; (composed by *Dēvagana*, the son of *Ratnasimha*¹) :—

(L. 24).—samvat 1247 (?).

Jājalla [II.]; his son [Ratnadēva III., defeated Chōḍagaṅga?]; his son *Prithvidēva* [III.].

¹ Ratnasimha composed the Malhār inscription of Jājalladēva II. of Ratnapura; see below, No. 418 of K. 919.

185.— V. 1252.— *Ep. Ind.* Vol. I. p. 208. Baghârî (now Lucknow Museum) inscription of the Chandëlla **Paramardidëva**, and his ministers Sallakshana and (his son) Purushottama. (composed by Dëvadhara, the son of Gadâdhara and grandson of Lakshmidhara):—

(L. 24).— Paksha-[trya]kshamukh-âditya-samkhyê Vikrama-va[tsa*]rê | Âsvina-śukla-pañchamyâm vâsarê Vâsar-êsituh ||

Sunday, 10th September A.D. 1195; see *Ind. Ant.* Vol. XIX. p. 30. No. 38.

Among the Chandrâtreyâ princes, Madanavarman; his son Yaśovarman; his son Paramardin.

186.— V. 1253.— *Ind. Ant.* Vol. XVII. p. 228. and Plate. Rêwah (now British Museum) plate of the **Mahârâjaka Salakhanavarmadëva** of Kakarêḍi, of the reign of the Kalachuri (Chêdi) **Mahârâjâdhirâja Vijayadëva**,¹ lord of Trikalînga; issued from Kakarêḍi:—

(L. 13).— samvatsarâpâm sa[ni]vata(t) 1253 Mârggaśîra-mâsê kṛishṇa-pakshê saptamyâm tithau Śukra-dinê.

Friday, 27th October A.D. 1195. or, more probably, Friday, 13th December A.D. 1196 see *ibid.* Vol. XIX. p. 171, No. 104.

Dhâhilla; Vâjûka; Dandûka; Khôjûka; Jayavarman; his son Vatsarâja; his sons Kirtivarman² and Salakhanavarman (see below. No. 218).

187.— V. 1253.— *Archæol. Surv. of India*, Vol. XI. p. 129, and Plate xxxviii. Bêlkharâ pillar inscription of one of the rulers of Kanauj (?):—

(L. 4).— samvat 1253 Vaisâsha(kha)-sudi 11 Bhaum[ê*].

Tuesday, 29th April A.D. 1197; see *Ind. Ant.* Vol. XIX. p. 38, No. 70.

188.— V. 1256.— *Ind. Ant.* Vol. XI. p. 71, and Plate. Pâṭaṇ plates of the Chaulukya **Mahârâjâdhirâja Bhimadëva II.**, issued from Anahilapâtaka:—

(L. 17).— śrîmad-Vikramâdity-ôtpâdita-samvatsara-śatêshu dvâdaśasu shatpañchâśad-uttarêshu Bhâdrapadamâsa-kṛishṇapaksh-âmavâsyâyâm Bhô(bhau)ma-vârê 'tr-âmkatô 'pi samvat 1256 lau° Bhâdrapada-vadi 15 Bhaumê 'syâm samvatsara-mâsa-paksha-vâra-pûrvvikâyâm tithâv=ady=êha śrîmad-Anahilapâtakê 'mâvâsyâ-parvavî.

Tuesday, 4th August A.D. 1198, or, more probably, Tuesday, 21st September A.D. 1199: see *ibid.* Vol. XIX. p. 173, No. 109.

Mûlarâja [I.]; Châmuṇḍarâja; Durlabharâja; Bhîma [I.]; Karna-Trailôkyamalla: Jayasîmha-Siddhachakravartin; Kumârapâla; Ajayapâla; Mûlarâja [II.]; Bhîma [II.]-Abhinavasiddharâja.

189.— V. 1256.— *Ind. Ant.* Vol. XVI. p. 254, and Plate. Bhôpâl plates of the Paramâra **Mahâkumâra Udayavarmadëva**, issued from Guvâḍâghaṭṭa on the Rêvâ:—

(L. 11).— śrî-Vikramakâl-âtita-shatpañchâśa(śa)dadhika-dvâdaśasa(śa)ta-samvatsara-ântahprâ(pâ)ti' amkê 1256 Vaisâkha-sudi 15 paurṇamâsyâm tithau Visâ(śâ)khâ-nakshatrê Parigha-yôgê Ravi-dinê mahâ-Vaisâ(śâ)khyâm parvavî.

Sunday, 30th April A.D. 1200; see *ibid.* Vol. XIX. p. 38, No. 71.

Yaśovarman; Jayavarman; the **Mahâkumâra** Lakshmiarman; the **Mahâkumâra** Hariśchandra: his son, the **Mahâkumâra** Udayavarman.

190.— V. 1258.— *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 313; *Archæol. Surv. of India*, Vol. XXI. p. 37. Kâlâñjar inscription of the Chandëlla **Paramardidëva**; (composed by himself):—

Samvat 1258 Kârttika-sudi 10 Sômê.

Monday, 8th October A.D. 1201; see *Ind. Ant.* Vol. XIX. p. 354, No. 152.

¹ i.e. Vijayasîmbadëva; see below, No. 422 of K. 932.

² See below, No. 419 of K. 926.

³ On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise

191.— V. 1263 — *Ind. Ant.* Vol. VI. p. 194. Kaṭi plates of the Chaulukya *Mahārāja-ādhirāja Bhimadēva II.*, issued from Anahilapāṭaka :—

(L. 13).— śrīmad-Vikramāditya-otpādita-saṁvatsara-śatēṣhu dvādaśasu tṛi(tri)shasṭi(ṣṭy)-uttarēṣhu lau° Śrāvāṇamāsa-śuklapakṣa-dvitiyāyām Ravi-vārē 'tr=āṁkatō=pi saṁvat [12]63 Śrāvāṇa-śudi 2 Ravāṇ=asyām saṁvatsara-māsa-pakṣa-vāra-pūrvvikāyām tithāṇ=ady=ēha śrīmad-A[nahilapāṭa]kē 'dy=aiva Vyatipāta-pā(pa)rvvaṇi.

Sunday, 9th July A.D. 1206; see *ibid.* Vol. XIX. p. 30, No. 39.

Genealogy as in No. 188.

192.— V. 1264.— *Ind. Ant.* Vol. XI. p. 337, and Plate. Ṭimāṇā plates of the Mēhara *Rājā Jagamalla*, of the reign of the Chaulukya *Mahārājādhirāja Bhimadēva II.*, issued from Timbāpaka :—

(L. 1).— saṁvat 1264 varshē lau° Āshāḍha-śudi [7 or 8] Sômē.

Monday, 4th June A.D. 1207, or Monday, 23rd June A.D. 1208; see *ibid.* Vol. XIX. p. 358, No. 164.

193.— V. 1265.— *Ind. Ant.* Vol. XI. p. 221. Mount Ābū inscription of the reign of the Chaulukya *Mahārājādhirāja Bhimadēva II.*, while the [Paramāra] *Māṇḍalikā Dhārā-varṣhadēva* (with Prahādanadēva as *Yuvarāja*) was ruling at Chandrāvati; (composed by Lakṣmīdhara) :—

(L. 20).— saṁvat 1265 varshē Vaiśākha-śu 15 Bhaumē.

Tuesday, 21st April A.D. 1209; see *ibid.* Vol. XIX. p. 38, No. 72.

194.— V. 1266.— *Ind. Ant.* Vol. XVIII. p. 112; *Ind. Inscr.* No. 11. Royal As. Soc.'s plates of the reign of the Chaulukya *Mahārājādhirāja Bhimadēva II.*, issued from Anahilapāṭaka :—

(L. 1).— śrīmad-Vikramaṇṇipa-kāl-ātita-saṁvatsara-śatēṣhu dvādaśasu śaṭa(ṭ)shasṭy-adhikēṣhu lauṭika° Mārgga-māsasya śuklapakṣa-chaturdaśyām Guru-dinē atr=āṁkatōḥ(tō=)pi śrī-Vikrama-saṁvat 1266 varshē śrī-Simha-saṁvat 96 varshē lauṭi° Mārgga-śudi 14 Gurāṇ=asyām saṁvatsara-māsa-pakṣa-dina-vāra-pūrvvāyām tithāṇ=ady=ēha.

Thursday, 12th November A.D. 1209; see *ibid.* Vol. XIX. p. 24, No. 9.

Genealogy as in No. 188.

195.— V. 1267.— *Jour. Beng. As. Soc.* Vol. V. p. 378. Piplīnagar plates of the Paramāra *Arjunavarmadēva*, issued from Maṇḍapadurga :—

Saptashasṭyadhika-dvādaśaśata-saṁvatsarē Phālgunē(nē) 1267¹ śukla-daśamyām=abhishēka-parvaṇi saṁvat 1267¹ Phālguna(na) uddha 10 Gurāṇ.

Thursday, 24th February A.D. 1211, see *Ind. Ant.* Vol. XIX. p. 24, No. 10.

In the Paramāra family, Bhōja, after him came² Udayāditya; his son Naravarman; his son Yaśōvarman; his son Arjunavarman; his son Vindhavarman; his son Subhavarman; his son Arjuna (Arjunavarman, defeated Jayasimha).

196.— V. 1269.— *Archæol. Surv. of India*, Vol. XXI. p. 50, and Plate xii. D. Ajaygaḍh inscription of the reign of the [Chandēlla] *Rājā Trailōkyavarmadēva* :—

(L. 1).— saṁvat 1269 Phālguna-vadi . . . Śānau.

197.— V. 1270.— *Jour. Amer. Or. Soc.* Vol. VII. p. 32. Bhōpāl plates of the Paramāra *Mahārāja Arjunavarmadēva*, issued from Bhrīgukachchha :—

³Saptatyadhika-dvādaśaśata-saṁvatsarē Vaiśākha-vadi amāvāsyāyām sūryagrahaṇa-parvaṇi saṁvat 1270 Vaiśākha-vadi 15 Sômē.

¹ The published version both times has 1237, but this is a printer's error; see the editor's reference to the inscription in *Jour. Beng. As. Soc.* Vol. VII. p. 736.

² The original has *tatō=bhūd=Udayādityō*.

³ In an earlier part of the inscription there is the date *Āshāḍha-vadi 15 Sômē*, without any year.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XIX. p. 175, No. 114.

Genealogy as in No. 195.

198.—V. 1272.—*Jour. Amer. Or. Soc.* Vol. VII. p. 25. Bhôpâl plates of the Paramâra *Mahârâja Arjunavarmadêva*, issued from Amarêśvaratîrtha at the confluence of the Rêvâ and Kapilâ :—

Dvisaptatyadhika-dvâdaśasata-saṁvatsarê Bhâdrapada-paurṇamâsyâm chandrôparâga-parvaṇi saṁvat 1272 Bhâdrapada-sudi 15 Budhê.

Wednesday, 9th September A.D. 1215; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XIX. p. 31, No. 40.

Genealogy as in No. 195.

199.—V. 1272.—*Ant. Remains Bo. Pres.* p. 186. Śiyâl Bêt image inscription of the time of the Mēhara *Rājā Raṇasimha* :—

Saṁvat 1272 varshê Jyêshtha-vadi 2 Ravau ady=êha Ṭimbânakê.

The date is irregular.¹

200.—V. 1273.—*Ep. Ind.* Vol. II. p. 439; *Bhârnagar Inscr.* p. 195. Vêrâval (Sômanâthadêvapattana) fragmentary inscription of the time of the Chaulukya *Bhîmadêva II.*, being a eulogy of Śrîdhara and other members of the Vastrâkula family, and of the Chaulukya kings of Anhilvâd from Mûlarâja I. to Bhîmadêva II. :—

(L. 47).—śrîmad-Vikramanripa-saṁvat 1273 varshê Vaiśākha-sudi 4 Śukrê.

Friday, 22nd April A.D. 1216.

201.—V. 1273.—*Jour. Beng. As. Soc.* Vol. XIX. p. 454. Jaunpur district inscription, containing a deed of mortgage :—

(L. 1).—saṁvat 1273 Āshâdha-sudi 6 Ravau | ady=êha Mayûnagaryyâm.

Sunday, 11th June A.D. 1217.²

202.—V. 12[7]5.—*Bhârnagar Inscr.* p. 205. Bharânâ fragmentary inscription of the reign of the Chaulukya *Mahârâjâdhirâja Bhîmadêva II.* :—

(L. 1).—śrî-Vikramât saṁvat 12[7]5 varshê Bhâdrapada-sudi

203.—V. 1275.—*Ind. Ant.* Vol. XX. p. 311; *Cave-Temples of West. India.* p. 111, Plate. Harsaudâ (now Amer. Or. Soc.'s) inscription of the reign of the [Paramâra³] *Mahârâjâdhirâja Dêvapâladêva* of Dhârâ :—

(L. 4).—saṁvat pañchasaptatyadhika-dvâdaśasat-âṁk 1275 Mârgga-sudi 5 Sa(śa)nau.

(L. 7).—Adhikê pañchasaptatyâ [dvâdaś-âvda(bda)-śatê śakê [*] vatsarê Chitrabhânau tu Mârggaśirshê sitê dalê || 4 || Pañchamy-aṁtaka-saṁyôgê nakshatrê Viśṇu-daivatê || (1) yôgê Harshapa-saṁjñê tu tithy-arddhê Dhâtṛi-daivatê || 5 ||

Saturday, 24th November A.D. 1218; see *ibid.* Vol. XIX. p. 24, No. 11.

204.—V. 1279.—*Ep. Ind.* Vol. IV. p. 311. Rôhtâsgaḍh rock inscription of the time of the king (*kshatîndra*) *Pratâpa* :—

(L. 1).—Navabhir-atha munîndrair=vâsarâṇâm-adhîsaiḥ parikalayati saṁkhyâm vatsarê Sâhasâṁkê | Madana-vijayayâtrâ-maṁgalê mâsi Chaitrê pratipadi sita-kântau vâsarê Bhâskarasya ||

Sunday, 5th March A.D. 1223.

¹ According to *Ind. Ant.* Vol. XV. p. 362, the date apparently is *Pausha-vadi 5*, but with this reading also it is irregular.

² On this day the *tithi* of the date commenced 4 h. 53 m. after mean sunrise.

³ See Prof. Bhandarkar's *Report* for 1883-84, p. 392, verse 30.

⁴ Read *śatê=mkê*.

205.—V. 1280.—*Ind. Ant.* Vol. VI. p. 196. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Jayantasimhadēva, issued from Aṇahilapura :—

(L. 20).—*asṛāṁ tithau saṁvatsara-māsa-paksha-vāra-yuktāyām gata-saṁvatsara-dvādaśa-varsha-śatēshu aśīty-uttarēshu Pausha-māsē śukla-pakshē tṛitīyāyām tithau Bhauma-vārē saṁjāta uttarāgata-sūrya-saṁkrama-parvaṇi amkatō 'pi samvat 1280 varshē Pausha-śudī 3 Bhaumē 'dy=ēha saṁjāta [utta]rāyana-parvaṇi.*¹

Tuesday, 26th December A.D. 1223; see *ibid.* Vol. XIX. p. 25, No. 12.

Mūlarāja [I.] ; Chāmuṇḍarāja ; Vallabharāja ; Durlabharāja ; then to Bhīma [II.] as in No. 188 ; after him, in his place, Jayantasimha-Abhinavasiddharāja.

206.—V. 1283.—*Ind. Ant.* Vol. VI. p. 199. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., issued from Aṇahilapāṭaka :—

(L. 16).—*śrīmad-Vikramādi[ty-ō]tpādita-saṁvatsara-śatēshu dvādaśasu ²tri[a]śīti-uttarēshu lauki[ka-Kārttika-pūrṇi]māyām Guru-vārē 'tr=āmkatō 'pi samvat 1283 varshē lauki^o Kārttika-śudī 15 Gurāv=a[dy=ēha] śrīmad-Aṇahilapāṭakē 'syām saṁvatsara-māsa-paksha-pūrṇvikāyām tithau.*

Thursday, 5th November A.D. 1226 ; see *ibid.* Vol. XIX. p. 25, No. 13.

Mūlarāja [I.] ; Chāmuṇḍarāja ; Vallabharāja ; Durlabharāja ; then to Bhīma [II.] as in No. 188.

207.—V. 1286.—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the reign of [the Paramāra] Dēvapālādēva [of Dhārā] :—

(L. 1).—*saṁvat 1286 varshē Kārtti[ka*]-śudī . . . Su(śu)krē*

208.—V. 1287.—*Ind. Ant.* Vol. VI. p. 201. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., issued from Aṇahilapāṭaka :—

(L. 11).—*śrīmat(d-)Vikramādity-ōtpādita-saṁvatsara-śatēshu dvādaśasu saptāśīty-uttarēshu Āshāḍhamāsiya-śukl-āṣṭamyām Śukra-vārē 'tr=āmkatō 'pi samvat 1287 varshē Āshāḍha-śudī 8 Śukrē 'syām saṁvatsara-māsa-paksha-vāra-pūrṇvikāyām tithāv=ady=ēha.*

The date is irregular ; see *ibid.* Vol. XIX. p. 369, No. 188.

Genealogy as in No. 206.

209.—V. 1287.—Mr. Ā. V. Kāthavate's edition of Sōmēśvara's *Kīrtikaumudī*, Appendix B., *Bhāvnagar Inscr.* p. 218. Mount Ābū inscription of the reign of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., and the Paramāra *Mahāmaṇḍalēśvara Rājākula* Sōmasimhadēva of Chandrāvati (whose son was Kānhaḍadēva³) ; mentions the Chaulukya- (Vāghēlā) *Mahāmaṇḍalēśvara Rājaka* Viradhavalādēva, the son of Lavanaprasādādēva :—

(L. 1).—*[saṁ]vat 1287 varshē laukika-Phālguna-vadi 3 Ravau.*

Sunday, 3rd March A.D. 1230.

210.—V. 1287 (?).—*As. Res.* Vol. XVI. p. 302 ; Mr. Ā. V. Kāthavate's edition of Sōmēśvara's *Kīrtikaumudī*, Appendix A. ; *Bhāvnagar Inscr.* p. 174. Mount Ābū inscription, being an eulogy (by Sōmēśvara) of Viradhavala's ministers Vastupāla and Tejappāla ; mentions the Chaulukyas (Vāghēlās) Aruḍrāja, Lavanaprasāda, and Viradhavala ; and the Paramāras of Chandrāvati Dhūmarāja, Dhandhuka, Dhruvabhāṭa, Rāmadēva, his son Yaśōdhavala (who defeated the Mālava king Ballāla, an opponent of the Chaulukya Kumārapāla), his son Dhārāvarsha,⁴ his younger brother Prahlādana (who fought with Sāmantasimha), Dhārāvarsha's son Sōmasimhadēva, and his son Kṛishṇarājādēva.

According to the *As. Res.* dated "Sunday, the third of the light fortnight of Phālguna, in the year of Vikrama 1287," which would be Sunday, 17th February A.D. 1230. Mr. Kāthavate's text has "*Vikrama-saṁvat 1293 varshē trī-Śrāvāṇa-badi 3 Ravau,*" and his

¹ Read *uttarāyana*.

² i.e. Kṛishṇarājādēva ; see the next inscription.

³ Read *tryaśīty*.

⁴ See above, No. 193.

translation "Sunday, the third of the dark fortnight of Śrāvaṇa in the year 1287 of the Vikrama era." And the edition in *Bhārnagar Inscr.*, line 47, has "śrī-Vikrama-saṁvat 1267 varshē Phālguna-vadi 10 Saumya-diné."

211.—V. 1288.—*Ind. Ant.* Vol. VI. p. 203. Kaṭi plates of the Chaulukya *Mahārājādhirāja Bhimadēva II.*, issued from Anahilapātaka:—

(L. 16).—śrīmat(d-) Vikramādity-ōtpādita-saṁvatsara-śatēshu dvādaśasu ashtāṣīty-uttarēshu Bhādrapadamāsiya-śukla-pratipadāyām Sōma-vārē 'tr=āmkatō=pi saṁvat 1288 varshē Bhādravā-śudi 1 Sōmē 'syām saṁvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv=ady=ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 286, No. 181.

Genealogy as in No. 206.

212.—V. 1288.—*Archæol. Surv. of West. India*, Vol. II. p. 170, and Plate xxxv. Gīrnār inscription¹ at the temple of the ministers Vastupāla and Tējahpāla; mentions the Chaulukya (Vāghēlā) Lavanaprasādādēva and his son Viradhavalādēva:—

(L. 1).—śrī-Vikrama-saṁvat 1288 varshē² Phāguṇa-śudi 10 Budhē.

Wednesday, 3rd March A.D. 1232; see *Ind. Ant.* Vol. XIX. p. 25, No. 14.

213.—V. 1288 or 1289.—*Archæol. Surv. of West. India*, Vol. II. p. 173; and *Ant. Remains Bo. Pres.* p. 315. Gīrnār inscription of the minister Vastupāla:—

(L. 2).—śrī-Vikrama-saṁvat 1288 (or 1289) varshē Āśvina-vadi 15 Sōmē.

Monday, 7th October A.D. 1230, or, more probably, Monday, 5th September A.D. 1233, see *Ind. Ant.* Vol. XIX. p. 358, No. 165.

214.—V. 128[9].—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the reign of the [Paramāra] *Mahārājādhirāja Dēvapālādēva* [of Dhārā]:—

(L. 1).—saṁvat 128[9?] varshē Mārga-vadi 3 Gurau.

Thursday, 2nd December A.D. 1232 (?).

215.—V. 1295.—*Ind. Ant.* Vol. VI. p. 205. Kaṭi plates of the Chaulukya *Mahārājādhirāja Bhimadēva II.*, issued from Anahilapātaka:—

(L. 17).—[śrīmat(d)]-Vikramādity-ōtpādita-saṁvatsara-śatēshu dvādaśasu pañchanavaty-uttarēshu Mārggamāsiya-śukla-chaturddāsyām Guru-vārē 'tr=āmkatō=pi saṁvat 1295 varshē Mārggē(rgga)-śudi 14 Gurāv=asyām saṁvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv=ady=ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 368, No. 185.

Genealogy as in No. 206.

216.—V. 1296.—*Ind. Ant.* Vol. VI. p. 206. Kaṭi plates of the Chaulukya *Mahārājādhirāja Bhimadēva II.*, issued from Anahilapātaka:—

(L. 19).—śrīmat(d-) Vikramādity-ōtpādita-saṁvatsara-śatēshu dvādaśasu śaṭṭha(ṣṭha)-vaty-uttarēshu Mārggamāsiya-kṛishṇa-chaturddāsyām Ravi-vārē 'tr 'āmkatō 'pi || Vikrama-saṁvat 1296 Mārgga-vadi 14 Ravāv=ady=ēha.

Sunday, 7th November A.D. 1238; see *ibid.* Vol. XIX. p. 166, No. 82.

Genealogy as in No. 206.

217.—V. 1296.—*Ep. Ind.* Vol. I. p. 119. Jaina inscription in the temple of Vaidyanātha at Kīragrāma:—

(L. 1).—saṁvat 1296 varshē Phāguṇa-vadi 5 Ravau.

Sunday, 15th January A.D. 1240; see *Ind. Ant.* Vol. XIX. p. 167, No. 87.

¹ The same inscription is published in *Ant. Remains Bo. Pres.* p. 233 ff., with five similar Gīrnār inscriptions of the same date, photo-lithographs of two of which are in *Archæol. Surv. of West. India*, Vol. II. Plate xxxv. These inscriptions contain verses by Sōmēśvara, Maladhāri-Narachandrasūri, Maladhāri-Narēndrasūri and Udayaprabhasūri.

² In lines 3 and 4 the years 1279, 1277 and 1276 are (with the omission of the hundreds) denoted by *saṁ 79 varsha-pūrvam*, *saṁ 77 varshē*, and *saṁ 76 varsha-pūrvam*.

218.—V. 1297.—*Ind. Ant.* Vol. XVII. p. 231. Rêwah (now British Museum) plates of the *Mahûrânaka* Kumârapâladêva of Kakarêḍi, of the reign of the [Chandêlla] *Mahârâjâdhirâja* Trailôkyavarmadêva, lord of Trikalînga¹ :—

(L. 35).—saptanavatyadhikê dvâdaśasata-saṁvatsarê amkê=pi 1297 Kârttikyâ[m].

In the Kaurava family, the *Mahârânaka* Dhâhilla ; his son Durjaya ; his son Shôjavarman, his son Jayavarman ; his son Vatsarâja ; his son Salashanavarman (see above, No. 186) ; his son Harirâja ; his son Kumârapâla.

219.—V. 1298.—*Ind. Ant.* Vol. XVII. p. 235. Rêwah (now British Museum) plates of the *Mahûrânaka* Harirâjadêva of Kakarêḍi, of the reign of the [Chandêlla] *Mahârâja* Trailôkyamalla² :—

(L. 36).—saṁvata(t) 1298 Mâghê mâsi.

From Dhâhilla to Vatsarâja as in No. 218 ; Vatsarâja's son Kîrtivarman ; his brother Salashanavarman ; his son [V]âha[ḍa]varman ; his brother Harirâja.

220.—V. 1299.—*Ind. Ant.* Vol. VI. p. 208. Kaḍi plates of the Chaulukya *Mahârâjâdhirâja* Tribhuvanapâladêva, issued from Anahillapâtaka :—

(L. 14).—śrîmad-Vikramâdity-ôtpâdita-saṁvatsara-śatêshu dvâdaśasu navaṇavaty-uttarêshu Chaitramâsiya-śukla-shashṭhyâm Sôma-vârê 'tr=amkatô=pi saṁvat 1299 varshê Chaitra-śudi 6 Sômê 'syâm saṁvatsara-mâsa-paksha-vâra-pûrvvikâyâm sâmi^o lau^o Phâguṇamâsiya-amâvâsyâ(syâ)yâm saṁjâta-sûryyagrahana-parvvani saṁkalpitât tithâv=ady=êha.

The date is irregular ; see *ibid.* Vol. XIX. p. 372, No. 194.

From Mûlarâja [I.] to Bhîma [II.] as in No. 206 ; after Bhîma [II.], Tribhuvanapâla.

221.—V. 1300.—*Ant. Remains Bo. Pres.* p. 186. Śiyâl Bêt image inscription :—
Saṁ 1300 varshê Vaiśākha-vadi 11 Budhê.

Wednesday, 4th May A.D. 1244.

222.—V. 1311.—*Ep. Ind.* Vol. I. p. 25. Dabhoi fragmentary inscription of the Chaulukya (Vâghêlâ) Visaladêva, the son of Vîradhavalâ ; (composed by Sômêśvara) :—

(L. 59).—saṁvat 1311 varshê Jyêshṭha-śudi 15 Vn(bu)dha-dinê ||

Wednesday, 14th May A.D. 1253 ; see *Ind. Ant.* Vol. XIX. p. 28, No. 27.

223.—V. 1312.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Râhatgaḍh inscription of the reign of the [Paramâra] *Mahârâjâdhirâja* Jayasimhadêva³ of Dhârâ :—

(L. 1).—saṁvat 1312 varshê Bhâdrapada-su 7 [Sô]ma . . .

Monday, 28th August A.D. 1256.

224.—V. 1315.—*Ant. Remains Bo. Pres.* p. 186. Śiyâl Bêt image inscription :—

Saṁvat 1315 varshê Phâguṇa-vadi 7 Sanau Anurâdhâ-nakshatrê 'dy=êha śrî-Madhu-matyâm.

Saturday, 15th February A.D. 1259 ; see *Ind. Ant.* Vol. XIX. p. 170, No. 98.

225.—V. 1317.—*Ind. Ant.* Vol. VI. p. 210. Kaḍi plates of the reign of the Chaulukya (Vâghêlâ) *Mahârâjâdhirâja* Visaladêva,⁴ recording a grant of the *Mahâmaṇḍalêśvara Rânaka*

¹ This is the title of the Kalachuri (Chêdi) kings ; the proper title of the Chandêlla kings is 'lord of Kâlânjara.'

² *I.e.* Trailôkyavarmadêva.

³ This is the *Jaitugidêva*, the son of the Paramâra Dêvapâla, in whose reign (in V. 1300, on a day corresponding to Monday, 19th October A.D. 1243) Âśâdhara finished his commentary on the *Dharmamṛita* ; see Prof. Bhandarkar's *Report* for 1883-84, pp. 105 and 392.—For an unpublished Udaypur inscription which probably belongs to the same king see *Ind. Ant.* Vol. XX. p. 84, note 3.

⁴ He is described as 'a submarine fire to dry up that ocean—the army of [the Dêvagiri-Yâdava] Siṅghana.

Sāmantasimhadēva, the son of Saṃgrāmasimhadēva and grandson of Lūnapasājadēva, of Maṇḍali :—

(L. 1).—śrīmad-Vikramakāl-ātita-saptadaśādhika-trayōdaśasatika-saṃvatsarē laukika-Jyēṣṭha (shṭha) māsaśya kṛṣṇapakṣa-chaturthyām tithau Gurāv=ady=ēha.

Thursday, 19th March A.D. 1261 ; see *ibid.* Vol. XIX. p. 183, No. 138.

226.—V. 1317.—*Ep. Ind.* Vol. I. p. 327; *Archæol. Surv. of India*, Vol. XXI. Plate xiii. Ajaygaḍh rock inscription of the Chandēlla Viravarman and his queen Kalyānadēvi; (composed by Ratnapāla, the son of Haripāla and grandson of Vatsarāja) :—

(L. 14).—Sagar-ēmdv-agni-sudhāmsu (śu)-mitē Vikrama-vatsarē saṃvat 1317 Vaisāsha (kha)-śudi 13 Gurau ||

Thursday, 14th April A.D. 1261 ; see *Ind. Ant.* Vol. XIX. p. 373, No. 198.

In a family sprung from the Moon, Kirtivarman (defeated [the Chēdi] Karṇa) ; his son Sallakṣhaṇa ; Jayavarman ; Prithivivarman ; Madana ; Paramardin ; Trailōkyavarman ; his son Viravarman, married Kalyānadēvi, the daughter of Mahēśvara and Vēsaladēvi (?), of whom the latter was the daughter of a prince Gōvindarāja, while Mahēśvara was the son of Śripāla and grandson of [Chā]ḍala, of the race of Dadhichi.

227.—V. 1318.—From a rubbing supplied by Dr. Burgess. Jhānsi (now Lucknow Museum) inscription of the Chandēlla Viravarman (?) :—

(L. 19).—saṃvat 1318 Śrāvaṇa-vadi 2 Vu(bu)dha-dinē.

Wednesday, 5th July A.D. 1262 ; see *Ind. Ant.* Vol. XIX. p. 179, No. 128.

228.—V. 1320.—*Ind. Ant.* Vol. XI. p. 242; *Bhāvnagar Inscr.* p. 224. Vērāval inscription of the reign of the Chaulukya (Vāghēlā) Mahārājādhirāja Arjunadēva :—

(L. 2).—śrī-Viśvanātha-pratīva (ba)ddha-tau (nau)janānām vō (bō)dhaka-rasūla-Mahammada-saṃvat 662 tathā śrī-nripa-[Vi]krama-saṃ 1320 tathā śrīmad-Valabhī-saṃ 945 tathā śrī-Simha-saṃ 151 varshē Āshāḍha-vadi 13 Ravāv=ady=ēha.

Sunday, 25th May A.D. 1264 ; see *Ind. Ant.* Vol. XIX. p. 180, No. 129.

229.—V. 1324.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 46. Chitōrgaḍh inscription of the reign of the Guhila Mahārāja Tējahsimhadēva [of Mēwād] :—

(L. 1).—saṃvat 1324 varshē.

230.—V. 1325.—*Archæol. Surv. of India*, Vol. III. p. 127, and Plate xxxviii. 23. Gayā inscription of Vanarājadēva (?), of the time of Ghiyās-ud-dīn Balban (?) :—

(L. 1).—saṃvat 1325 Phālguna-śudi 1 Ravau ||

Sunday, 3rd February A.D. 1269.

231.—V. 1325.—*Archæol. Surv. of India*, Vol. XXI. p. 51, and Plate xiv. F. Ajaygaḍh inscription of the reign of the Chandēlla Viravarman :—

(L. 2).—Viravva (va)rmma-rāj[y*]ē saṃvat 1325.

232.—V. 1326.—From a rubbing supplied by Dr. Hultzsch. Pathāri inscription of the reign of [the Paramāra] Jaisiṃghadēva (Jayasimhadēva) [of Dhārā] :—

(L. 1).—saṃ 1326 varshē Vaisā(śā)sha(kha)-śu 7 Vu(bu)ddha(dha)-dinē Pu[shya]-nakshatrē samastarājāvalisahita-Jaisiṃghadēva-rājyē.

Wednesday, 10th April A.D. 1269.

233.—V. 1328.—*Ind. Ant.* Vol. XI. p. 106. Kōḍināra inscription, being a eulogy of Nānāka,¹ a court-poet of the Chaulukya (Vāghēlā) Visaladēva; (composed by Gaṇapati-Vyāsa²) :—

Saṃvat 1328.

¹ For another, undated *prastāvi* of Nānāka, composed by Kṛṣṇa (called Bāla-Sarasvatī), which is at the same place, see *ibid.* p. 102.

² He is stated to have composed a poem (?) on the destruction of Dhārā by Visaladēva.

234.—V. 1331.—*Ind. Ant.* Vol. XXII. p. 80; *Bhāvnagar Inscr.* p. 74; *Archæol. Surv. of India*, Vol. XXIII. Plate xxv. Chitôr inscription of the Guhila family of Mēdapāṭa (Mēwād); (composed by Vēdaśarman¹):—

(L. 54).—sam^o 1331 varshê Āshādha-śudi 3 Śukrê Pushyê.

Friday, 8th June A.D. 1274.

The princes here eulogized are Bappa, Guhila, Bhôja, Śīla, Kālabhōja, Mallāṭa, Bhartṛibhāṭa, Simha, Mahāyaka, Shummāṇa, Allāṭa, Naravāhana, Śaktikumāra, Āmrprasāda. Śuchivarman, and Naravarman.²

235.—V. 1332.—*Ind. Ant.* Vol. XXI. p. 277. Khôkhrâ fragmentary inscription of the reign of the Chaulukya (Vāghêlâ) *Mahārājādhirāja Sāraṅgadêva*:—

(L. 1).—samvat 1332 varshê Mārga-śudi 11 Śanāv=ady=êha.

Saturday, 1st December A.D. 1275.

236.—V. 1335.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 48. Chitôrgaḍh inscription of the reign of the Guhila Sāmarasimha,³ the son of Tējahsimha and his wife Jayatalladêvi, of Mēdapāṭa (Mēwād):—

Samvat 1335 varshê Vaiśākha-śudi 5 Gurau.

Thursday, 28th April A.D. 1278.

237.—V. 1335.—From a rubbing supplied by Dr. Burgess. British Museum inscription of the reign of the Chaulukya (Vāghêlâ) *Mahārājādhirāja Sāraṅgadêva*:—

(L. 1).—samvat 1335 varshê Vaiśākha(kha)-śudi 5 Sômê=dy=êha śrīmad-Anahillavāṭak-ādhishtitha- Sāraṅgadêva-kalyāṇavijayarājyê.

Monday, 17th April A.D. 1279.

238.—V. 1337.—*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 108, and Plate x. "Pālan Bāoli" inscription from the village of "Boher" in the Rohtak district, of the time of the Hammīra Gayāśadīna (Ghiyās-ud-dīn Balban):—

(L. 21).—samvatsarê=smin=Vaikramādityê samvat 1337⁴ Śrāvāṇa-vadi 13 Vu(bu)dhê.

Wednesday, 26th June A.D. 1280, or Wednesday, 13th August A.D. 1281; see *Ind. Ant.* Vol. XIX. p. 186, No. 147.

The country of Hariyāṇaka was first ruled by the Tōmaras, then by the Chauhāṇas, and then by the following 'Śaka kings': Sāhavadīna (Shihāb-ud-dīn Ghôrī), Shuduvadīna (Qutb-ud-dīn Aibak), Asamasadīna (Shams-ud-dīn Altamish), Pēruja-sāhi (Rukn-ud-dīn Firōz Shāh I.), Jalālādīna (Jalāl-ud-dīn), Maujadīna (Muizz-ud-dīn Bahrām), Alāvadīna (Alā-ud-dīn Masaūd), Nasaradīna (Nāsir-ud-dīn Maḥmūd), and Gayāśadīna (Ghiyās-ud-dīn Balban).

239.—V. 1337.—*Archæol. Surv. of India*, Vol. XXI. p. 52, and Plate xiv. G. Ajaygaḍh rock inscription of the reign of the Chandēlla Viravarmadêva (?):—

(L. 19).—Sāgar-ānala-vêd-êndu-yukt[ê] samvatsarê va[rê | ?] Māghê māsī śi(si)tê pakshê trayôdaśyām Vidhō[r]=dinê || 14 || Samvat 1337 Māgha-śudi 13 Sômê ||

Monday, 3rd February A.D. 1281; see *Ind. Ant.* Vol. XIX. p. 25, No. 16.

240.—V. 1337.—*Archæol. Surv. of India*, Vol. XXI. p. 74, and Sir A. Cunningham's transcript of the original inscription (which has been lost). Dāhi plate of the Chandēlla *Mahārājādhirāja Viravarmadêva*, lord of Kālāñjara:—

(L. 28).—samvat 1337 samayê Vaiśākha-śudi 15 Ravi-dinê.

Sunday, 4th May A.D. 1281.⁵

¹ See below, No. 243.

² The later princes of the same dynasty were eulogized by the same poet, but the stone which contains the continuation of this inscription does not seem to have been found.

³ For another, fragmentary inscription of the reign of apparently the same king, see *ibid.* p. 47.

⁴ The published text has 1333.

⁵ On this day the *tithi* of the date commence 7d h. 18 m. after mean sunrise.

In the family of the Chandrâtrêya princes (rendered illustrious by Jayasakti, Vijayasakti¹ and others), Madanavarman; Paramardin; Trailôkyavarman; Viravarman.

241.—V. 1340.—From rubbings supplied by Dr. Burgess. Inscription at Kâlânjar :—
(L. 3).—Chaitra-sudi 3 Vu(bu)dhê sam 1340.

Wednesday, 3rd March A.D. 1283; see *Ind. Ant.* Vol. XIX. p. 31, No. 41.

242.—V. 1342.—From a rubbing supplied by Dr. Hœrnle. Gurha *Satî*-stone inscription of the reign of the Chandêlla Viravarmadêva :—

(L. 1).—samvvat 1342 samayê Chaitra-sudi 3 Vu(bu)dhê ady=êha śrīmad-Viravarmadêva-râjyê.

Wednesday, 27th February A.D. 1286.²

243.—V. 1342.—*Ind. Ant.* Vol. XVI. p. 347; *Bhûvnagar Inscr.* p. 84, and Plate. Mount Âbû inscription of the Guhila Samarasimha of Mēdapâṭa (Mêwâḍ); (composed by Vēdaśarman, the son of Priyapaṭu) :—

(L. 48).—sam 134[2] varshê Mârgga-śudi [1].

The inscription eulogizes the Guhila princes Bappa (Bappaka), Guhila, Bhôja, Śīla, Kâlabhōja, Bhartṛibhaṭa, Simha, Mahâyika, Shummâṇa (Khummaṇa), Allāṭa, Naravâhana, Śaktikumâra, Śuchivarman, Naravarman, Kirtivarman, Vairāṭa, Vairisimha, Vijayasimha, Arisimha, Chôḍa, Vikramasimha, Kshêmasimha, Sâmantasimha, Kumârasimha, Mathanasimha, Padmasimha, Jaitrasimha, Têjaḥsimha, and Samarasimha.

244.—V. 1343.—*Ep. Ind.* Vol. I. p. 280. Vêrâval (now Cintra) inscription of the time of the Chaulukya (Vâghêlâ) Sâraṅgadêva; (composed by Dharanīdhara, the son of Dhandha) :—

(L. 66).—śrī-nripa-Vikrama-sam 1343 varshê Mâgha-śudi 5 Sômê.

Monday, 20th January A.D. 1287; see *Ind. Ant.* Vol. XX. p. 137, note 28.

Viśvamalla (Viśaladêva, married Nâgalladêvi); his younger brother Pratâpamalla; his son (the successor of Viśvamalla) Arjunadêva; his son Sâraṅgadêva.

245.—V. 1343.—*Ant. Remains Bo. Pres.* p. 186. Śīyâl Bêṭ image inscription :—

Samvat 1343 Mâgha-śudi 10 Gurau.

The date is irregular.

246.—V. 1344.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 19. Udaypur (in Râjputâna) inscription of the Guhila Samastamahârâjakula Samarasimha of Mēdapâṭa (Mêwâḍ) :—

(L. 1).—samvat 1344 Vaisâkha-śudi 3.

247.—V. 1345.—*Jour. Beng. As. Soc.* Vol. VI. p. 882, and Plate xlviii. with specimen facsimile.³ Ajaygaḍh (now Calcutta Museum) inscription of Nâna, a minister of the Chandêlla Bhôjavarman; (composed by Amara) :—

Kṣaṇad-êśôkshapa-gata-śruti-bhûta-samanvitê | samvatsarê śubhê=lêkhi Vaisâkha-mâsa-sad-dinê || aṅkê=pi 1345 samayê Vaisâ[khê*].

248.—V. 1348.—*Ind. Ant.* Vol. XXII. p. 82. Notice of a Sarwaya inscription of the reign of Gaṇapati, the son of Gôpâla, of Nalapura; (composed by Sômamîśra, the son of Sômadhara) :—

(L. 33).—samvat 1348 Chaitra-sudi 8 Guru-dinê Pushya-nakshatrê.

Thursday, 27th March A.D. 1292.

¹ See above, No. 35.

² On this day the *tîthi* of the date commenced 1 h. 29 m. after mean sunrise.

³ Compare *Ep. Ind.* Vol. I. p. 332, note 8.

249.—V. 1352.—*Bhāvnagar Inscr.* p. 227. Cambay fragmentary inscription of the time (?) of the Chaulukya (Vāghēlā) Śāraṅgadēva; mentions (in lines 5 and 6) Lūṇigadēva, his son Viradhavala, Pratāpamalla, his son Arjuna, and (in line 26) Śāraṅgadēva :—

(L. 25).—samvata(t) 1352 varshē śrī-Vikrama-samatīta-varshēshu trisatā samam dvipamchāsadvinair=ēvam kālē 'smin (?)¹

250.—V. 1353.—*Archæol. Surv. of India*, Vol. XI. p. 118, and Plate xxxvii. 3; *ibid.* N. S., Vol. I. p. 51. Jaunpur pillar inscription :—

(L. 8).—Jyēsthē māsi sitē pakshē dvādasyā(śyā)m=Vu(bu)dha-vāsarē
Plava-vatsarē || Samvat 13[5]3.

Wednesday, 16th May A.D., 1296; see *Ind. Ant.* Vol. XIX. p. 31, No. 42.

251.—V. 1355.—*Ind. Ant.* Vol. XXII. p. 81. Notice of a Narwar inscription of the reign of Gaṇapati of Nalapura; (composed by Śiva, the son of Lōhaḍa and grandson of Dāmōdara) :—

(L. 21).—samvat 1355 Kārtika-[va]di 5 [Śukrē?].

Friday, 26th September A.D. 1298 (?).

Chāhaḍa; his son Nṛivarman; his son Āsalladēva; his son Gōpāla; his son Gaṇapati.

252.—V. 1360.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Udaypur (in Gwālior) inscription of Harirājadēva (?) :—

(L. 1).—[sam]vat 1360.

253.—V. 1366.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Udaypur (in Gwālior) inscription of the reign of the [Paramāra?] Mahārājādhirāja Jayasīṅhadēva (Jayasīmhadēva)² [of Dhārā?]:—

(L. 1).—[sam] 1366 Śrāvana-vadi 12 [Śukrē?].

Friday, 24th July A.D. 1310 (?).

254.—V. 1372.—*Archæol. Surv. of India*, Vol. XXI. p. 54, and Plate xiv. O. Inscription on pillar of gate at Ajaygadh :—

(L. 14).—sa[m]vat 1372 P[au]sha-vadi 10 Śānanu.

Saturday, 22nd November A.D. 1315; see *Ind. Ant.* Vol. XIX. p. 168, No. 88.

255.—V. 1373.—From impressions supplied by Dr. Führer. Jōdhpur inscription of the reign of Sultān Kutvudī (Qutb-ud-dīn) :—

(L. 30).—samvat 1373 varshē Bhādra-vadi 3 Su(śu)kra-dinē . . . samastarājāvalī-samalamkritō³ Alāvadina-putra-suratrāṇa-Kutvudī-vijayakalyāṇarājyō(jyēl).

Friday, 6th August A.D. 1316⁴; or Friday, 26th August A.D. 1317.

The inscription enumerates the 'Śaka kings' of 'Dhilli,' beginning with Sāhapadina (Shihāb-ud-dīn Ghōrī); see above, No. 238.

256.—V. 1377.—*As. Res.* Vol. XVI. p. 285. Translation by H. H. Wilson of a fragmentary inscription at Mount Âbū; ends :—

"Samvat 1377 (A.D. 1321) on Monday the eighth of the light fortnight of *Vaisākh*, in the reign of Lundhāgara, residing in *Bāhunda*, near to *Chandrāvati*, the great temple of *Achalēśvara*, on *Arbuda* mountain, was repaired by Śrī Lundhaga, of the imperial race."

Monday, 6th April A.D. 1321.

The inscription apparently mentions Sindhuputra, Lakshmana, Māpikya of Śākambhari, Adhirāja(?) . . . Dandana(?), Kirtipāla, Samarasimha, Udayasimha,⁵ Mānavasimha, Pratāpa, etc.

¹ In line 3 is the date *samvat 1165 varshē Jyēsthā(śhṭha)-vadi 7 Sōmē*, without any indication as to what it refers to.

² This apparently is not the Jayasīmhadēva of Nos. 223 and 232.

³ Read 'krit-āla'.

⁴ On this day the *tithi* of the date commenced 4 h. 2 m. after mean sunrise.

⁵ For a date of the reign of an Udayasimhadēva, corresponding to Sunday, 1st August A.D. 1249, see *Ind. Ant.* Vol. XIX. p. 175, No. 115.

257.—V. 1380.—From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwâlior) :—

(L. 1).—saṁvat 1380 varshê Bhâdra[mva(vâ)?]-sudi 3 Sômê | Hastu(sta)-nakshatr[ê] | [Uda ?]pura-nagarê râja-śrī-Vachchhaudēvasya sādhanika . . .

Monday, 16th August A.D. 1322 ; see *Ind. Ant.* Vol. XIX. p. 28, No. 28.

258.—V. 1384.—*Proceedings Beng. As. Soc.* 1873, p. 105. Delhi Museum inscription of the time of Mahāmāda Śāhi (Muḥammad ibn Tughlaq) :—

Kṛitir=Madanadēvasya turyy-āshṭ-āgni-nisākārê | Vikram-ābdê=sitê Bhâdrê tṛtīyāyām Gurôr-dinê || 17 || Saṁvat 1384 miti Bhâdra-vadi 3 Guru-dinê.

Thursday, 6th August A.D. 1327 ; see *Ind. Ant.* Vol. XX. p. 138, note 29.

259.—V. 1384.—*Ep. Ind.* Vol. I. p. 93. Another Delhi Museum inscription of the time of Mahāmāda Śāhi (Muḥammad ibn Tughlaq) :—

(L. 15).—Vêda-vasv-agni-chaṁdr-āṁka-saṁkhyê=vdê(bdê) Vikramārkkataḥ | pañcha-myām Phâlguna-sitê likhitam Bhauma-vâsarê || . . . Saṁvat 1384 Phâlguna-śudi 5 Bhauma-dinê ||

Tuesday, 16th February A.D. 1328 ; see *Ind. Ant.* Vol. XIX. p. 26, No. 18.

The inscription mentions the Mlêchchha Sahâvadîna (Shihâb-ud-dîn Ghôrî) as the first 'Turashka' who seized, and ruled at, Dhillikâ (Delhi).

260.—V. 13[8]6.—*Ind. Ant.* Vol. XV. p. 360. Hâthasî (now Bhâvnagar Museum) inscription of the Mēhara chief Tṭhēpaka (Tṭhēvaka) :—

(L. 17).—saṁvat 13[8]6 varshê || Bhâvê saṁvatsarê pūrṇṇê Āshâḍhê shadāśītikê saptamyām Sōma-vârēṇa.

Monday, 19th June A.D. 1329 ; see *ibid.* Vol. XIX. p. 359, No. 166.

The inscription mentions first, in the lunar (?) race, a king Shagâra (Khagâra), in whose family was born Jasadhavala (Yasôdhavala) who married Priyamalâ of the solar race, and had from her three sons, Malla, Maṇḍala, and Mēliga. It then states that in the family of Vâshalarâja (Vâkhalârâja) there was Nâgârjuna (the companion of Maṇḍalikâ), whose son Mahânanda married Rûpâ, Maṅgalarâja's (') daughter, who bore to him Tṭhēpaka. This Mēhara Tṭhēpaka "had the royal dignity conferred on him by king Mahîśa," and apparently was subordinate to a king Kûntarâja, "born in the family of Vallâditya, and descended from Sûrya-Vikala" (?).¹

261.—V. 1387.—*Archæol. Surv. of West. India*, No. 2, Appendix, p. xv, No. 58. Mount Âbû inscription of the reign of [the Châhumâna] Tējahsimha (?) of Chandrâvatî² :—

(L. 13).—saṁvat 1387 varshê Mâgha-sudi 3 Bhârgava-dinê Śatabhishag-nakshatrê Kum̐bha-sthê chaṁdrê.

Friday, 11th January A.D. 1331.

262.—V. 1390.—*Archæol. Surv. of India*, Vol. XXI. p. 143, and Plate xxix. A. Kēvaṭi-kund pillar inscription :—

(L. 4).—saṁvat 1390 samayê Bhâdra[myai ?]-vadi 4 Sa(sa)nau dinê.

Saturday, 31st July A.D. 1333 ; see *Ind. Ant.* Vol. XIX. p. 175, No. 116.

263.—V. 1390.—*Jour. Beng. As. Soc.* Vol. V. p. 342, and Plate ix. 1. Inscription from the Fort of Chunâr, of the time of Muḥammad ibn Tughlaq (?) :—

(L. 10).—saṁva[t*] 1390 Bhâdra-vadi 5 Gurau.

¹ For some of the names in the above compare below, Nos. 276 and 284.

² See below, No. 265.

Thursday, 10th September A.D. 1332, or, more probably, Thursday, 21st July A.D. 1334 ; see *Ind. Ant.* Vol. XIX. p. 185, No. 144.

264.—V. 1394.—From Sir A. Cunningham's rubbings. Two inscriptions at Udaypur (in Gwâlior) :—

(L. 1).—sam 1394¹ Mâha(gha)-vadi 1 Vu(bu)dhê.

Wednesday, 7th January A.D. 1338 ; see *Ind. Ant.* Vol. XIX. p. 355, No. 154.

265.—V. 1394.—*Ind. Ant.* Vol. II. p. 256. Mount Âbû inscription of the reign of the Châhumâna Râjâ Kânhaḍadêva, the son of Têjaḥsimha, of Chandrâvatî :—

Śrī-nṛipa-Vikrama-kâl-âtîta-samvat 1394 varshê Vaiśāsha(kha)-śudi 10 Gurâv=ady=êha śrī-Chandrâvatyâm.

Thursday, 30th April A.D. 1338.

266.—V. 1397.—*Archæol. Surv. of India*, Vol. XXI. p. 143, and Plate xxix. B.—D. Three memorial pillar inscriptions at Kêvaṭi-kund, of the reign of the Mahârâja Hamiradêva of Lûkasthâna, and others :—

(L. 1).—samvat 1397 samayê [or varshê] Mâgha-sudi 4 Sôma-dinë ||

Monday, 3rd January A.D. 1340 ; see *Ind. Ant.* Vol. XIX. p. 22, No. 2.

267.—V. 1404.—*Archæol. Surv. of India*, Vol. XXI. p. 19, and Plate xviii. Inscription at the Fort of Marpha, of the reign of Sidhituṅga² (?) :—

(L. 3).—samvat 1404 Kârttika-sudi 14 Guran.

Thursday, 18th October A.D. 1347 ; see *Ind. Ant.* Vol. XIX. p. 356, No. 159.

268.—V. 1404.—*Archæol. Surv. of India*, Vol. IX. p. 34, and Plate ii. 4. Râmpur Satî-pillar inscription of the queens of the Mahârâja Virarâjadêva (?) :—

(L. 1).—samvat 1404 varshê Phalgum(?) -vadi 14 Saumê (?).

Wednesday, 16th January A.D. 1348 (?).

269.—V. 1412.—*Archæol. Surv. of India*, Vol. IX. Plate ii. 3. Kârîtalâi inscription of the reign of the Mahârâja Virarâmadêva of Uchahādanagara :—

(L. 1).—samvatu 1412 sama[ê].

270.—V. 1429.—*Ind. Ant.* Vol. XX. p. 314. Gayâ inscription of Kulachanda, a governor of Gayâ, of the reign of Sultân Piyaṛôja Sâha (Firôz Shâh) :—

(L. 2).—Asîma-râjyê nṛipa-Vikramâ[r]kkê gatê grah[air ?]=yugma-yug-êndu-kâlê | Dhîlpati-śrī-Piyaṛôjasâhê bhuvaṁ samâśâsati vairi-dâhê ||

(L. 6).—Paramabhāṭṭarak-êtyâdi-râjâvalî pûrvavat śrîmad-Vikramâdityadêva-nṛipatêr=atit-âvdê(bdê) samvata(t) 1429 Mâgha-kṛishṇa-trayôdaśyâm tithau Śanivâsar-ânvitâyâm.

Saturday, 22nd January A.D. 1373.

The *Thakura* Kulachanda (Kulachandaka) was a son of the *Thakura* Hêmarâja and son's son of the *Thakura* Dâlâ, of the family of a prince Vyâghra (Vyâghrarâja).

271.—V. 1437.—*Ind. Ant.* Vol. VIII. p. 186 ; *Ant. Remains Bo. Pres.* p. 181. Dhâmlêj inscription of the time of the Vâjaka chief Bhârma of Prabhâsa, and his minister Karmasimha :—

(L. 14).—samvat 1437 varshê Âshâḍha-vadi 6 Śanau ||

Saturday, 26th May A.D. 1380, or Saturday, 13th July A.D. 1381 ; see *Ind. Ant.* Vol. XIX. p. 186, No. 148.

¹ One of the two inscriptions has *varshê* after 1394.

² So the name was read by Sir A. Cunningham, but to judge from a faint rubbing, the original seems to have *śrī-Dhîlânga-râjyê*.

272.—V. 1439.—*Archæol. Surv. of India*, Vol. VI. p. 79, and Plate xi. Mâchâdî (near Alvar) inscription of the time of the *Mahārājādhirāja* Gôgâdêva, the son of Âsaladêva, of the Vâdagûjara family, and of the reign of Sultân Pêrôja Sâhi (Firôz Shâh):—

(L. 6).—samvatsarê=smin śrī-Vikramāditya-râjyô (?) samvat 1439 Sâ(śâ)kê 1304 varshê Vaisâ(śâ)sha(kha)-sudi 6 Ravi-dinê | Pushya-nakshatrê | śrī-suratâṇa-Pêrôjasâhi-râjyê . . .

Sunday, 20th April A.D. 1382; see *Ind. Ant.* Vol. XIX. p. 31, No. 43.

273.—V. 1442.—*Ant. Remains Bo. Pres.* p. 185. Vêrâval inscription of the time of the chief **Bharma** of the Râshṭrôḍa (Râshṭrakûṭa) family :—

Samvat 1442 varshê Âshâḍha-vadi 8 Śanau ||

Saturday, 11th June A.D. 1384.¹

274.—V. 1443.—*Archæol. Surv. of India*, Vol. III. p. 68, and Plate xxiv. 1-3. Masâr (Mahâsâra) Jaina image inscriptions of the reign of the *Rājā* Nâthadêva of Mahâsâra :—

(Inscr. 1, line 1).—sam 1443 J[y*]êshṭha-sudi 5 Gurau.

Thursday, 3rd May A.D. 1386.²

275.—V. 1445.—*Archæol. Surv. of India*, Vol. XVII. p. 41, and Plate xxii. Bôramdêo Sati-pillar inscription :—

(L. 1).—samvat 1445 Bhâva-nâma-samva[tsa]rê Âsvi(śvi)na-sudi 13 Sômê.

Monday, 14th September A.D. 1388; see *Ind. Ant.* Vol. XIX. p. 32, No. 44.

276.—V. 1445.—*Ant. Remains Bo. Pres.* p. 178. Vanthalî (Junâgaḍh) inscription of some Chûdâsamâ chiefs :—

Śara-yuga-manu-samvatsara-1445-varshê Phâlgu[na*]-sudi-pañchamî Sômê ||

Monday, 1st February A.D. 1389; see *Ind. Ant.* Vol. XIX. p. 26, No. 19.

The inscription mentions Shāṅgâra (Khaṅgâra), Jayasimha, Mahîpati, Mòkalasimha, etc.

277.—V. 1445.—*Ant. Remains Bo. Pres.* p. 183. Chôr-wâḍ (Junâgaḍh) inscription of some chiefs of the Shatṭrimśa family :—

Samvat 1445 varshê Phâgaṇa-sudi 5 Sômê.

Monday, 1st February A.D. 1389.

The inscription mentions Lûpiga; his son Bhîmasimha; his son Lâvaṇyapâla; his sons Lakshmasimha, Laksha, and Lashanapâla; Lakshmasimha's son Râjasimha; etc.

278.—V. 1452.—*Ant. Remains Bo. Pres.* p. 179. Mângrol inscription of the time of Nasaratha (Nasrat Shâh) of Yôginîpura (Delhi) and Daphara-khâna (Zafar Khân) of Gujarât :—

Samvat 1452 varshê Vaisâka(kha)-vadi 15 Ravau śrī-Yôginîpurê pâtasâhi-śrī-Nasaratha-vijayarâjyê tan-niyukt[ê*] śrī-Gurjara-dharitryâm śrī-Dapharakhânê rājyam kurvati.

Sunday, 7th May A.D. 1396; see *Ind. Ant.* Vol. XIX. p. 355, No. 155.

279.—V. 1455.—Bihâr (Darbhanga) (spurious ?) plate of the *Mahārājādhirāja* Śivasimhadêva, the son of Dêvasimha, [of Mithilâ], recording a grant which was made in favour of the poet Vidyâpati; see below, No. 578 of Lakshmanasêna-s. 293 (?).

280.—V. 1458.—*Ind. Ant.* Vol. XXII. p. 83. Notice of a Râypur (now Nâgpur Museum) inscription of the time of the *Mahārājādhirāja* Brahmadêva of Râyapura,³ and his minister, the Nâyaka Hâjirâjadêva :—

(L. 9).—sa[m]vatn 1458 varshê Sâ(śâ)kô 1322⁴ samayô Sarvajita(n)-nâma-samvatsarê Phâglu(lgu)na-sudha-ashtamî⁵ Su(śu)krê.

¹ This is the equivalent of the date for Chaitrâdî V. 1442 current, and the *pūrṇimanta* Âshâḍha.

² On this day the *tithi* of the date commenced 3 h. 50 m. after mean sunrise.

³ In No. 283 it is stated that the chief's capital was Khalbâtikâ (Khalâri).

⁴ Wrongly for 1323.

⁵ Read *śuddh-âshṭamî*.

Friday, 10th February A.D. 1402 ; see *ibid.* Vol. XIX. p. 26, No. 20.

Lashmidêva (Lakshmidêva) ; his son Simgha (Simha) ; his son Râmachandra ; his son Harirâyabrahman (Brahmadêva, or Râyabrahmadêva).

281.— V. 1466.— *Archæol. Surv. of India*, Vol. XXI. p. 18, and Plate xiv. Râsin inscription of a chief (*mahîpati*) Paramardin :—

(L. 1).— samvat 1466 varshê Chaitra-sudi 7 Śan[an] |

Saturday, 23rd March A.D. 1409 ; see *Ind. Ant.* Vol. XIX. p. 355, No. 156.

282.— V. 1467.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xv. Gwâlîor inscription of the *Mahârâjâdhirâja Virāṅga* (or *Virama*)²-dêva :—

(L. 1).— samvatu 1467 varshê Mârga-sudi 5 Sô[ma ?]-dinam || mahârâjâdhirâja-śrî-Virāṅgadêvaḥ (?).

Monday, 1st December A.D. 1410.

283.— V. 1470 (for 1471).— *Ep. Ind.* Vol. II. p. 230. Khalâri inscription of the time of the Kalachuti (Kalachuri) Haribrahmadêva (Brahmadêva)¹ of Khalvâtikâ ; (composed by Mîśra Dâmôdara) :—

(L. 15).— samvat 1470 varshê Sâ(śâ)kê 1334² shashtyâvdayôr=mmadhyê³ Plava-nâma-samvatsarê Mâgha-sudi 9 Śuni-vâsarê Rôhipi-nakshatrê.

Saturday, 19th January A.D. 1415.

In the Kalachuti (Kalachuri) branch of the Ahihaya (Haihaya) family, Simhapa ; his son Râmādêva (slew in battle Bhôṇṇagadêva) ; his son Haribrahmadêva.

284.— V. 1473.— *Ant. Remains Bo. Pres.* pp. 176 and 316. Junâgaḍh (Girnâr) inscription of the time of [the Chûḍasamâ chief] Jayasimha II. ; (composed by Śâmala (?), the son of Mantrisinha and grandson of Dhândhala) :—

Samvad=Râma-turaṅga-sâgara-mahî-samkhyê=tha Śâkrê⁴ sitê pañchamyâm Bhṛigu-vâsarê.

Friday, 21st May A.D. 1417.

In the family of Yadu, Maṇḍalîka [I.] ; his son Mahipâla ; his son Khaṅgâra ; his son Jayasimha [I.] ; his son Muktasimha ; his son Maṇḍalîka [II.] ; his younger brother Mêliga ; his son Jayasimha [II.]⁵

285.— V. 1481.— *Jour. Beng. As. Soc.* Vol. LII. Part I. p. 70. Dêôgaḍh (now Calcutta Museum) Jaina inscription of the time of Sâhi Âlambhaka ("Hûshang Ghôri *alias* Alp Khân" of Mâlava, the founder of Mânḍu, here called Maṇḍapapura) :—

(L. 14).— samvatsarê=smin=nṛîpa-Vikramâditya-gatâvda(bda) 1481 Śâkê śrî-Śâlivâhanât 1346 Vaisâkha-mâsê śukla-pakshê 15 pûrṇamâsyâm Guru-vâsarê | Svâtî-nakshatrê | Simha-lagn-ôdayê || (and evidently afterwards repeated in verse).

Thursday, 13th April A.D. 1424 ; see *Ind. Ant.* Vol. XIX. p. 32, No. 45.

286.— V. 1485.— *Ep. Ind.* Vol. II. p. 410 ; *Bhâvnagar Inscr.* p. 96. Chitôrgaḍh inscription of the Gubila Mōkala of Mēdapâṭa (Mêwâḍ) ; (composed by Êkanâtha, the son of Bhaṭṭa Vishnu) :—

(L. 50).— Abdê bân-âshta-vêda-kshiti-parikalitê Vikramâmbhōjabamdhôḥ puṇyê mâsê Tapasyê savitari Makaram yâti jîvê Ghaṭa-sthê || (1) pakshê śukl-êtarasmin=Suraguru-divasê ch=Âryama-rkshê tṛitîyâ-tithyâm.

(L. 53).— samvat 1485 varshê Mâgha-sudi [3] Guru-dinê . . .

Both dates are irregular.

¹ See above, No. 280.

² Wrongly for 1336.

³ Read *shashtyabda-madhyê*.

⁴ So far as I can make out, this is equivalent to *Jyaishtâ*.

⁵ See below, No. 345.

In the Guhila family, Arisimha ; his son Hammîra ; his son Kshêtra ; his son Lakshasimha ; his son Mòkala (defeated Pêrôja, ' the king of the Yavanas,' i.e. the Sultân Firôz Shâh).

237.— V. 1493.— From impressions supplied by Dr. Burgess. Dêôgaḍh Jaina inscription :—

(L. 5).— samvatu 1493 Sâkê 1358 varshê Vaisâsha(kha)-vi(va)di 5 Gurai(rau) dinê Mûla-nakshatrê ||

Thursday, 5th April A.D. 1436.¹

238.— V. 1494.— *Bhâvnagar Inscr.* p. 112. Nâgadâ Jaina inscription of the reign of the Guhila **Kumbhakarna**, the son of Mòkala, of Mèdapâṭa (Mêwâḍ) :—

(L. 1).— samvat 1494 varshê Mâgha-sudi 11 Guru-vârê.

Thursday, 6th February A.D. 1438.

239.— V. 1496.— *Jour. Beng. As. Soc.* Vol. XVI. p. 1224. Ūmgâ (in Bihâr) inscription of **Bhairavêndra** :—

(V. 21).— Jâtê tarka 6-navâ 9-mbudhî 4-ndu-gu(ga)ṇitê sambatsarê² Vaikramê Vaisâkhê Guru-vâsarê sitatarê pakshê tṛitîy[â*]-tithau | Rôhinyâm Purushôttamam Halabhṛitam Bhadrâm Subhadrân=tathâ pratyashṭhâpayad=êkad=aika-vidhinâ śrî-Bhairavêndrô nṛipah ||

And further on :— ankatô=pi Vikram-âbdâh || 1496 || Vaisâkha-sudi-tṛitîyâ Gurô(rau) ||

Thursday, 16th April A.D. 1439 ; see *Ind. Ant.* Vol. XIX. p. 32, No. 46.

In the town of Ūmaṅgâ there was, in the lunar race, Bhûmipâla ; his son Kumârâpâla ; his son Lakshmaṇâpâla ; his son Chandrapâla ; his son Nayanâpâla ; his son Saṇḍhapâla ; his son Abhayadêva ; his son Malladêva ; his son Kêśirâja ; his son Varasimhadêva ; his son Bhânudêva ; his son Sômêśvara ; his son Bhairavêndra.

290.— V. 1496.— *Bhâvnagar Inscr.* p. 114 ; *Prâchînalêkhamâlâ*, Vol. II. p. 28. Sâdaḍi Jaina inscription of the reign of the Guhila **Râṇâ Kumbhakarna** of Mèdapâṭa (Mêwâḍ) :—

(L. 2).— śrîmad-Vikramataḥ 1496 samkhyâ-varshê.

The inscription gives the following list of the Guhila princes : Bappa,³ Guhila, Bhôja, Śîla, Kâlabhôja, Bharṭṛibhata, Simha, Mahâyaka, Khummâna, Allâṭa, Naravâhana, Śaktikumâra, Śuchivarman, Kirtivarman, Yôgarâja, Vairâṭa, Vamśâpâla,⁴ Vairisimha, Virasimha, Arisimha, Chôḍasimha, Vikramasimha, Raṇasimha, Khêmasimha, Sâmantasimha, Kumârasimha, Mathanasimha, Padmasimha, Jaitrasimha, Têjasvisimha, Samarasimha, Bhuvanasingha (defeated the Châhumâna king Kituka and the Sultân Allâvadîna), his son Jayasimha, Lakshmasimha (defeated the Mâlava king Gôgâdêva), his son Ajayasimha, his brother Arisimha, Hammîra, Khêtasimha, Laksha, his son Mòkala, Kumbhakarna.

291.— V. 1497.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xviii. Gwâlîor inscription of the reign of the **Mahârâjâdhirâja Puṅgarêndradêva** :—

(L. 1).— samvat 1497 varshê Vaisâ(śâ)sha(kha)-[sudi] 7 Śukrê Punarvasu-nakshatr[ê*] śrî-Gôpâchaladurggê mahârâjâdhirâjâ-râjâ(ja)-śrî-Puṅga

Friday, 8th April A.D. 1440.

292.— V. 1500.— *Bhâvnagar Inscr.* p. 162, and Plate ; *Prâchînalêkhamâlâ*, Vol. II. p. 26. Mahuvâ inscription, recording the construction of a tank by the **Śrêṣṭhin Mòkala** on the land of the Gôhilla **Sâraṅga** :—

(L. 1).— Svasti svastimati prasiddha-nṛipati-śrî-Vikram-âtikramât samvad=Vishṇu-padadvay-êshu-jagati-samkhyê Prajânâmpatau | mitrê ch=ôttara-gô prachamḍa-kiranê dhanyê madhan Mâdhavê śuklê pûṛṇa-tithau Gurau cha Guru-bhê sadyôga-bhôga-kshanê ||

¹ On this day the *tithi* of the date commenced 6 h. 31 m. after mean sunrise.

² Read *sambatsarê*.

³ For the princes from Bappa to Samarasimha see the list above, No. 243, which differs in some respects.

⁴ Below, in Nos. 415 and 431, we find the name *Hamsapâla*.

(L. 16).— Svasti śrīman-nṛipa-Vikramārka-samay-ātita-samvat 1500 varshê Prajâpati-nâmpi samvatsarê | uttarâyânê | vasânta-ritau | Vaiśākha-śukla-pañchamyâm Gurau |

Thursday, 23rd April A.D. 1444 ; see *Ind. Ant.* Vol. XIX. p. 38, No. 73.

293.—V. 1503.— From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwâlior) :—

(L. 1).— samvatu 1503 varishê Phâguṇa-vadi 10 Su(śu)kra-di[va]sê.

Friday, 10th February, A.D. 1447 ; see *Ind. Ant.* Vol. XIX. p. 168, No. 91.

294.—V. 1510.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 423, and a rubbing, supplied by Dr. Burgess. Gwâlior inscription of the reign of the *Mahārājādhirāja Durgarēndradēva* :—

(L. 1).— samvat 1510 varshê Mâgha-sudi 8 Sômê śrī-Gôpagirau mahārājādhirāja-râjâ(ja)-śrī-Durgarēndradēva-râjy[ê*] pravarttamânê |

Monday, 7th January A.D. 1454 ; see *Ind. Ant.* Vol. XIX. p. 374, No. 199.

295.—V. 1515.— *Archæol. Surv. of India*, Vol. XXIII. Plates xx. and xxi. Inscription in the uppermost storey of the Guhila *Kumbhakarna's Kirtistambha*, or 'column of fame,' at Chitôrgaḍh :—

(V. 185).— Śrī-Vikramât-panchadaś-âdhikê=smin=varshê śatê panchadaśê vyatitê | Chaitr-âsitê=naṅga-tithau vyadbâyi śrī-Kumbhamêrur=vasudhâdhipēna ||¹

296.—V. 1516.— *Archæol. Surv. of India*, Vol. III. p. 131, and Plate xxxix. Inscription on jamb of temple of Gayâsurî Dêvi at Gayâ :—

(L. 26).— Varshê [śâstra ?]-ku-vâ[ṇa]-qam[dra-sa]hitê Mēsham gatê bhâskarê Chaitrê nâga-tithau sit[ê] Guru-dinê . . .

(L. 30).— samvat 1516 varshê Chaitra-sudi 5 Gur[u]-din[ê] ||

Thursday, 27th March A.D. 1460 ; see *Ind. Ant.* Vol. XIX. p. 39, No. 74.

According to an account prepared for Sir A. Cunningham, the inscription contains the names of Sindhurâja, Dâmi [I.], Sandēvara (?), Dâmi [II.], Mahîpâla, Dêvidâsa, Sûryadâsa, and of his son Śaktisimha and grandson Madana.

297.—V. 1545.— *Bhâvnagar Inscr.* p. 117. Udaypur (in Râjputâna) inscription of the time of the Guhila *Râjamalla*, the son of *Kumbhakarna*, of *Mêdapâta* (*Mêwâḍ*) ; (composed by *Mahêśvara*, the son of *Atri* and grandson of *Kêśava-Jhōṭīngâ*) :—

(V. 99).— Vatsarê nṛipati-Vikram-âtyayât vâṇa-vêda-sara-bhûmi-sammitê 1545 Chaitra-śukla-daśamî Guru-vârê.

Thursday, 12th March A.D. 1489.

The inscription especially eulogizes the Guhila princes *Arisimha*, *Hamira*, *Kshêtrasimha*, *Lakhasimha*, *Môkala*, *Kumbhakarna*, and *Râjamalla*.

298.—V. 1553.— *Ant. Remains Bo. Pres.* p. 266. Borsad stepwell inscription :—

(L. 1).— samvat 1553 varshê Śrâvaṇa-vadi 13 Ravau.

Sunday, 7th August A.D. 1496 ; see *Ind. Ant.* Vol. XIX. p. 178, No. 124.

299.—*Āshâdhâdi-V. 1555*.— *Ant. Remains Bo. Pres.* p. 264. Aḍâlij well inscription of the *Râñî Rûḍâdêvi*, the wife of the *Vâghêla Virasimha* of *Danḍâhidêsa* ; of the reign of the 'Pâtasâha' *Mahamûda* (*Sultân Mahmûd Baiqara*) :—

(L. 21).— Śrīman-nṛipa-Vikrama-samay-âtita Āshâdhâdi-samvat 1555 varshê Śâk[ê*] 1420 pravartamânê uttarâyana(ṇa)-gatê śrī-sûry[ê*] śīsarutan² Mâgha-mâsê śukla-pakshê pañchamyâm tithau Budha-vâsarê Uttarâbhadrapad[ê*]-nakshatrê Siddhi(ddha)-nâmpi yôgê Bava-karaṇê Mîna-râsau sthitê chaṇdrê.

Wednesday, 16th January A.D. 1499 ; see *Ind. Ant.* Vol. XIX. p. 27, No. 23.

¹ In verses/184, 186 and 187 there are other dates of V. 1505, 1507 and 1509.

² Below, in No. 301, the second name is spelt *Jôṭīngâ*.

³ Read *śīsaritan*.

The Vāghēla Mōkalasimha; his son Karṇa; his son Mūlurāja; his son Mahīpa; his son Vīrasimha, married Rūḍādēvī; their sons Varasimha and Jētra (? Jaitra).

300.—V. 1556.—*Ind. Ant.* Vol. IV. p. 368; *Ant. Remains Bo. Pres.* p. 254; *Ep. Ind.* Vol. IV. p. 298. Aḥmadābād well inscription of Bāi Harira, of the reign of the 'Pātusāha' Mahamūda (Sultān Maḥmūd Baiqara):—

(L. 12).—saṁvat 1556 varshē Śākē 1421 pravarttamānē Pausa-śudi 13 Sōmē.
The date is irregular.¹

301.—V. 1556 and 1561.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 79. Nagari (near Chitōr) inscription of the Guhila Rājamalla (the son of Kumbhakarṇa) of Mēdapāṭa (Mēwād). and his wife Śrīngārādēvī, a daughter of the prince Yōdha (the son of Raṇamalla) of Marusthalī (Mārṇād); (composed by Mahēsa, the son of Atri and grandson of Jōṭinga-Kēsava²):—

(V. 24).—Ritu-bāṇa-bāṇa-śaśi-saṁkhya-vatsarē Nabhasaḥ sita-Smaratithau sa-Bhūmijēḥ(jē).

Tuesday, 31st July A.D. 1498.

Samvat 1561 varshē Śākē 1426 pravarttamānē uttarāyana(ṇa)-gatē śrī-sūryē vasanta-ritau mahāmārgalya-prada-Vaiśāsha(kha)-māsē śukla-pakshē tritīyāyām puṇya-tithau Budhāvāsarē yathāvarrtamāna-nakshatra-yōga-kara . . .

Wednesday, 17th April A.D. 1504.

302.—V. 1557 (?).—Nāralai inscription of the reign of the Guhila Rāyamalla (Rājamalla); see below, No. 306.

303.—V. 1581.—*Archæol. Surv. of India*, Vol. V. p. 144, and Plate xli. H. Delhi Siwālik pillar inscription of the reign of Sultān Ibrāhīm Lōdī:—

(L. 1).—saṁvat 1581 va° Chaitra-vadi 13 Bhauma-dinē.

Tuesday, 21st March A.D. 1525; see *Ind. Ant.* Vol. XIX. p. 176, No. 117.

304.—V. 1587.—*Ep. Ind.* Vol. II. p. 42; *Bhāvnagar Inscr.* p. 134. Śatruñjaya inscription on the seventh restoration of the temple of Puṇḍarika; mentions the Sultāns of Gujarāt Mahimūda (Maḥmūd Baiqara), Madāphara-sāha (Muzaffar II.), and Bāhadara-sāha (Bahādur), and the Guhila rulers of Chitrakūṭa Kumbharāja, his son Rājamalla, his son Saṁgrāmasimha, and [his son] Ratnasimha; (composed by Lāvanyasamaya):—

(L. 2).—saṁvat 1587 varshē.

(L. 30).—Vikrama-samay-ātītē tithi-mita-saṁvatsarē 'śva-vasu-varshē | 1587 | Śākē jagat-tri-bāṇē 53 Vaiśāshē(khē) kṛishṇa-shashṭhyām cha || . . . vahamānē Dhanur-lagnē.

305.—V. 1595.—*Proceedings Beng. As. Soc.* 1875, p. 16. Tilbegāmpur inscription of the reign of the emperor Humāūm (Humāyūn):—

Śrī-nṛipa-Vikramāditya-rāījyē saṁvat 1595 Śākē 1460 varshē Mārgasīra-māsē śuklē pakshē daśamī-tithau Śani-vāsarē Uttarā-nakshatrē Variyāna-nāma-yōgē.

The date is irregular.³

306.—V. 1597 (for 1557 ?).—*Bhāvnagar Inscr.* p. 140. Nāralai inscription of the time of the Guhila Rāṇā Rāyamalla (Rājamalla), the son of Kumbhakarṇa, of Mēdapāṭa (Mēwād), and of his son, the Mahākumāra Prithvirāja:—

(L. 2).—saṁvat 1597 varshē Vaiśākha-māsē | śukla-pakshē shashṭhyām tithau Śukravāsarē Punarvasu-ṛiksha-chandra-yōgē |

¹ The 13th tithi of the bright half of Pausa of V. 1556 expired ended on Sunday, 15th December A.D. 1499, and the same tithi of the dark half on Monday, 30th December A.D. 1499.

² Above, in No. 297, the first name is spelt Jōṭinga.

³ The intended day may be Saturday, 30th November A.D. 1538, with the nakshatra Uttarabhadrapadā and the yōga Variyas; but on this day the 10th tithi only commenced 16 h. 34 m. after mean sunrise. The date of a corresponding Persian inscription, published *ibid.*, would correspond to Friday, 25th October A.D. 1538.

For V. 1597 the date is irregular; for V. 1557¹ it would regularly correspond to Friday, 23rd April A.D. 1501.

307.—V. 1646.—*Proceedings Beng. As. Soc.* 1875, p. 83. Benares inscription of the time of the emperor **Akavara (Akbar)** and his minister Tōḍara:—

(L. 8).—Kṛi(ṛi)tu-nigama-ras-âtmâ(?)—1646-sammitê vatsar-êśê.

308.—V. 1650.—*Ep. Ind.* Vol. II. p. 50, No. xii. Śatruñjaya Âdiśvara temple inscription: eulogizes some members of the Tapâ *gachchha*, and mentions the emperor **Akabbara (Akbar)**; (composed by Hēnavijaya). Latest date:—

(L. 77).—gagana-bâṇa-kalâ-1650-mitê 'bdê.

309.—V. 1651 and 1652.—*Ep. Ind.* Vol. I. p. 323. Inscription in the temple of Vâḍipura-Pârśvanâtha at Anhilvâd, containing a *paṭṭâvali* of the Brihat-Kharatara *gachchha*. date of the reign of the emperor **Akabbara (Akbar)**:—

(L. 3).—Pâtisâhi-śrī-Akabbara-râjyê | śrī-Vikrama-nṛipa-samayât=samvati 1651
Mârggaśrīsha-sita-navami-dinê Sôma-vârê | Pûrvabhadrapad[â*]-nakshatrê.

Monday, 11th November A.D. 1594; see *Ind. Ant.* Vol. XX. p. 141, note 31.

Another date in the same inscription:—

(L. 47).—Kara-karaṇa-kâya-ku-pramita-samvat Allâi 41 varshê | Vaiśâsha(kha)-vadi dvâdaśi-vâsarê Guru-vârê Rêvati-nakshatrê.

Thursday, 13th May A.D. 1596; see *ibid.* Vol. XX. p. 141, note 32.

310.—V. 1652.—*Ep. Ind.* Vol. II. p. 59, No. xiii. Śatruñjaya Jaina inscription of the reign of the emperor **Akabara (Akbar)**:—

(L. 1).—śrī-samvat 1652 varshê Mârgô(rga)-vadi 2 Sôma-vâsarê Pushya-nakshatrê.

Monday, 8th December A.D. 1595.²

311.—V. 1654.—*Proceedings Beng. As. Soc.* 1876, p. 110. Rôhtâs inscription of the time of the *Mahârâjâdhirâja Mânasimha*:—

(L. 1).—samvat 1654 . . . Âmbhōdh-îshu-ras-êmdubhiḥ parimitê puṇyâyanê bâyanê Chaitrê mâsi valakshê(ksha)-pakshê(ksha)-valitê shashṭhyâm tithau Śitagoh | vârê.

Monday, 14th March A.D. 1597.

312.—V. 1654.—*Bhāvnagar Inscr.* p. 144. Sâdaḍi inscription of the reign of the *Mahârâjâ Amarasimhaji* [of Mēwâḍ]:—

(L. 3).—śrī-nṛipa-Vikramârka-samay[â*]t || samvat 1654 va[r*]shê Śâk[ê*] 1520 pravarttamânê mahâmâṅgalya-prada-Vaiśâsha(kha)-m[â*]sê kṛishṇa-pakshê dvitīyâyam tithau Brihaspatta(ti)-vâsarê.

Thursday, 13th April A.D. 1598.

313.—V. 1675.—*Ep. Ind.* Vol. II. p. 60, No. xv. Śatruñjaya Jaina inscription³ of the reign of the emperor **Jahāṅgira (Jahāṅgir)**:—

(L. 1).—sam 1675 Vaiśâkha-sudi 13 tithau Śukra-vârê suratâṇa-Nûradîna-Jahāṅgira-Savâi-vijayirâjyê ||

Friday, 16th April A.D. 1619.

¹ The year V. 1557 falls in the reign of Râjamalla; already in V. 1587 his grandson Ratnasimha was reigning; see above, Nos. 301 and 304.

² But on this day the moon entered the *nakshatra* Pushya only 19 h. 3 m. after mean sunrise.

³ Other Śatruñjaya inscriptions of the same reign and date *ibid.* p. 61, No. xviii.; p. 62, No. xvii.; p. 63, No. xix. and No. xx.; p. 67, No. xxiii. and No. xxiv.; and of the same date, p. 60, No. xiv.; p. 61, No. xvi. and p. 67, No. xxii.

314.— V. 1675 and 1676.— *Ep. Ind.* Vol. II. p. 64, No. xxi. Śatruñjaya Jaina inscription of the time of Jasavanta, the son of the Yāma Śatruśālya, of Navānapura (Navānagar) in Hāllāra (Halār Prānt); (composed by Dēvasāgara):—

(L. 1).— saṁvat 1675 varshē Śākē 1541 pravarttamānē |

(L. 19).— Prāgukta-vatsarē ramyē | Mādhav-ārjjuna-pakshakē | Rōhipī-bha-tritīyāyām Budhavāsara-saṁyuji ||

Wednesday, 7th April A.D. 1619.

(L. 25).— saṁvat 1676 varshē Phālguna-sita-dvītīyāyām tithau Daityaguru-vāsarē Rēvatī-nakshatrē.

Friday, 25th February A.D. 1620.

315.— V. 1680.— *Proceedings Beng. As. Soc.* 1875, p. 82. Benares inscription of the time of a prince Vāsudēva of the lunar race:—

(L. 1).— Vyōm-āṣṭa-shaṭ-chandra-1680-mitē śubhē=bdau(bdē) | māsē Śuchau Brahma-tithau śivāyām.

316.— V. 1683.— *Ep. Ind.* Vol. II. p. 68, No. xxvii. Śatruñjaya Jaina inscription of the reign of the emperor Jihāngira (Jahāngir); (composed by Dēvasāgara):—

(L. 1).— saṁvat 1683 varshē || Pātisāha-Jihāngira-śrī-Salēmasāha-bhūmaṇḍalākhaṇḍala-vijayarājyē ||

(L. 33).— saṁvat 1683 varshē | Māgha-sudi trayōdaśī-tithau Sōma-vāsarē.

Monday, 30th January A.D. 1626.

317.— V. 1686.— *Ep. Ind.* Vol. II. p. 72, No. xxx. Śatruñjaya Jaina inscription of the reign of the emperor Śāhājyāhām (Shāh-Jahān):—

(L. 1).— saṁvat 1686 varshē Vaiśākha-sudi 5 Budhē Śākē 1551 pravarttamānē.

(L. 3).— Pātāsāhā-śrī-Śāhājyāhām-vijayarājyē.

Wednesday, 8th April A.D. 1629.

318.— V. 1688.— *Jour. Beng. As. Soc.* Vol. VIII. p. 695. Inscription of the Tōmara Mitrasēna, on a "slab removed from above the Kothoutiya gate of the Fort Rōhtās"; (composed by Śivadēva, the son of Kṛishṇadēva):—

(V. 18).— Sandham bhūmīndu(ndra)-chūḍāmanir-akṛita vasudvandva-shaṭ-chandra-1688-saṁkhyē varshē śrī-Vikramārka-kshitipati-gaṇitē saṁvatē sammata-śrīḥ |

In the Tōmara family at Gōpāchala (Gwālīor), Virasīmha; his son Uddharapa; his son Virama; his son Gaṇapati; his son Hūngurasīmha (Duṅgarasīmha?); his son Kīrtisīmha; his son Kalyāṇasāhi; his son Mānasāhi; his son Vikramasāhi; his son Rāmasāhi; his son Śālivāhana; his sons Śyāmasāhi and Mitrasēna (contemporaries of Śāhi Jallāladina).

Compare the Narwar pillar inscription, *ibid.* Vol. XXXI. p. 404, Plate iv.

319.— V. 1689.— *Ep. Ind.* Vol. I. p. 301. Date of the renewal of the Vaḍnagar inscription of V. 1208 (above, No. 130):—

(L. 45).— Chaitra-māsē śubhrō pakshō pratipad-Guruvāsarē | Nand-āṣṭa-nṛipō¹ 1689 varshē praśasti[r*]=likhitā punaḥ ||

Thursday, 28th February A.D. 1633.²

320.— V. 1717.— *Archaeol. Surv. of India*, Vol. XXI. p. 136. Notice of a Chambā inscription, dated (according to Sir A. Cunningham's rubbings):—

(L. 1).— śrīman-nṛipati-Vikramāditya-saṁvatsarē 1717 śrī-Śālivāhana-śakē 1582 śrī-Śāstra-saṁvatsarē 36 Vaiśākha(kha)-vadi trayōdaśyām Vu(bu)dha-vāsarē | Mēshō=rka-saṁkr[ā]ntau.

Wednesday, 28th March A.D. 1660; see *Ind. Ant.* Vol. XX. p. 152, No. 6.

¹ Here one syllable is wanting.

² On this day the *tithi* of the date commenced 1 h. 25 m. after mean sunrise.

321.—V. 1718, 1722, and 1732.—*Bhāvnagar Inscr.* pp. 145 and 150. Rājanagar-Kāṅkarōli inscriptions, containing the second and third *sargas* of Raṇachchhōḍa's *Rājaprasasti-mahākāvya*.

322.—V. 1724.—*Jour. Amer. Or. Soc.* Vol. VII. p. 4. Rāmānagar inscription of king Hridayēśa of Gaḍhādēśa and his wife Sundaridēvi; (composed by Jayagōvinda, the son of Maṇḍana):—

(From Sir A. Cunningham's rubbings, line 64).—Vēda-nētra-hay-ēndv-abdē Jyēsthē Vishṇu-tithau [ś]itau || samvat 1724 varshē Jyēsthā-suddha 11 Śukra-vāsar[ē] ||

The date is irregular; see *Ind. Ant.* Vol. XIX. p. 369, No. 189.

The inscription enumerates: Yādavarāya (a monarch in Gaḍhādēśa), Mādhavasimha, Jagannātha, Raghunātha, Rudradēva, Vihārisimha, Narasimhadēva, Sūryabhānu, Vāsudēva, Gōpālasāhi, Bhūpālasāhi, Gōpinātha, Rāmachandra, Surātānasimha, Hariharadēva, Kṛishnadēva, Jagatsimha, Mahāsimha, Durjanamalla, Yaśaḥkārṇa, Pratāpāditya, Yaśaśchandra, Manōharasimha, Gōvindasimha, Rāmachandra, Kārṇa, Ratnasēna, Kamalanayana, Naraharidēva, Virasimha, Tribhuvanarāya, Prithvirāja, Bhāratīchandra, Madanasimha, Ugrasēna, Rāmasāhi, Tārāchandra, Udayasimha, Bhānumitra, Bhavānidāsa, Sivasimha, Harinārāyaṇa, Sabalasimha, Rājasimha, Dādīrāja, Gōrakshadāsa, Arjunasimha, Saṁgrāmasāhi; Dalapati, married Durgāvatī;¹ their son Viranārāyaṇa; Dalapati's younger brother Chandrasāhi; Madhukarasāhi; Prēmanārāyaṇa (Prēmasāhi); Hridayēśa, married Sundaridēvi; their daughter (?) Mṛigāvatī.

323.—V. 1770.—*Bhāvnagar Inscr.* p. 155. Udaypur (in Rājputāna) inscription of the time of the Rānā Saṁgrāmasimha of Mēwād:—

(L. 20).—Svasti śrī-Vikramāditya-rājyē(jēn?)dra-gata-kālataḥ | gagan-ādry-aśva-bhū-saṁkhyē (1770) vatsarē Śōbbhan-āhvayē || 10 || Tathā cha Śāka-amāsasya Śālivāhana-bhūpatēḥ [1*] pañch-āgny-ashtī-pramitikē 1635 'svanibhē harāsyadē (?) || 11 || Saumyāyanē savitārī guru-śukr-ōdayē subhē | Chaitrasya paurṇimāyām cha.

324.—V. 1861.—*Proceedings Beng. As. Soc.* 1869, p. 204. Nāgpur plate of Ratnakumārikā, the wife of the chief Jayantasimha [of Sambalpur]:—

Āshāḍhē Ravi-vāsarē subha-tithau tatrōparāgē sinī² samvatē= shtādāsa-satē ēkashashty-uttar-ākhyakē Vikramāditya-bhūpasya Svarbhānu-vatsarē.

Perhaps Sunday, 22nd July A.D. 1804, with a lunar eclipse, visible in India; but this day fell by the mean-sign system in the Jovian year Yuvan, and by the southern luni-solar system in Raktāksha.

325.—V. 1874, 1875, and 1877.—*Ind. Ant.* Vol. IX. p. 193. Nepāl inscription of Lalitatripurasundaridēvi, the widow of the Mahārājādhirāja Raṇabāhādūrasāha; of the time of his grandson, the Mahārājādhirāja Rājēndravikramasāha:—

Vēda-sapta-gaj-ēndu-mitē 1874 Vaikramē śakē Śūchi-śukla-navamyām Sōm-ānvitāyām.

Monday, 23rd June A.D. 1817; see *ibid.* Vol. XIX. p. 35, No. 56.

Tasminn-ēva śakē Bhādra-kṛishṇa-navamyām Śuklē.

Friday, 5th September A.D. 1817; see *ibid.* p. 176, No. 120.

Bāṇa-svara-nāga-bhū-mitē 1875 śakē Māgha-māsi(?) tṛitīyāyām Gurau.

Thursday, 28th January A.D. 1819 (?).

¹ Durgāvatī, together with her son Viranārāyaṇa, is said to have died by her own hand, after a battle with Āsapha-khāna (Āsaf Khān), who had been sent by the emperor Akabara (Akbar) for the purpose of levying a contribution.

² Read *chandr-ōparāgē sati* (?).

Tasminn-ôva śakê Mârğa-krishṇa-pañchamyâm Budhê.

Wednesday, 18th November A.D. 1818; see *ibid.* p. 169, No. 96.

Pâtâlâ-lôka-vasu-vasumati-śakê Jyêshṭha-krishṇa-daśamyâm Ravau.

Sunday, 7th May A.D. 1820; see *ibid.* p. 177, No. 121.

Prithvinârâyanaśâha; his son Simhapratâpaśâha; his son Ranabâhâdûrasâha; his son Gîrvâpayuddhavikramaśâha; his son Râjêndravikramaśâha.

326.—V. 1876.—*Archæol. Surv. of India*, Vol. III. p. 70, and Plate xxiv. Masâr (Mahâsâra) Jaina inscription :—

(L. 1).—sa[im] 1876 Vê(vai)śâsha(kha)-śukla 6 Śukrê.

(L. 5).—Aṁgarêja-râjyê varttamânê Kârusha-dêśê.

Friday, 30th April A.D. 1819.

327.—V. 1881.—*Ep. Ind.* Vol. II. p. 244, and Plate. Pabhôsâ Jaina inscription :—

(L. 1).—samvat 1881 mitê Mârgasîrsha-śukla-shashṭhyâm Śukra-vâsarê.

(L. 10).— . . . Aṁgarêja-vahâdura-râjyê.

Friday, 26th November A.D. 1824.

328.—V. 1915 and 1917.—*Archæol. Surv. of India*, Vol. XXI. p. 136. Notice of a Chambâ plate of the *Mahârâjâdhîrâja Śrisimhadêva* (?), dated (according to Sir A. Cunningham's rubbings) :—

(L. 1).—śrimad-Vikramâ[rka]-samvatsarê 191[5] śrî-Śâstra-samvatsarê 34.

(L. 7).—śrimad-Vikramâditya-samvatsarê 1917 Śâstra-samvatsarê 36.

(L. 8).—Vikramâditya-samvat 1915 śrî-Śâstra-samvat 34.

(L. 18).—Vikramâditya-samvat 1917 Śâstra-samvat 36.

a.—Undated Inscriptions connected with those under A.

329.—*Gupta Inscr.* p. 146, and Plate. Mandasôr pillar inscription¹ of the king Yaśôdharman, to whom homage was rendered by the king Mihirakula;² (composed by Vâsula, the son of Kakka, and engraved by Gôvinda³).

330.—*Jour. Roy. As. Soc.* 1894, p. 4. Jôdhpur inscription of the Pratihâra Bâuka :—

(L. 21).—samvat 4 Chaitra-sudi 5 ||

The Brâhman Harichandra from his Kshatriya wife Bhadrâ had four sons, Bhôgabhaṭa, Kakka, Rajilla, and Dadda; Rajilla's son Narabhaṭa-Pôllâpêlli; his son Nâgabhaṭa, married Jajjikâdêvi; their sons Tâta and Bhôja; Tâta's son Yaśôvardhana; his son Chanduka; his son Śiluka or Śiluka (defeated Bhaṭṭikadêvarâja); his son Jhôṭa; his son Bhillâditya; his son Kakka, married Padminî; their son Bâuka (slew Mayûra, who had defeated Nandâvalla).⁴

331.—*Ep. Ind.* Vol. I. p. 244, and Plate. Pehevâ (Pehoa, now Lucknow Museum) inscription of the reign of Mahêndrapâladêva⁵ [of Kananj], recording the construction of a temple of Vishṇu by some members of the Tômara family. In this family there was the Râjâ Jâula; a descendant of his, Vajraṭa, married Maṅgaladêvi; their son, Jajjuka, married Chandrâ and Nâyikâ; and their sons were Gôgga, Pûrṇarâja, and Dêvarâja. (Composed by Mu . . (?), the son of Bhaṭṭa Râma).

¹ For a fragmentary duplicate copy of this inscription see *Gupta Inscr.* p. 149, and Plate.

² See below, No. 521.

³ He also engraved the Mandasôr inscription, above, No. 4 of V. 539.

⁴ Compare the Ghaṭayâla inscription, above, No. 13 of V. 918.

⁵ See the dates in the Siyadônî inscription, above, No. 18 of V. 960, and No. 20 of V. 964.—The British Museum possesses two unpublished inscriptions of the reign of Mahêndrapâladêva. One of them ends (in line 8): *Paramabhaṭṭâraka-mahârâjâdhîrâja-paramâśvara-îrî-Mahêndrapâladêva-râjyê 1 samvat 2 Mârgga-sudi 91 krit-êyam Stharudrêṇ-êti*; and the other (in line 3): *Śrî-Mahêndrapâladêva-râjyê samvat 6 (?) Jyêshṭha-sudi . . (?)*.

332.—*Ep. Ind.* Vol. I. p. 122; *Archæol. Surv. of India*, Vol. XXI. Plate xvi. B. Khajurâhó fragmentary **Chandëlla** inscription; mentions Jêjjâka and Vijjâka,¹ and Harshadêva; also Kshitipâladêva² [of Kanauj].

333.—*Ind. Ant.* Vol. XVIII. p. 237; *Archæol. Surv. of India*, Vol. X. Plate xxxii. 1, 2, 4-6. Dudahi inscriptions of the **Chandrëlla**³ Dêvalabdhî, a son of Krishnapa and his wife Âsarvâ, and grandson of the *Mahârâjâdhirâja* Yaśôvarman.⁴

334.—*Ep. Ind.* Vol. I. p. 221; *Archæol. Surv. of India*, Vol. XXI. Plate xxi. Fragmentary **Chandëlla** inscription from Mahôbâ (now in the Lucknow Museum); mentions Jêjâ⁵ and his younger brother Vijâ, Dhaṅga, his son Gaṇḍa, his son Vidyâdhara (contemporary (?) of Bhôjadêva [of Dhârâ]), Vijayapâla (contemporary of the Chêdi Gâṅgêyadêva), and his son **Kirtivarman**⁶ (who conquered Lakshmîkarṇa, i.e. the Chêdi Karṇa).

335.—*Ep. Ind.* Vol. I. p. 197. Mau (now Calcutta Museum) fragmentary inscription of the Chandëlla **Madanavarman**; mentions [Dhaṅga], his son Gaṇḍa, his son Vidyâdhara, his son Vijayapâla, his son Kirtivarman, his son Sallakshavarman, his son Jayavarman, Sallakshavarman's younger brother Prithivîvarman, and Prithivîvarman's son Madanavarman.⁷

336.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 317; *Archæol. Surv. of India*, Vol. XXI. p. 39. Kâlânjar fragmentary **Chandëlla** inscription; apparently mentions Vijayapâla, the Chêdi Karṇa, Jayavarman, Madanavarman, his younger brother Pratâpavarman, and **Viravarman**.⁸

337.—*Ep. Ind.* Vol. I. p. 333; *Archæol. Surv. of India*, Vol. XXI. Plate xv. Ajaygadh rock inscription of the time of the Chandëlla **Bhôjavarman**; gives an account of some members of the Vâstavya clan of Kâyasthas, and mentions the Chandëllas Gaṇḍa, Kirtivarman, Paramardin, Trailôkyavarman, and Bhôjavarman.⁹

338.—Prof. Bendall's *Journey*, p. 82, and Plate. Ar (near Udaypur in Râjputâna) fragmentary inscription, containing the name of the [Guhila] king **Śaktikumâra**.¹⁰

339.—*Bhâvnagar Inscr.* p. 72, and Plate. Udaypur (in Râjputâna) fragmentary inscription, containing the names of the [Guhila] kings **Śaktikumâra** and **Śuchivarman**.

340.—*Ep. Ind.* Vol. I. p. 233, and Plate. Udaypur (in Gwâlior) fragmentary inscription of the **Paramâra** rulers of Mâlava; mentions, in the lineage of the hero Paramâra, Upêndrarâja; his son Vairisimha [I.]; his son Siyaka; his son Vâkpati [I.]; his son Vairisimha [II.] Vajrâta; his son Harsha (defeated the [Râshtrakûta] king Khettiga); his son Vâkpati [II.] (conquered Yuvarâja [II.] of Tripurî); his younger brother Sindhurâja; his son Bhojarâja (at war with Indraratha, Toggala (?), and [the Chaulukya] Bhîma [I.]); and **Udayâditya**.¹¹

341.—*Ind. Ant.* Vol. XIX. p. 350; *Ind. Inscr.* No. 52. Ujjain (now Royal As. Soc.'s) first plate only of the Paramâra *Mahârâjâdhirâja* **Jayavarmadêva**,¹² issued from Vardhamânapura.¹³

Udayâditya; Naravarman; Yaśôvarman; Jayavarman.

¹ They are called *Jayâśakti* and *Vijayâśakti* in other inscriptions; see, e.g., above, No. 35 of V. 1011.

² See above, No. 31 of V. 1005.

³ This is an earlier form of the name *Chandëlla*.

⁴ See above, No. 35 of V. 1011.

⁵ After him *Jêjâbhukti* (*Jêjâkabhukti*, see No. 176) was named. He is the *Jayâśakti* (*Jêjâka*), and Vijâ the *Vijayâśakti* (*Vijjâka*) of other inscriptions.

⁶ See above, No. 76 of V. 1154.

⁷ See above, from No. 101 of V. 1186 to No. 142 of V. 1219.

⁸ See above, from No. 226 of V. 1317 to No. 242 of V. 1342.

⁹ See above, No. 247 of V. 1345.

¹⁰ See above, No. 48 of V. 1034.

¹¹ See above, No. 68 of V. 1116, and No. 70 of V. 1137.

¹² The grant may be assigned to the time between V. 1192 and 1200.

¹³ But, when the grant was made, the king was at Chandrapuri.

342.—*Ep. Ind.* Vol. I. p. 215, and Plate. Jhānsī (now Lucknow Museum) fragmentary inscription of Sallakshanasimha (?);¹ mentions Kanyākubja; the chiefs Śīdhuka and Māmaka (?); Lakkhata and Rajahpāla; Rājādevī; [the Chandēlla] Kirtivarman; Gaṇapāla (?); [the Paramāra] Udayāditya of Avanti; Nṛsimha; Hira or Hīrāmśa (?); and Sallakshanasimha.

343.—*Bhāvnagar Inscr.* p. 206. Ratnāpur (in Mārṇād) fragmentary inscription of the reign of the Chaulukya Mahārājādhirāja Kumārāpāladēva;² contains an order of Pūnapākshadēva or his queen, the Mahārājñī Girijādēvi, and mentions a Mahārāja Rāyapāladēva.

344.—*Bhāvnagar Inscr.* p. 214. Cambay unfinished inscription of the Chaulukya (Vāghēlā) Viśvaladēva: Arṇōrāja married Salakshadēvi; their son Lavaṇaprasāda, married Madanadēvi; their son Viradhavala, married Vayajaladēvi; their son Viśvaladēva.³

345.—*Archæol. Surv. of West. India*, Vol. II. p. 159, and Plate xxx.; *Ant. Remains Bo. Pres.* p. 302. Gīrnār fragmentary inscription of the Chūḍasamā chiefs;⁴ mentions, in the Yādava family, Maṇḍalika [I.], his son Navaghana, his son Mahipāla [I.], Shaṅgāra (Khaṅgāra), Jayasimha, Mōkalasimha, Mēlaga, Mahipāla [II.], and his son Maṇḍalika [II.].

B.—Inscriptions dated according to the Śaka Era.

346.—*Ś. 400.*—*Ind. Ant.* Vol. X. p. 253, and Plate. Bombay As. Soc.'s (spurious) plates of the Mahārājādhirāja Dharasēnadēva, the son of Guhasēna (who is called here) the son of Bhaṭṭārka (Bhaṭārka); issued from Valabhī:—

(L. 23).—Śakanṛipa-kāl-ātita-saṁvachchha(tsa)ra-śata-chatusṭayē Vaiśākhy[ā*]m paurṇamāsī.⁵

Compare below, No. 463 of G. 252.

347.—*Ś. 400.*—*Ind. Ant.* Vol. VII. p. 63, and Plate. Umētā (spurious)⁶ plates of the Gurjara Mahārājādhirāja Dadda II. Praśāntarāga, the son of Jayabhaṭṭa (Jayabhaṭa) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 22).—Śakanṛipa-kāl-ātita-saṁvachchha(tsa)ra-śata-chatusṭayē Vaiśākha-paurṇamāsyām.

Compare below, Nos. 395 and 396 of K. 380 and 385.

348.—*Ś. 415.*—*Ind. Ant.* Vol. XVII. p. 199, and Plate. Bagumrā (spurious) plates of the Gurjara Mahārājādhirāja Dadda II. Praśāntarāga, the son of Jayabhaṭṭa (Jayabhaṭa) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 21).—Śakanṛipa-kāl-ātita-saṁva[chchha(tsa)]ra-śata-chatusṭayē pañchadaś-ādhikē Yē(jyē)shṭh-ā[māvāsyā*]-su(sū)ryagrahē.

There was no solar eclipse on any of the possible equivalents of the date; see *ibid.* Vol. XXIV. p. 11, No. 170.

¹ Of about the 12th or 13th century A.D.

² The inscription is similar to No. 133 of V. 1209, and in its concluding lines has some names which also occur in the last lines of that inscription.

³ See above, No. 222 of V. 1311, and No. 225 of V. 1317.

⁴ See above, No. 276 of V. 1445, and No. 284 of V. 1473.

⁵ Read *paurṇamāsyām*.

⁶ See *Ind. Ant.* Vol. XIII. p. 72, Vol. XVII. p. 185 ff., and Vol. XVIII. p. 92.

349.—**Ś. 417.**—*Ind. Ant.* Vol. XIII. p. 116, and Plate. Ilâô (spurious) plates of the Gurjara *Mahārājādhirāja Dadda II. Prasāntarāga*, the son of Jayabhāṭa Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha :—

(L. 18).—Śakanpīpa-kāl-ātita-samvachchha(tsa)ra-sata-chatusthāyē saptaduś-ādhikē Yē(jyē)shth-[*]m[*]vāsy[*]-su(sū)ryagrāhē.

There were solar eclipses on the new-moon days of the *pūrṇimānta* and the *amānta* Jyāishṭha of Ś. 417 expired, corresponding to the 10th May and the 8th June A.D. 405, but neither eclipse was visible; see *ibid.* Vol. XXIV. p. 10, No. 165.

350.—**Ś. 631.**—*Ind. Ant.* Vol. XVIII. p. 234, and Plate. Multāi (in the Central Provinces) plates of the Rāshṭrakūṭa Nandarāja-Yuddhāsura :—

(L. 21).—Kārttika-paurṇamāsyām . . .

(L. 29).—Śakakāla-samvatsara-śatēshu śhaṭchhv(tsv)=ēkatri[*]ś-ōttarē-hn.¹

In the Rāshṭrakūṭa lineage, Durgarāja; his son Gōvindarāja; his son (?) Svāmikarāja; his son Nandarāja-Yuddhāsura.

351.—**Ś. 726 (?)**.—*Ep. Ind.* Vol. I. p. 112. Baijnāth inscription (second *prastuti*²) of the time of the *Rājānaka Lakshmanachandra* of Kiragrāma, and the reign of the king Jayachandra of Trigarta (Jālandhara); (composed by Rāma, the son of Bhṛīngaka) :—

(L. 33).—Śakakāla-gat-ābdāḥ 7[26].

The inscription mentions the following *Rājānakas* of Kiragrāma: Kanda; his son Buddha; his (?) son Vīgraha; his son Brahman; his son Dōmbaka; his son Bhuvana; his son Kalhana; his son Bilhapa, married Lakshāṇikā, the daughter of king Hṛidayachandra of Trigarta; their sons Rāma and Lakshmaṇa (Lakshmanachandra, who married Mayatallā).

352.—**Ś. 784.**—Dēōgaḍh Jaina pillar inscription of the reign of the *Mahārājādhirāja Bhōjadēva* [of Kanauj], and of his feudatory, the *Muhāsāmanta Vishnurama*, governor of Lanchchhagira (Dēōgaḍh); see above, No. 14 of V. 919.

353.—**Ś. 836.**—*Ind. Ant.* Vol. XII. p. 193. Haḍḍālā plates of the Chāpa *Mahīśimantādhipati Dharanivarāha*, a feudatory of the *Rājādhirāja Mahipālādēva*,³ issued from Vardhamāna :—

(L. 35).—pṛāpt-ōdagayana-mahāparvvaṇi . . .

(L. 44).—Saka-samvat 836 Pausa-sudi 4 uttarāyanē ||

23rd December A.D. 914; see *ibid.* Vol. XXIII. p. 114, No. 6.

In the Chāpa family, Vikramārka; his son Addaka; his son Pulakēsi; his son Dhruvalhapa; his younger brother Dharanivarāha.

354.—**Ś. 940.**—*Wien. r. Zeitschrift.* Vol. VII. p. 83. Notice of the Surat plates of the reign of the Chālukya⁴ *Mahāmāṇḍalīśvara Kirtirāja* of Lātādēsa, the son of Gōggirāja and grandson of Bārappa who was the son of Nimbārka; recording a grant which was made by the Rāshṭrakūṭa chief Samburāja, the son of Amṛitarāja and grandson of Kundarāja.

355.—**Ś. 960.**—*Ep. Ind.* Vol. IV. p. 190. Date of the coronation of the Gaṅga *Mahārājādhirāja Vajrahastadēva*, lord of Trikaliṅga, as given in his Naḍagām plates of Ś. 979 (below, No. 357) :—

(L. 34).—Viyad-pitu-nidhi-samkhyām yāti Śākāyda(bda)-saṅghē dinakṛid-Vṛishabha-stha⁵ Rā(rō)hīpi-bh[ē*] s[u]-lagnē [i*] Dhanushi cha sita-pak-hē Sūrya-vārē tritīyām(yā)-yuji sakala-dharitṛim rakshitum(tum) yā(yō)=bhīpi(śhī)kṭh ||

¹ Read *trimsad-uttarāshv.

² For the first *prastuti* of Baijnāth see below, No. 569 of the [Bankika] year 81.

³ According to Prof. Bühler, he must have been one of the Chūḍasanaś of Girār Junāgaḍh.

⁴ Below, in No. 356, we have *Chaulukya* instead of *Chālukya*.

⁵ Read *kriti *Vṛishabha-sthē*.

With this reading the date is irregular; but for the month of Mēsha (instead of Vṛishabha) it corresponds to Sunday, 9th April A.D. 1038.¹

356.—Ś. 972.—*Ind. Ant.* Vol. XII. p. 201, and Plates. Surut plates of the Chaulukya² Trilōchanapāla of Lāṭadēsa:—

(L. 52).—Śākē nava-sa(śa)tair=yuktē dvisaptaty-adbhikē tathā Vikritē vatsarē Pauslē māsē pakshē cha tāmāma)sē || Amāvāsyā-tithau sūrya-parvvaṇy=Angāra-vāraḥ.

Tuesday, 15th January A.D. 1051; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 65.

In the Chaulukya lineage (descended from the mythical Chaulukya and a Rāshtrakūṭa princess from Kanyākubja) there was Bārapparāja; his son Gōggirāja; his son Kīrtirāja; his son Vatsarāja; his son Trilōchanapati (Trilōchanapāla).

357.—Ś. 979.—*Ep. Ind.* Vol. IV. p. 189, and Plate. Nadagām (in the Gaṇjām district) plates of the Gaṅga Mahārājādhirāja Vajrahastadēva,³ lord of Trikalīṅga, issued from Kalinganagara:—

(L. 53).—aja-giri-nidhi-Śāk[ā*]vdē(bdē) | Ph[ā*]lgun-āmala-pakshē | dvādaśyām=Āditya-vārē |

Sunday, 8th February A.D. 1058.

In the lineage of the Gaṅgas of Trikalīṅga there was (1.) the Mahārāja Guṇamahārṇava: (2.) his son Vajrahasta (reigned 44 years); (3.) his son Guṇḍama (3 ys.); (4.) his younger brother Kāmārṇava (35 ys.); (5.) his younger brother Vinayāditya (3 ys.); (6.) Kāmārṇava's son Vajrahasta-Aniyāṅkabhīma (35 ys.); (7.) his eldest son Kāmārṇava ($\frac{1}{2}$ y.); (8.) his younger brother Guṇḍama (3 ys.); (9.) his brother, from a different mother, Madhu-Kāmārṇava (19 ys.); (10.) Vajrahasta, the son⁴ of Kāmārṇava (7.) from Vinayamahādēvī of the Vaidumba family.

358.—Ś. 999.—*Ind. Ant.* Vol. XVIII. p. 163. Date⁵ of the coronation of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, as given in his Vizagapatam plates of Ś. 1003 (below, No. 359):—

(L. 30).—Śāk-āvdē(bdē) Nanda-randhra-grahagana-gaṇitē Kumbha-saṁsthē dinēsē śuklē pakshē tri(tri)tiyā-yuji Raviḥa-dinē Rēvatī-bhē Nṛiyugmē lagmē(gnē).

Saturday, 17th February A.D. 1078; see *ibid.* Vol. XXIII. p. 132, No. 111.

359.—Ś. 1003.—*Ind. Ant.* Vol. XVIII. p. 162. Vizagapatam (now Madras Museum) plates of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva,⁶ lord of Trikalīṅga, issued from Kalinganagara:—

(L. 40).—Harāyana-viyad-gagana-chandra-gaṇitē Śāk-āvdē(bdē) Mēshamāsa-kṛishṇa-āṣṭamyaṁ=Āditya-vārē.

Sunday, 4th April A.D. 1081; see *ibid.* Vol. XXIII. p. 132, No. 112.

Genealogy as far as (10.) Vajrahasta as in No. 357; (he reigned 33 years); (11.) his son Rājarāja (8 ys.); (12.) his son, from Rājasundarī, the daughter of Rājēndrachōla, Anantavarman-Chōḍagaṅga.

360.—Ś. 1040.—*Ind. Ant.* Vol. XVIII. p. 166. Vizagapatam (now Madras Museum) plates of the Gaṅga Rājādhirāja Mahārāja Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, issued from Sindūrapōra:—

(L. 114).—viyad-udadhi-kh-ēndu-gaṇitēshu Śāka-vatsarēshu punyē=hanī.

¹ On this day the third tithi of the bright half commenced 14 h. 40 m., the nakshatra was Rōhiṇī from about 14 h., and the lagna Dhanus from about 15 h., after mean sunrise.

² Above, in No. 354, we have Chālukya instead of Chaulukya.

³ Compare above, No. 355, and below, No. 685.

⁴ The same date we have in l. 93 of the Vizagapatam plates of Ś. 1040, and in l. 2nd of the Vizagapatam plates of Ś. 1057 (below, Nos. 360 and 361).

⁵ See above, No. 558.

Genealogy from Ananta (Vishnu), through the Moon, to Gāṅgēya; from him to Kōlāhala, the founder of Kōlāhalapura in Gaṅgavādī, and his son Virōchana; then, after 81 kings of Kōlāhalapura, Virasimha, who had five sons, Kāmārṇava [I.], Dānārṇava, Guṇārṇava [I.], Mārasimha, and Vajrahasta [I.]. (1.) Kāmārṇava [I.], after defeating Balāditya, took Kalinga (and reigned at Jantāvura 36 years); (2.) his younger brother Dānārṇava (40 ys.); (3.) his son Kāmārṇava II. (reigned at Nagara 50 ys.); (4.) his son Raṇārṇava (5 ys.); (5.) his son Vajrahasta II. (15 ys.); (6.) his younger brother Kāmārṇava III. (19 ys.); (7.) his son Guṇārṇava [II.] (27 ys.); (8.) his son Jitāṅkuśa (15 ys.); (9.) his brother's son Kaligalāṅkuśa (12 ys.); (10.) his father's brother Guṇḍama [I.] (7 ys.); (11.) his younger brother Kāmārṇava IV. (25 ys.); (12.) his younger brother Vinayāditya (3 ys.); (13.) the son of Kāmārṇava IV., Vajrahasta IV. (35 ys.); (14.) his son Kāmārṇava V. ($\frac{1}{2}$ y.); (15.) his younger brother Guṇḍama II. (3 ys.); (16.) his brother, from a different mother, Madhu-Kāmārṇava VI. (19 ys.); (17.) his¹ son Vajrahasta [V.] (30 ys.); (18.) his son Rājārāja (8 ys.), married the Chōḍa princess Rājasundarī; (19.) his eldest son Anantavarman-Chōḍagaṅga.

361.—**Ś. 1057.**—*Ind. Ant.* Vol. XVIII. p. 173. Vizagapatam (now Madras Museum) plates of the Gaṅga *Mahārājādhirāja* Anantavarman-Chōḍagaṅga, lord of Trikalīṅga, issued from Kalinganagara:—

(L. 32).—*śr[ī*]-Śāk-āvdē(bdē)shu muni-sa(sa)ra-viyach-chkām(cham)dra-gaṇitēshu Vṛiśchika-māsē.*

Genealogy as in No. 359.

362.—**Ś. 1059.**—*Ep. Ind.* Vol. II. p. 333. Gōvindpur inscription of the poet Gaṅgādharma; mentions the Māna² princes *Varṇamāna* and *Rudramāna* of Magadha:—

(L. 34).—*Nand-ēndriy-ābhr-ēndu-samē Śāk-āvdē(bdē) . . . Śāka 1059.*

The inscription treats of the Maga or Śākadvīpiya Brāhman Dāmōdara, his son Chakrapāni, his sons Manōratha and Daśaratha, Manōratha's sons Gaṅgādharma (who composed this inscription³) and Mahidhara, and Daśaratha's sons Harihara and Purushōttama.

363.—**Ś. 1064.**—*Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 242. Date⁴ of the coronation of the Gaṅga Kāmārṇava of Kalinga, the son and successor of Anantavarman-Chōḍagaṅga, as given in the Kēndupātnā plates of Narasimhadēva II. of Ś. 1217 (below, No. 367):—

(V. 37).—*Vēda-rttu-vyōma-chandra-pramita-Śāka-samā-prāpta-kālē dinēsē Chāpa-sthē=nya-grah-aughē va(ba)lavati.*

364.—**Ś. 1107.**—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43; *Ep. Ind.* Vol. V. p. 183, and Plates. Assam (now Bengal As. Soc.'s) plates of Vallabhadēva:—

(L. 40).—*Śākē nāga-nabbō-rudraiḥ saṁkhyātē ch-ōttarāyanē | su(su)bhē śubhē kṣaṇē rāśau sa(sa)stē.*

In the lunar race, Bhāskara; his son Rāyāridēva-Trailōkyasimha; his son Udayakarna-Niḥsaṅkasimha, married Ahiavadēvi; their son Vallabhadēva.

365.—**Ś. 1141.**—*As. Res.* Vol. IX. p. 403; Colebrooke's *Misc. Essays*, Vol. II. p. 242, and Plate. Tipura (Tipperah) plate of Harikāladēva Raṇavaṅkamalla (?):—

(L. 22).—*Śakanripatēr-atitā abdāḥ 1141 Raṇavaṅkamalla-śrīmat (?) Harikāladēvapādānām saptadaśa-samvatsarē bhilikhyamānē yatr-āṅkēn=āpi samvat 17 sūrya-gatyā Phālguna-dinē 26.*⁵

¹ According to No. 357, the son of Kāmārṇava V. According to Nos. 359 and 361, Vajrahasta V. reigned 33 years.

² Compare below, No. 628.

³ He also composed a poem, entitled *Advaitatāta*.

⁴ The same date we have in the Purī plates of Narasimhadēva IV. of Ś. 1305 and 1316 (below, Nos. 369 and 370).

⁵ The published text has *sūrya-gatyā tula-dinē 26*.

366.—**Ś. 1165.**—*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 322, and Plate xviii. Chittagong plate of Dāmōdara:—

(L. 1).—Śak-ābdāḥ 1165.

In the lunar race, Purushōttama; his son Madhusūdana; his son Vāsudēva; his son Dāmōdara.

367.—**Ś. 1217 (for 1218).**—*Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 235, and Plates. Kēndupāṭṇā (in Orissa) plates of the 21st *aṅka*-year of the Gaṅga king Narasimhadēva II. [of Kālīṅga], issued from Rēmuṇā:—

(Pl. v. b, l. 16).—saptadaśōttara-dvādaśasata-Śakavatsarē chaturdāśabhuvanādhipaty-ādi-virudāvali-virājamānaḥ ||¹ śri-vīra-Narasimhadēva-mahipatiḥ svarājyasya-aikaviṃśaty-aṅkē-bhīlikhyamānē Simha-śukla-shashṭhyām Sōma-vārē.

For Ś. 1217 the date is irregular; for Ś. 1218 expired it corresponds to Monday, 6th August A.D. 1296.

Genealogy from Vishṇu, through the Moon, to Gāṅgēya; and from him to Kōlāhala Anantavarman who founded Kōlāhalapura; then many other kings. After them, Kāmārṇava and four others (see No. 360) took possession of Kālīṅga. Descended from Kāmārṇava there was, in this Gaṅga lineage, (1.) Vajrahasta, who married Naṅgamā; (2.) his son Rājarāja [I.], married Rājasundarī; (3.) their son Chōḍagaṅga (reigned 70 years); (4.) his son, from Kastūrīkāmōdini, Kāmārṇava (was anointed king in Ś. 1064,² and reigned 10 years); (5.) Chōḍagaṅga's son, from Indirā of the solar race, Rāghava (15 ys.); (6.) Chōḍagaṅga's son, from Chandralēkhā, Rājarāja [II.] (25 ys.); (7.) his younger brother Aniyāṅkabhīma³ (10 ys.); (8.) his son, from Bāghalladēvi, Rājarāja [III.] (17 ys.); (9.) his son, from Maṅkunadēvi (?)⁴ of the Chālukya family, Anaṅgabhīma (34 ys.⁵); (10.) his son, from Kastūrādēvi, Narasimha [I.] (33 ys.); (11.) his son, from the Mālava king's daughter Sītādēvi, Bhānudēva [I.], married Jākalladēvi of the Chālukya family, and died in the 18th *aṅka*-year of his reign; (12.) his son Narasimha [II.].

368.—**Ś. 1304.**—Māchādī (near Alvar) inscription of the time of the Mahārājādhirāja Gōgādēva, the son of Āsaladēva, of the Vaḍagūjara family, and of the reign of Sultān Pērōja Sāhi (Firōz Shāh); see above, No. 272 of V. 1439.

369.—**Ś. 1305.**—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 136. Purī (in Orissa) plates of the 8th *aṅka*-year of the Gaṅga king Narasimhadēva IV. [of Kālīṅga], issued from Vārāṇasi-kāṭaka (?) :—

(Pl. vi. a, l. 13).—Śaka-nṛipatēr-atitēshu pañch-ādhikēshu trayōdaśa-śata-samvachchhha(tsa)rēshu chaturdāśa[bhu*]dha(va)nādhipat-ītyādi-virudāvali-virājamānaḥ śrīmān Nṛsimhadēva-nṛipatēḥ⁶ sva-rājyasya asht-āṅkē abhīlikhyamānē Chaitrē māsi śuklē pakshē trayōdasyām(śyām) tithau Ravi-vārē.

For Ś. 1305 expired and the solar month Chaitra the date corresponds to Sunday, 6th March A.D. 1384.

Genealogy as far as (12.) Narasimha [II.] as in No. 367; (he reigned 34 years); (13.) his son, from Chōḍadēvi, Bhānudēva [II.]⁷ (24 ys.); (14.) his son, from Lakshmī, Narasimha [III.] (24 ys.); (15.) his son, from Kamaladēvi, Bhānudēva [III.] (26 ys.); (16.) his son, from Hīrādēvi of the Chālukya family, Narasimha [IV.].

¹ Read *°mānaḥ śri-*. ² See above, No. 363. ³ See below, No. 670. He is also called *Anangabhīma*.

⁴ According to the Purī plates, below, Nos. 369 and 370, the name is *Sadgunadēvi* or *Gunadēvi*.

⁵ According to the Purī plates, 33 years.

⁶ Read *-nṛipatiḥ*.

⁷ He was at war with Gayāsadina (Ghiyās-ud-dīn Tughlaq, A.D. 1321-25).

370.—**Ś. 1316** (for 1317).—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 151. Puri (in Orissa) plates of the 22nd and 23rd *aṅka*-years of the Gaṅga king **Narasimhadēva IV.** [of Kalinga] issued from Vāraṇasī-kaṭaka (?):—

(Pl. vi. a, l. 19).—Śaka-nṛpatēr=atītēshu śhōdash(ś)-ādihikēshu trayōdaśa-sata-saṁvatsarēshu chaturdśa-sabhuvanādhīpat-ītyādi-virudavalī-virājamānaḥ śīi-vira-Nṛsimhadēva-nṛpatīḥ sva-rājyasya dvāviṁśaty-ankē abhiliḥkhyamanē Vichhā śukla ēkadaśyām Mangala-vārē.

For **Ś. 1316** the date is irregular; for **Ś. 1317** expired it corresponds to Tuesday, 23rd November A.D. 1395; see *Ind. Ant.* Vol. XXV. p. 285.

(Pl. vi. b, l. 1).—asmin rājyē trayōviṁśaty-ankē Vichhā dvitīya-kṛishṇa-saptamī Paṇḍita-vārē.

Wednesday, 22nd November A.D. 1396; see *ibid.* p. 285.

(Pl. vi. b, l. 5).—ē srāhi Mīna-saṁkrānti kṛishṇa ēkādaśī Śani-vārē.

Saturday, 24th February A.D. 1397; see *ibid.* p. 286.

Genealogy as in No. 369.

371.—**Ś. 1321.**—Bihār (Darbhanga) (spurious ?) plate of the **Mahārājādhirāja Śivasimhadēva**, the son of Dēvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyapati; see below, No. 578 of Lakshmanasena-s. 293 (?).

372.—**Ś. 1322** (for 1323).—Rāypur inscription of the time of the **Mahārājādhirāja Brahmadēva** of Rāyapura, and his minister, the **Nāyaka Hājirajadēva**; see above, No. 280 of V. 1458.

373.—**Ś. 1334** (for 1336).—Khalāri inscription of the time of the Kalachuti (Kalachuri) **Haribrahmadēva (Brahmadēva)** of Khalvāṭikā; see above, No. 283 of V. 1470 (for 1471).

374.—**Ś. 1346.**—Dēogaḍh Jaina inscription of the time of **Sāhi Ālambhaka**; see above, No. 285 of V. 1481.

375.—**Ś. 1358.**—Dēogaḍh Jaina inscription; see above, No. 287 of V. 1493.

376.—**Ś. 1377.**—*Ind. Ant.* Vol. XX. p. 391, and Plate. Kistna district plates¹ of **Gāṇadēva** of Koṇḍaviḍu, a contemporary and tributary (?) of **Kapila-Gajapati** of Kaṭaka (Cuttack in Orissa):—

(L. 29).—Śākē śaila-turaṅgam-āgni-śasī-saṁkhyātē Yuv-ābdē śubhō . . .
Bhādrapadē vidhōr-graha-dinē.

The date is irregular; see *ibid.* Vol. XXIV. p. 17, No. 198.

The inscription eulogizes, as reigning at the time, Kapilēndra-Gajapati (Kapila-Kumbhirāja) of Kaṭaka, of the solar race. In his race (?) there was Chandradēva; his son Guhidēva-pātra; his son Gāṇadēva (surnamed Rautarāya or Rāhuttarāya) of Koṇḍaviḍu.

377.—**Ś. 1420.**—Adālij well inscription of the **Rāṇi Rūḍādēvi**, the wife of the Vāghēla **Virasimha** of Daṇḍāhidēśa; of the reign of the 'Pātasāha' **Mahamūda (Sultān Maḥmūd Baiqara)**; see above, No. 299 of Āshādḥadi-V. 1555.

378.—**Ś. 1421.**—Aḥmadābād well inscription of **Bāi Harira**, of the reign of the 'Pātasāha' **Mahamūda (Sultān Maḥmūd Baiqara)**; see above, No. 300 of V. 1556.

379.—**Ś. 1426.**—Nagari (near Chitōr) inscription of the Guhila **Rājamalla** of Mēdapāṭa (Mēwāl) and his wife **Śrīṅgaradēvi**; see above, No. 301 of V. 1556 and 1561.

380.—**Ś. 1453.**—Śatruṅjaya inscription on the seventh restoration of the temple of Pundarika; see above, No. 304 of V. 1587.

¹ Three plates; "the fourth plate, together with any other plate that may have followed it, are lost."

393.—K. 245.—*Cave-Temples of West. India*, p. 58, and Plate. Dr. Bird's Kanheri plate, recording the erection of a *chaitya* at the *Mahāvihāra* (or great convent) of Kṛṣṇagiri; dated in the reign of the **Traikūṭakas** :—

(L. 1).—Tr[ai]kūṭakānā[m] pravarddhamāna-rājya-sa[m]vatsara-śata-dvayê pañcha-chatvāri[m]śad-uttarê.

394.—K. 346.—*Ep. Ind.* Vol. II. p. 20, and Plate. Sāṅkhêḍā second plate only [of a Gurjara king ?] :—

(L. 10).—samvatsara-śata-trayaṁ(yê) śaṭchatvāriṁś-ōttarakê¹ || 346.²

The only name which occurs in the plate is that of the writer, the *Sāṁdhivigrahika* Āḍitya-bhōgika.

395.—K. 380.—*Jour. Roy. As. Soc.*, N. S., Vol. I. p. 273, and Plates; *Ind. Ant.* Vol. XIII. p. 82. Kaira plates of the Gurjara Dadda II. **Prasāntarāga**,³ issued from Nāndīpurī :—

(L. 43).—Kārttikyām.

(L. 50).—samvatsara-śata-trayê-śīty-adhikê Kārttika-śuddha-paūchadaśyām
sam 300 80 Kārttika-śu 10 5.

In the family of the Gurjara kings, the *Sāmanta* Dadda [I.]; his son Jayabhāṭa [I.] Vitarāga; his son Dadda [II.] Prasāntarāga.

396.—K. 385.—*Jour. Roy. As. Soc.*, N. S., Vol. I. p. 273, and Plates; *Ind. Ant.* Vol. XIII. p. 88. Kaira plates of the Gurjara Dadda II. **Prasāntarāga**, issued from Nāndīpurī :—

(L. 41).—Kārttikyām.

(L. 49).—samvatsara-śata-trayê paūchāśi(śi)ty-adhikê Kārtti[i*]ka-paurṇamāsyām

. . . . sam 300 80 5 Kārttika-bhu(śu) 10 5.

Genealogy as in No. 395.

397.—K. 391.—*Ep. Ind.* Vol. II. p. 21, and Plate. Sāṅkhêḍā second plate only of Raṇagrāha, the son of Vitarāga and relative of Dadda [of the time of Raṇagrāha's brother (?), the Gurjara Dadda II. Prasāntarāga] :—

(L. 8).—samvatsara-śata-trayê ōkanavatyê(tê) Vaiśākha-bahula-paūchadaśyām sam 300 90 1 Vaiśākha-ba 10 5.

398.—K. 394.—*Ind. Ant.* Vol. VII. p. 248, and Plate. Kaira (now Royal As. Soc.'s) plates⁴ of the Gujārāt Chalukya Vijayarāja, issued from Vijayapura :—

(L. 11).—Vaiśākha-pūrṇamāsyām.

(L. 32).—samvatsara-śata-trayê chaturṇavaty-adhikê Vaiśākha-paurṇamāsyām . . .

. . . samvatsara || 300 90 4 Vaiśākha-śu 10 5 ||

In the lineage of the Chalukyas, Jayasimharāja; his son Buddhavarmanarāja, surnamed Vallabha-Raṇavikrānta; his son Vijayarāja.

399.—K. 406.—*Ind. Ant.* Vol. XVIII. p. 267, and Plate. Bagumrā (now British Museum) plates of the Sēndraka **Nikumbhallaśakti** :—

(L. 24).—Bhādrapada-paurṇam[ā*]syām.

(L. 37).—samvatsara-śata-chatusṭayê śaḍ-uttarê Bhādrapada-su(śu)ddha-paūchadaśy[ām*].

¹ Read *ōttarīṁśad-uttarakê*.

² This number is expressed by numerical symbols for 3, 4, and 6.

³ For three spurious plates of his, see above, Nos. 347-349, of S. 400, 415, and 417.

⁴ The same plates contain a cancelled inscription of the same prince who is called in it Vijayavarmanarāja, and of the same date; see *ibid.* pp. 251-53.

In the lineage of the Sêndraka kings, Bhâṇuśakti; his son Âdityaśakti; his son Prithivîvallabha-Nikumbhallaśakti.

400.—K. 421.—*Jour. Bo. As. Soc.* Vol. XVI. p. 2, and Plates. Nausârî plates of the Gujarât Chalukya Yuvarâja Śrîyâśraya-Śîlâditya, issued from Navasârikâ:—

(L. 20).—Mâkha(gha)-śuddha-trayôdaśyâm samvatsara-śata-chatusṭayê ¹êkaviṁsaty-adbhikê 400 20 1.

In the lineage of the Chalukyas, Pulakêśi-Vallabha;² his son Dharâśraya-Jayasîmha-varman (younger brother of the *Mahârâjâdhirâja* Vikramâditya-Satyâśraya-Prithivîvallabha); his son, the Yuvarâja Śrîyâśraya-Śîlâditya.

401.—K. 443.—*Vienna Or. Congress*, Arian section, p. 225, and Plates. Surat plates of the Gujarât Chalukya Yuvarâja Śrîyâśraya-Śîlâditya, of the time of the Western Chalukya Vinayâditya-Satyâśraya-Vallabha; issued from Kusumêśvara near Kârmapêya:—

(L. 25).—punyê tithau Śrâvaṇa-paurṇamâsyâm.

(L. 36).—samvatsara-śata-chatusṭayê ³trichatvâriṁśad-adbhikê Śrâvaṇa-śuddha-paurṇamâsyâm | samvatsara 400 40 3 Śrâvaṇa-śudî 10 5.

The *Mahârâja* Satyâśraya-Pulakêśi-Vallabha³ (defeated Harshavardhana, 'the lord of the whole northern country'); his son, the *Mahârâja* Vikramâditya-Satyâśraya-Vallabha; his son, the *Mahârâjâdhirâja* Vinayâditya-Satyâśraya-Śrîprithivîvallabha; his father's brother Dharâśraya-Jayasîmha-varman; his son, the Yuvarâja Śrîyâśraya-Śîlâditya.

402.—K. 456.—*Ind. Ant.* Vol. XIII. p. 77, and Plate. Nausârî plates of the Gurjara Jayabhata III., issued from Kâyâvatâra:—

(L. 30).—Mâgha-śuddha-pañchadasyâm(śyâm) | chandr-ôparâgê |

(L. 41).—samvatsara-śata-chatusṭayê shatpañchâśad-uttarakê Mâgha-śuddha-pañchadasyâm sam 400 50 6 ⁴ma³-vârê |

Tuesday, 2nd February A.D. 706,⁵ with a lunar eclipse, visible in India; see *ibid* Vol. XVII. p. 220.

In the lineage of the *Mahârâja* Karṇa, Dadda [II.] (protected a lord of Valabhî who had been defeated by Harshadêva); his son Jayabhata [II.]; his son Dadda [III.] Bâhusahâya: his son Jayabhata [III.].

403.—K. 486.—*Ind. Ant.* Vol. V. p. 113. Kâvî second plate only of the Gurjara Jayabhata III.:—

(L. 15).—Âshâdha-śud[dh]a-daśam[yâm] Karkatâka-r[â*]sau sa[m]krânt[ê] ravan punya-tithau.

(L. 24).—sa[m]vatsara-śata-chatusṭayê [sha ?] [sa]m 400 80 6 Âshâdha-śu [10 ?] Âditya-vârê.

Sunday, 24th June A.D. 736 (?)⁷; see *ibid*. Vol. XVII. p. 221.

404.—K. 490.—*Vienna Or. Congress*, Arian section, p. 230, and Plates. Nausârî plates of the Gujarât Chalukya Pulakêśirâja:—

(L. 39).—Mahâkârttikyâm.

¹ Read *ekaviṁsaty*.

² Read *trichatvâriṁśad*.

³ This is Satyâśraya-Pulakêśin II of Dr. Fleet's Table.

⁴ About six *akṣaras* are broken away here.

⁵ See *Ind. Ant.* Vol. XIII. p. 79, note 38: "Enough of this letter remains . . . to show indubitably that it was *ma*. It is, of course, a matter of conjecture whether the preceding *akṣara* was *sô* or *lhan*."

⁶ With the epoch which best suits the later Kalachuri dates, the original date would be expected to fall in A.D. 704-5, not in A.D. 705-6.

⁷ This may be the intended date, but there are difficulties. Judging by the later Kalachuri dates, the original date would be expected to fall in A.D. 735, not in A.D. 736. Besides, although in A.D. 736 the Karkata-samkrânti did take place during the 10th *tithi* of the bright half of Âshâdha, this *tithi* fell on Friday, the 22nd June, and the *tithi* which ended on Sunday, the 24th June, was the 12th of the bright half. [According to my calculations for all the years from Kaliyuga-samvat 3601 to 3925 expired, the date would work out quite correctly only for A.D. 576 and A.D. 793.]

(L. 48).—samvatsara-śata 400 90 Kārttika-śuddha 10 5.

The *Mahārājādhirāja* Satyāśraya-Prithivīvallabha-Kīrtivarmarāja;¹ his son Satyāśraya-Pulakēsi-Vallabha (defeated Harshavardhana, 'the lord of the northern country'); his son Satyāśraya-Vikramādityarāja; his younger brother Dharāśraya-Jayasimhavarmarāja; his son Jayāśraya-Maṅgalarasarāja; his younger brother Pulakēśirāja² (who from the king Śrīvallabha received the epithet) Avanijanāśraya (and other titles).

405.—**K. 724.**—*Ind. Ant.* Vol. XX. p. 85. Notice of a Chandrehe inscription of the ascetic Praśantaśiva and others of the Mattamayūra³ (spiritual) lineage; (composed by Dhāmsaṭa, the son of Jēika and Amarikā, and grandson of Mēhuka) :—

Samvat 724 Phālguna-śudi 5.

406.—**K. 789 (?)**.—*Archaeol. Surv. of India*. Vol. XXI. p. 113, and Plate xxviii. Piāwan rock inscription of the Kalachuri (Chēdi) Gāṅgēyadēva :—

(L. 6).—samvat 789 (?).

407.—**K. 793.**—*Ep. Ind.* Vol. II. p. 305, and Plate. Benares plates of the Kalachuri (Chēdi) *Mahārājādhirāja* Kārṇadēva, lord of Trikaṅga. issued from Prayāga on the Vēṇī⁴ :—

(L. 39).—ih=aiva pituḥ śrīmad-Gāṅgēyadēvasya samvatsarē(ra)-srā(śrā)ddhē Phālguna-va(ba)hulapaksha-dvitiyāyām Sa(śa)naiśchara-vāsarē Vēṇyām snātva.

(L. 48).—samvat 793 Phālguna-radi 9 Sômē.

The first date is incorrect; the second corresponds to Monday, 18th January A.D. 1042.

In the lineage of the Haihayas, Kōkkalla [I.] (contemporary of Bhōja,⁵ Vallabharāja, [the Chandēlla] Harsha of Chitrakūṭa, and Śamkaragana) married the Chandēlla princess Natṭā (Natṭadēvī); their son Prasiddhadhavalā; his sons Bālaharsha and Yuvarāja [I.]; Yuvarāja's son Lakshmanarāja; his sons Śamkaragana and Yuvarāja [II.]; Yuvarāja's son Kōkkalla [II.]; his son Gāṅgēya; his son Kārṇa.

408.—**K. 840.**—*Archaeol. Surv. of India*, Vol. XVII. p. 35, and Plate xxii. C. Bōramdēo inscription of the reign of the Rāṇaka (?) Gōpāladēva :—

(L. 1).—samvat 840 rā[ṇaka ?]-śrī-Gōpāladēva-rājyē.

409.—**K. 866.**—*Ep. Ind.* Vol. I. p. 34, and Plate. Ratnapur (now Nāgpur Museum) inscription of Jājalladēva I. of Ratnapura :—

(L. 31).—[sa]mvat 866 Mārga-sudi 9 Ravau |
Sunday, 8th November A.D. 1114.

In the family of the Haihayas was Kōkalla, the ruler of Chēdi, the eldest of whose eighteen sons became ruler of Tripurī. Kālīngarāja, the descendant of one of the younger sons, conquered Dakṣiṇakōśala; his son Kamalarāja; his son Ratnarāja (Ratnēsa)[I.], married Nōnallā, the daughter of Vajjūka of the Kōmō maṇḍala; their son Prithvīśa (Prithvidēva)[I.], married Rājallā; their son Jājalla [I.] (contemporary of one Sōmēśvara).

410.—**[K. 874.]**—*Ep. Ind.* Vol. II. p. 3. Jabalpur (now Nāgpur Museum) first plate only of the Kalachuri (Chēdi) *Mahārājādhirāja* Yaśaḥkārṇadēva :—

[Monday, 25th December A.D. 1122.⁶]

In the Kalachuri family, Yuvarāja [II.] of Tripurī; his son Kōkalla [II.]; his son Gāṅgēyadēva-Vikramāditya; his son Kārṇa, married the Hūpa princess Āvalladēvī; their son Yaśaḥkārṇa.

¹ This is Ranaparākrama-Kīrtivarma I. of Dr. Fleet's Table.

² He repulsed an attack of the *Tājika* (Arab) army.

³ See below, Nos. 429 and 430, and compare *Ep. Ind.* Vol. I. p. 354.

⁴ In line 33 of the inscription I now read *Prayāga-samācāsita*; see *Ep. Ind.* Vol. IV. p. 122.

⁵ Compare below, No. 429.

⁶ According to a transcript of the text of the lost second plate, the grant recorded in the inscription was made "at the time of the Makara-samkrānti, on Monday, the 10th of the waning moon of Māgha."—Compare above, No. 93 of V. 1177.

411.—K. 893.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Kugda fragmentary inscription of the reign of Prithvidêva II. of Ratnapura :—

(L. 25).—Kalachuri-samvatsarê 893 rāja-śrīmat-Prithvidêva-[rājyê].

The inscription mentions a queen Lâchchhalladêvi, Ratnadêva(?), and one Vallabharāja.

412.—K. 896.—*Ind. Ant.* Vol. XVII. p. 139. Rājim inscription of the chief Jagapāla (Jagasimha), of the time of Prithvidêva II. of Ratnapura; (composed by Jasānauḍa, the son of Jasôdhara) :—

(L. 18).—K[u]lachuri-samvatsar[ê] 896 Māghê māsī su(śu)kla-pakshê rath-âshṭamyâm [V]u(bu)dha-dinê.

Wednesday, 3rd January A.D. 1145.

The inscription mentions Jājalla [I.], Ratnadêva [II.], and Prithvidêva [II.] of Ratnapura; and gives an account of Jagapāla's family, commencing with his ancestor, the *Thakkura Sāhilla*, 'the spotless ornament of the illustrious Rājamāla race which gave delight to the Pañchabāṃsa race.' Sāhilla had a younger brother, Vāsudêva, and three sons, Bhāyila, Dēsala, and Svāmin; Svāmin's sons were Jayadêva and Dêvasimha; and to one of these his wife Udayâ bore Jagapāla, who had two younger brothers, Gājala and Jayasimha.

413.—K. 898.—*Archæol. Surv. of India*, Vol. IX. p. 86, and Vol. XVII. Plate xx.; and Sir A. Cunningham's rubbing. Date of a Sêḍrinārāyan inscription :—

Kalachuri-samvatsarê || 898 || A(â)svi(śvi)na-sudi 2 Sôma-dinê.

Monday, 9th September A.D. 1146; see *Ind. Ant.* Vol. XVII. p. 216.

414.—K. 902.—*Ind. Ant.* Vol. XVIII. p. 210. Têwar inscription of the time of the Kalachuri (Chêdi) Gayākarnadêva and his son, the Yuvarāja Narasimha; (composed by Prithvidhara, the son of Dharapadhara) :—

(L. 20).—Navasa(śa)ta-yugal-â[bd]-âdhikya-gê Chêdi-disht[ê] ja[na*]padam=avat=îman śrī-Gayākarnadêvê | pratipadi Śuchimāsa-śvêtapakshê=rkka-vârê.

Sunday, 17th June A.D. 1151.

In the Âtrêya gôtra, Karṇa; his son Yaśaḥkarṇa; his son Gayākarnā; his son, the Yuvarāja Narasimha.

415.—K. 907.—*Ep. Ind.* Vol. II. p. 10; *Cave-Temples of West. India*, p. 107. Plate. Bhêra-Ghât (now Amer. Or. Soc.'s) inscription of the Kalachuri (Chêdi) queen Alhanadêvi, the widow of Gayākarnadêva, of the reign of her son Narasimhadêva¹; (composed by Śasīdhara, the son of Dharapadhara) :—

(L. 29).—samvat 907 Mārgga-sudi 11 Ravau ||

Sunday, 6th November A.D. 1155²; or, less probably, Sunday, 25th November A.D. 1156.

In the lineage of Sabasrârjuna of the lunar race, Kôkalla [II.]; his son Gāngêya; his son Karṇa; his son Yaśaḥkarṇa; his son Gayākarnā, married Alhanadêvi, a daughter of Vijayasimha (a son of the Guhila Vairisimha who was a son of Hamsapāla³) and his wife Śyāmaladêvi (a daughter of [the Paramāra] Udayāditya of Mālava); their sons Narasimha and Jayasimha.

416.—K. 909.—*Ind. Ant.* Vol. XVIII. p. 212; *Archæol. Surv. of India*, Vol. IX. Plate ii. 1. Lâl-Pahād rock inscription of the time of the Kalachuri (Chêdi) Narasimhadêva, lord of Trikalīnga :—

(L. 7).—sa[m]vat | 909 Srâ(śrâ)vaṇa-sudi 5 Vu(bu)ddhê(dhê).

Wednesday, 2nd July A.D. 1158.

¹ See above, No. 140 of V. 1216.

² On this day the *tithi* of the date commenced 2 h. 12 m. after mean sunrise.

³ See above, No. 290, where we have the name *Āmśapāla*.

417.—K. 910.—*Archæol. Surv. of India*, Vol. XVII. Plate xx. Date of a Ratnapur (now Nāgpur Museum) inscription of the reign of Prithvidēva II. of Ratnapura :¹—

Kalachuri-samvatsarē 910 rāja-śrīmat-Prithvidēva-vijayarājyē ||

418.—K. 919.²—*Ep. Ind.* Vol. I. p. 40. Malhār (now Nāgpur Museum) inscription of the time of Jājalladēva II. of Ratnapura ; (composed by Ratnasimha,³ the son of Māmē, of the Vāstavya family) :—

(L. 28).—samvat 919.

In the lunar race, Ratnadēva [II.] (defeated Chōḍagaṅga) ; his son Prithvidēva [II.] ; his son Jājalla [II.].

419.—K. 926.⁴—*Ind. Ant.* Vol. XVII. p. 226, and Plate. Rēwah (now British Museum) plate of the *Mahārāṇaka* Kirtivarman of Kakkarēḍikā, of the reign of the Kalachuri (Chēdi) *Mahārājādhirāja* Jayasimhadēva, lord of Trikalīṅga :—

(L. 14).—samvat 926 Bhādrapada-māsē śukla-pakṣhē va(cha)turthyām tithau Guru-dinē rāṇaka-śrī-Vatsarājasya nimittē pīmḍārchana-sthānē.

(L. 19).—samvat 926.

Thursday, 21st August A.D. 1175.⁵

In the Kaurava family, the *Mahārāṇaka* Jayavarman ; his son, the *Mahārāṇaka* Vatsarāja ; his son, the *Mahārāṇaka* Kirtivarman.⁶

420.—K. 928.—According to Sir A. Cunningham, *Archæol. Surv. of India*, Vol. IX. p. 111, and *Ind. Eras*, p. 61, there is a Bhēra-Ghāt inscription, dated “928, Māgha-badi 10, Monday.”

Monday, 27th December A.D. 1176 ; see *Ind. Ant.* Vol. XVII. p. 217.

421.—K. 928.—*Ep. Ind.* Vol. II. p. 18 ; *Cave-Temples of West. India*. p. 119, Plate. Tēwar (now Amer. Or. Soc.'s) inscription of the time of the Kalachuri (Chēdi) Jayasimhadēva, the younger brother of Narasimhadēva, and son of Gayākarna :—

(L. 7).—samvat 928 Śrāvaṇa-sudi 6 Ravau Hastē ||

Sunday, 3rd July A.D. 1177.

422.—K. 932.—*Jour. Beng. As. Soc.* Vol. VIII. p. 431, and Plate with specimen of letters and seal ; and Vol. XXXI. p. 116. Kumbhī plates of the Kalachuri (Chēdi) Vijayasimhadēva and his mother Gōsaladēvi, issued from Tripurī on the Narmadā :—

Samvat 932 śrīmat-Tripuryām yugāḍau Narmadāyām vidhivat=snātvā.

Genealogy as far as Yaśaḥkarna as in No. 410 ; his son Gayākarna, married Alhanadēvi ; their son Narasimha ; his younger brother Jayasimha ; his son Vijayasimha ; the *Mahākumāra* Ajayasimha.

423.—K. 933.—*Ind. Ant.* Vol. XXII. p. 82. Notice of a Khārōd inscription of the time of Ratnadēva III. of Ratnapura :—

(L. 28).—Chēdi-samvat 933.

In the family of the Haihayas, Kalīṅga ; his son Kamala ; his son Ratnarāja [I.] ; [his son] Prithvidēva [I.] ; his son Jājalla [I.] (defeated Bhujabala of Suvarṇapura) ; his son Ratnadēva

¹ The inscription is almost entirely effaced.—The Nāgpur Museum contains another much effaced inscription, dated (in line 36) *samvat 915*, which apparently treats of the chiefs of the Talai āi *maṇḍala* ; see *Ep. Ind.* Vol. I. p. 33.

² For a Sôrinārāyan inscription, dated *Chēdi-samvat 919*, see *Archæol. Surv. of India*, Vol. XVII. Plate xx.

³ Compare above, No. 184 of V. 1247 (?).

⁴ In the Nāgpur Museum there is a much effaced inscription, dated *samvat=shodriṃśatyuttara-navatīṭhā (tē=) ākē=pi 926*, apparently of the time of the Kalachuri (Chēdi) Jayasimhadēva, and composed by Śśidhara, the son of Dharanidhara (see above, No. 415).

⁵ On this day the *tithi* of the date commenced 8 h. 7 m. after mean sunrise.

⁶ See above, No. 186 of V. 1253.

[II.] (defeated Chôḍagaṅga of Kalinga); his son Prithvidêva [II.]; his son Jājalla [II.], married Sômalladêvi; their son Ratnadêva [III.].

424.—K. 934.—*Archæol. Surv. of India*, Vol. XVII. Plate xxii. Sahaspur image inscription of Yaśôrāja :—

(L. 5).—samvat 934 Kârttika-sudi 15 Vu(bu)dhê ||

Wednesday, 13th October A.D. 1182; see *Ind. Ant.* Vol. XVII. p. 217.

The inscription, besides Yaśôrāja, mentions the queen Lakshmadêvi (?), the princes Bhôjadêva and Râjadêva, and the princess Jâsalladêvi.

425.—K. 958.—*Archæol. Surv. of India*, Vol. XXI. p. 102, and Plate xxvii. Besâni fragmentary inscription :—

(L. 1).—samvat 958 prathama-Âshâḍha-sudi 3.

The month Âshâḍha was intercalary in A.D. 1207; see *Ind. Ant.* Vol. XVII. p. 219.

c.—Undated Inscriptions connected with those under C.

426.—*Gupta Inscr.* p. 130, and Plate. Khôh first plate only of the Mahârāja Śarvanâtha, issued from Uchchakalpa.

Genealogy as in No. 392.

427.—*Ep. Ind.* Vol. II. p. 23, and Plate. Sâṅkhêḍâ first plate only of Sântilla, the general (*bal-âdhikṛita*) of the Bhôgikapâla Mahâp[ati]¹ Nirihullaka who meditated on the feet of [the Kalachuri?] Śaṅkaraga (Śaṅkaragaṇa?), the son of Kṛishṇarāja; issued from Nirguṇḍipadraka :—

(L. 9).—âdi[tyô*]parâga-kâlam.

428.—*Ep. Ind.* Vol. II. p. 175. Kâritalâi (now Jabalpur Museum) fragmentary inscription of the time of the Kalachuri (Chêdi) Lakshmanarāja, and his minister Sômêśvara, the son of Yuvarāja's minister Bhâkamiśra; mentions Yuvarāja [I.], [his son] Lakshmanarāja whose queen was Râhādâ, and [their son] Śaṅka[ragana].²

429.—*Ep. Ind.* Vol. I. p. 254, and Plate. Bilhari (now Nâgpur Museum) inscription of the Kalachuri (Chêdi) Yuvarâjadêva II.³; (the first part of the inscription was composed by Śrinivâsa, the son of Sthirânanda; the second by Sajjana, the son of Thîra; and the concluding verses are by Siruka⁴).

In the lineage of the Haihayas, Kôkkalla [I.] (supported Kṛishṇarāja in the south and Bhôjadêva in the north); his son Mugdhatuṅga; his son Kêyûravârsha-Yuvarāja [I.], married Nôhalâ (the daughter of the Chaulukya Avanivarman who was a son of Sadhanva and grandson of Simhavarman); their son Lakshmanarāja; his son Śaṅkaragaṇa; his younger brother Yuvarāja [II.].—The inscription also mentions, in connection with a Śaiva ascetic Mattamayûranâtha, a prince or king Avanti.⁴

430.—*Ep. Ind.* Vol. I. p. 354. Ranod (Narod, Narvad) inscription; gives an account of certain Śaiva ascetics (Kadambaguhâdhivâsin, Śaṅkhamathikâdhipati, Têrambipâla, Âmardakâtîrthanâtha, Purandara, Kavachâśiva, Sîdâśiva, Hṛidayêśa, and Vyçmaśiva), and mentions (in connection with Purandara) a king Avanti or Avantivarman who resided at Mattamayûra;⁵ (composed by Dêvadatta).

¹ The published text has *mahâpalapati*, altered by the editor to *mahâpallapati*; but the photolithograph shows that the *akshara* which precedes *la* contains a superscript *i* or *t*, and the word *mahâpallapati* actually occurs, immediately after *mahâbhôgika*, in line 28 of the Tarpandighi plate of Lakshmanasêna, below, No. 648.

² See above, No. 407 of K. 793.

³ Siruka in one of his verses refers to the poet *Râjâśekhara*.

⁴ See Nos. 405 and 430.

⁵ See above, Nos. 405 and 429.

431.—*Ind. Ant.* Vol. XVIII. p. 216. Karanbêl unfinished inscription of the Kalachuri (Chêdi) Jayasimhadêva.¹

In the Kalachuri family, Yuvarâja [II.]; his son Kôkalla [II.]; his son Gângêya; his son Karṇa; his son Yaśahkarṇa; his son Gayakarṇa, married Alhanadêvi, a daughter of [the Guhila] Vijayasimha (a son of Vairisimha who was a son of Hamsapâla in Prâgvâta) and his wife Śyâmaladêvi (a daughter of [the Paramâra] Udayâditya of Dhârâ); their sons Narasimha and Jayasimha.

432.—*Ind. Ant.* Vol. XVIII. p. 218. Notice of a Gôpâlpur fragmentary inscription of the time of the Kalachuri (Chêdi) Vijayasimhadêva.² The inscription mentions the Kalachuri kings Karṇa, Yaśahkarṇa, Gayâkarṇa, Narasimha, Jayasimha who married Gôsaladêvi and their son Vijayasimha.

433.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Akaltârâ fragmentary inscription of the Kalachuri rulers of Ratnapura (composed by Dêvapâṇi), containing the names Ratnadêva, Harigana, Lâchchhalladêvi (see No. 411), Vallabharâja, and Jayasimhadêva.

434.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Muhammadpur inscription of the Kalachuri rulers of Ratnapura, containing the names Jâjalladêva, Ratnadêva, Prithvidêva, and Vallabharâja.

435.—*Ind. Ant.* Vol. XX. p. 85. Notice of a Têwar fragmentary inscription. containing the name Bhimapâla.

D.—Inscriptions dated according to the Gupta-Valabhi Era.

436.—**G. 82.**—*Gupta Inscr.* p. 25, and Plate. Udayagiri cave inscription, recording a gift of the Sanakânika Mahârâja . . . dha(?)la, the son of the Mahârâja Vishnudâsa and grandson of the Mahârâja Chhagalaga, a feudatory of the Mahârâjâdhirâja Chandragupta II. :—

(L. 1).—samvatsarê 80 2 Âshâdhamâsa-śukl-ê(ai)kâdaśyâm |

437.—**G. 88.**—*Gupta Inscr.* p. 37, and Plate. Gadhwâ (now Calcutta Museum) fragmentary inscription [of the time of the Mahârâjâdhirâja Chandragupta II.] :—

(L. 10).—[. . . -śrî-Chandragupta-râ]jya-samvatsarê 80 8 . . . [asyâm divasa]-pûrvvâyâm Pâtâ(ta)liput[t]ra . . .

438.—**G. 93.**—*Gupta Inscr.* p. 31, and Plate. Sâñchi inscription of the time of the Mahârâjâdhirâja Chandragupta II., recording a gift in favour of the Ârya-saṃgha at the Mahâvihâra (or great convent) of Kâkanâdabôṭa (i.e. Sâñchi itself) :—

(L. 11).—sam 90 3 Bhâdrapada-di 4.

439.—**G. 96.**—*Gupta Inscr.* p. 43, and Plate. Bilsad pillar inscription of a certain Dhruvaśarman, of the reign of the Mahârâjâdhirâja Kumâragupta I. :—

(L. 6).—-śrî-Kumâraguptasy-âbhivarddhamâna-vijayarâjya-samvatsarê shannavatê asyân=divasa-pûrvvâyâm.

The Mahârâja Gupta; his son, the Mahârâja Ghatôtkacha; his son, the Mahârâjâdhirâja Chandragupta [I.]; his son, from Kumâradêvi who was the daughter of Lichchhavi,³ the Mahârâjâdhirâja Samudragupta; his son, from Dattadêvi, the Mahârâjâdhirâja Chandragupta [II.]; his son, from Dhruvadêvi, the Mahârâjâdhirâja Kumâragupta [I.].

¹ See above, Nos. 415, 419 and 421 of K. 907, 926 and 928.

² See above, No. 422 of K. 932.

³ Or "of a Lichchhavi (king)."

440.— **G. 98.**— *Gupta Inscr.* p. 41. and Plate. Gaḍhwā (now Calcutta Museum) fragmentary inscription [of the time of the *Mahārājādhirāja Kumāragupta I.*]:—

(L. 2).— [-śrī-Kumāragupta-rājya-saṁvatsa]rē 90 8 . . . [asyām divasa]-pūrvvāyām.

441.— **G. 106.**— *Gupta Inscr.* p. 258. and Plate. Udayagiri cave Jaina inscription:—

(L. 1).— Gupt-ānvayānām nṛpa-sattamānām rājyē kulasy=abbhivarddhamānē shadbhir=vyutē varsha-śatē=tha māse [||*] Su-Kārttikē bahula-dinē=tha pañchamē.

442.— **G. 113 (?)**.— *Ep. Ind.* Vol. II. p. 210. No. xxxix., and Plate. Mathurā (now Lucknow Museum) Jaina image inscription of the reign of the *Mahārājādhirāja Kumāragupta I.*:—

(L. 1).— -śrī-Kumāraguptasya vijayarājya-saṁ [100 10] 3 Ka . . . ntamā . . [di] . . sa 20 asyām pū[rvvāyām].

443.— **G. 129.**— *Gupta Inscr.* p. 46. and Plate. Mankuwār Buddhist image inscription of the reign of the *Mahārāja¹ Kumāragupta I.*:—

(L. 2).— samvat 100 20 9 mahārāja-śrī-Kumāraguptasya rājyē Jyēshṭhamāsa-di 10 8.

444.— **G. 131.**— *Gupta Inscr.* p. 261. and Plate. Sāñchi inscription, recording a gift in favour of the *Ārya-saṁgha* at the *Mahāvihāra* (or great convent) of Kākanādabōṭa (*i.e.* Sāñchi itself):—

(L. 11).— samvat 100 30 1 Aśvayug-di 5 ||

445.— **G. 135.**— *Gupta Inscr.* p. 263. and Plate. Mathurā (now Lucknow Museum) Buddhist image inscription:—

(L. 1).— samvatsara-śatē pañchastri(triṁ)ś-ōttaratamē 100 30 5 Pushya-māse divasē vi[m]ś[ē] di 20.

446.— **G. 136, 137, and 138.**— *Gupta Inscr.* p. 58. and Plate; *Bhāvnagar Inscr.* p. 24. and Plate. Junāgaḍh rock inscription of the time of the *Rājādhirāja² Skandagupta*, recording the restoration of the embankment of the Sudarśana lake by Chakrapālita, the son of Parpadatta who was governor of Surāshṭra:—

(L. 15).— Saṁvatsarāṇam=adhikē śatē tu trīmśadbhir=anyair=api shadbhir=ēva | rātrau dinē Praṁshṭhapadasya shashṭhē Gupta-prakālē gaṇanām vidhāya | (||)

(L. 18).— Saṁvatsarāṇam=adhikē śatē tu trīmśadbhir=anyair=api saptabhis=cha | . . .

(L. 20).— Graishmasya māśasya tu pūrva-pa[ḷshē] . . . [pra]thamē=hni.

(L. 27).— varsha-śatē=shṭātrīmśē Guptānām kāla . . .

447.— **G. 139.**— *Gupta Inscr.* p. 267. and Plate. Kōsam fragmentary image inscription of the time of the *Mahārāja Bhīmavarman*:—

(L. 1).— . . . Mah[ā*]r[ā]jasya śrī-Bhīmavarmmaṇaḥ saṁva[t*] 100 30 9 . . . 2(?)³ diva 7 ētad-[d*]jivasa.

448.— **G. 141.**— *Gupta Inscr.* p. 67. and Plate. Kahāuṁ Jaina pillar inscription of the reign of *Skandagupta*:—

(L. 4).— varshē *trīnśad-daśaik-ōttaraka-śatatamē Jyēshṭha-māsi prapannē || (||)

¹ In later inscriptions, also, kings, whose title ordinarily is *Mahārājādhirāja*, sometimes have the title *Mahārāja*.

² This occurs in verse, and is not a formal title.

³ It is doubtful whether the two marks, transcribed by '2,' are really the marks of '2' or '20'.

⁴ Read *trīmśad*.

449.—**G. 146.**—*Gupta Inscr.* p. 70, and Plate. Indôr plate of the Brâhman Dêvavishṇu, of the time of the *Mahârâjâdhirâja Skandagupta* and his feudatory, the *Vishayapati Śarvanâga* of the Antarvêdî country :—

(L. 3).—*śrī-Skandaguptasy-âbhivarddhamâna-vijayarâjya-saṁvatsara-śatê* *shachchatvârîṁśad-uttaratamê Phâlguna-mâsê . . . varttamânê.*

450.—**G. 148.**—*Gupta Inscr.* p. 268, and Plate. Gaḍhwâ (now Calcutta Museum) fragmentary Vaishṇava inscription :—

(L. 1).—*. . . sya pravarddhamâna-vijayarâjya-saṁvatsara-śatê=shṭachchatvârîṁśad-uttarê Mâghamâsa-divasê êkaviṁśatimê.*²

451.—**G. 156.**—*Gupta Inscr.* p. 95. Khôh (now Lucknow Museum?) plates of the Parivrâjaka³ *Mahârâja Hastin*, the son of the *Mahârâja Dâmôdara*, grandson of the *Mahârâja Prabhañjana*, and great-grandson of the *Mahârâja Dêvâdhyâ* :—

(L. 1).—*Shatpañchâś-ottarê=bda-śatê Guptanripa-râjya-bhuktau Mahâvaisâkha-sâmbatsarê*⁴ | *Kârttikamâsa-śuklapaksha-tṛitīyâyâm=asyân=divasa-pûrvvâyâm.*

[19th October⁵ A.D. 475; see *ibid.* Introduction, p. 105].

452.—**G. (?) 158.**—*Ep. Ind.* Vol. II. p. 364, and Plate. Pâli (now Lucknow Museum) plate of the *Mahârâja Lakshmana*, issued from Jayapura :—

(L. 15).—*saṁvatsara-śatê=shṭapañchâśad-uttarê Jyêshṭha-mâsê paurṇamâsyâm.*⁷

The inscription mentions, as *dâtaka*, the *Mahârâja Naravâhanadatta*.

453.—**G. 163.**—*Gupta Inscr.* p. 102, and Plate. Khôh (now Lucknow Museum) plates of the Parivrâjaka *Mahârâja Hastin* (described as in No. 451) :—

(L. 1).—*Tṛishasṭy-uttarê=bda-śatê Guptanripa-râjya-bhuktau Mahâsvayuja-sâmvatyarê*⁶ *Chaittramâsa-śuklapaksha-dvītīy[â*]yâm=asy[â*]n=divasa-pûrvv[â*]yâ[m*].*

[7th March A.D. 482; see *ibid.* Introduction, p. 105.]

454.—**G. 165.**—*Gupta Inscr.* p. 89, and Plate. Êraṇ pillar inscription of the time of *Budhagupta* and his feudatory, the *Mahârâja Suraśmichandra*, recording the erection of the pillar by the *Mahârâja Mâtrivishṇu* and his younger brother *Dhanyavishṇu* :⁸—

(L. 2).—*Śatê pañchashasṭy-adhikê varshâṇâm bhûpatau cha Budhaguptê | Âshâdhamâsa-ś[ukla]-dvâdaśyâm Suragurôr=ddivasê | saṁ 100 60 5 . . . asyâm saṁvatsara-mâsa-divasa-pûrvvâyâm.*

Thursday, 21st June A.D. 484; see *ibid.* Introduction, p. 83.

455.—**G. 191.**—*Gupta Inscr.* p. 92, and Plate. Êraṇ *Satî*-pillar inscription of the widow of *Gôparâja*, the son of the *Râjâ Mâdhava* and follower (?) of a king *Bhânugupta* :—

(L. 1).—*saṁvatsara-śatê êkanavaty-uttarê Śrâvâṇa-bahulapaksha-sap[t]amy[âm] saṁvat 100 90 1 Śrâvâṇa-badi 7 ||*

456.—**G. 191.**—*Gupta Inscr.* p. 107, and Plate. Majhgawâṁ plates of the Parivrâjaka *Mahârâja Hastin* (described as in No. 451) :—

(L. 1).—*Êkanavaty-uttarê=bda-śatê Guptanripa-râjya-bhuktau śrîmati pravarddhamâna-Mahâchaitra-sambatsarê*⁹ *Mâghamâsa-bahulapaksha-tṛitīyâyâm=asyâ[m*]* ¹⁰*sambatsara-mâsa-divasa-pûrvvâyâm.*

¹ Read *shatchatvârîṁśad*.

² The original has *nripatiparivrâjaka-kul-ôtpanna*.

³ Read *shatpañchâśad-uttarê*.

⁴ The original date contains no details by which the correctness of the exact day of the given equivalent could be tested; the same remark applies to the equivalents of the original dates, given under Nos. 453, 456, and 459.

⁵ For G. 158 this date would correspond to the 13th May A.D. 477, when there was a lunar eclipse which was visible in India.

⁶ See below, No. 520.

⁷ Read *saṁvatsara*.

⁸ Read *trârtimâśad*, and *êkaviṁśatêtamê*.

⁹ Read *saṁvatsarê*.

¹⁰ The first Pâda of this Âryâ is incorrect.

(L. 20).—sambat¹ 100 90 1 Māgha-di 3.

[3rd January A.D. 511; see *ibid.* Introduction, p. 105.]

457.—G. 207.—*Ep. Ind.* Vol. III. p. 320, and Plate. Gaṇeśgaḍ (Baroda) plates of the *Mahāsāmanta Mahārāja Dhruvasēna I.* of Valabhi, issued from Valabhi :—

(L. 29).—saṁ 200 7 Vaiśākha-ba 10 5.

(In the family) of the Maitrakas, the *Sēnīpati* Bhaṭakka (Bhaṭārka); his son, the *Sēnāpati* Dharasēna [I.]; his younger brother, the *Mahārāja* Drōṇasimha; his younger brother, the *Mahāsāmanta Mahārāja Dhruvasēna* [I.].

458.—G. 207.—*Ind. Ant.* Vol. V. p. 205, and Plates. Bhāvnagar plates of the *Mahārāja Dhruvasēna I.*² of Valabhi, issued from Valabhi :—

(L. 26).—saṁ 200 7 Kārttika-śu 7.

Genealogy as in No. 457.

459.—G. 209.—*Gupta Inscr.* p. 114, and Plate. Khôh plates of the [Parivrājaka] *Mahārāja Samkshôbha*—the son of the *Mahārāja* Hastin, grandson of the *Mahārāja* Dāmôdara, and great-grandson of the *Mahārāja* Prabhañjana who was the son of the *Mahārāja* Dêvâdhyâ—born in the family of the king-ascetic Suśarman :—

(L. 1).—Nav-ôttarê=vda(bds)-sata-dvayê Guptanripa-r[â*]jya-bhuktau śrīmati pravarddhamāna-vijayarājyê Mahāśvayuja-sa[m*]vatsarê Chaitramāsa-śuklapaksha-trayôdaśy[â*]m-asyām samba(va)tsara-māsa-divasa-pûrvvâyâ[m*].

(L. 24).—Chaitra-di 20 8.³

[19th March A.D. 528⁴; see *ibid.* Introduction, p. 105.]

460.—G. 216.—*Ind. Ant.* Vol. IV. p. 105. Walâ plates of the *Mahāsāmanta Mahāpratihāra Mahādandanāyaka Mahākārtākritika Mahārāja Dhruvasēna I.* of Valabhi, issued from the village of Khuḍḍavêḍiṭṭya :—

(L. 30).—saṁ 200 10 6 Māgha-badi 3 (?).

Genealogy as in No. 457.—The inscription mentions the king's sister's daughter, the *paramôpāsikā* or Bauddha devotee Duḍḍâ, as the foundress of a convent at Valabhi.

461.—G. 217.—*Jour. Roy. As. Soc.* 1895, p. 382. British Museum plates of the *Mahāpratihāra Mahādandanāyaka Mahākārtākritika Mahāsāmanta Mahārāja Dhruvasēna I.* of Valabhi⁵ :—

(L. 30).—saṁ 200 10 7 Āśvayuja-ba 10 3 (?).

Genealogy as in No. 457.—This inscription, also, mentions the king's sister's daughter Daḍḍâ (see No. 460).

462.—G. 221.—*Wiener Zeitschrift*, Vol. VII. p. 297. Vāvaḍiū-Jōgiâ plates of the *Mahārāja Dhruvasēna I.* of Valabhi, issued from Valabhi :—

(L. 33).—saṁ-200 20 1 Āśvay[u*]ja-ba 1.

Genealogy as in No. 457.

463.—G. 230.—*Gupta Inscr.* p. 273, and Plate. Mathurâ (now Lucknow Museum) Buddhist image inscription :—

(L. 2).—saṁvatsarah 200 30 |

464.—G. 240 (? 237).—*Ind. Ant.* Vol. VII. p. 67. and Plate. Plates of the *Mahārāja Guhasēna* of Valabhi⁶ :—

(L. 31).—saṁ 200 40 (? 200 30 7) Śrāvaṇa-śu . . .

¹ Read *sambat*.

² Described here as *Mahārāja* only.

³ See *Ind. Ant.* Vol. XX. p. 379.

⁴ 9 h. 30 m. before mean sunrise of this day the Mēsha-samkrānti took place.

⁵ The name of the place from which the grant was issued is illegible.

⁶ The name of the place from which the grant was issued is not given.

Genealogy from Bhaṭārka to Dhruvasēna [I.] as in No. 457 ; then (with the omission of Dharapaṭṭa. see below, No. 468) the *Mahārāja Guhasēna*.— This inscription, also, mentions the lady Duḍḍā (see above, No. 460).

465.— G. 246.— *Ind. Ant.* Vol. IV. p. 175. Walā second plate only of the *Mahārāja Guhasēna* of Valabhī :—

(L. 18).— sam 200 40 6 Māgha-ba[di ?] . . .

This inscription, also, mentions the lady Duḍḍā (see above, No. 460).

466.— G. [2]47.— *Ind. Ant.* Vol. XIV. p. 75, and Plate. Walā fragmentary inscription, containing the name of *Guhasēna* [of Valabhī] :—

. . . [200*] 40 7 śrī-Guhasēnaḥ.

467.— G. 248.— *Ind. Ant.* Vol. V. p. 207, and Plate. Bhāvnagar second plate¹ of the *Mahārāja Guhasēna* of Valabhī [issued from Valabhī] :—

(L. 15).— sam 200 40 8 Āśvayuja- . . . (?).

468.— G. 252.— *Bhāvnagar Inscr.* p. 31, and Plates ; *Ind. Ant.* Vol. XV. p. 187. Jhar plates of the *Sāmanta Mahārāja Dharasēna II.*² of Valabhī, issued from Valabhī :—

(L. 33).— sam 200 50 2 Chaitra-ba 5.

Genealogy from Bhaṭārka to Dhruvasēna [I.] as in No. 457 ; Dhruvasēna's younger brother, the *Mahārāja Dharapaṭṭa* ; his son, the *Mahārāja Guhasēna* ; his son, the *Sāmanta Mahārāja Dharasēna* [II.].

469.— G. 252.— *Gupta Inscr.* p. 165, and Plate. Māliyā (Junāgaḍh) plates of the *Mahārāja Dharasēna II.* of Valabhī, issued from Valabhī :—

(L. 36).— sam 200 50 2 Vaiśākha-ba 10 5.

Genealogy, here and in Nos. 470-472, as in No. 468.

470.— G. 252.— *Ind. Ant.* Vol. VII. p. 68, and Plate. Sorath (Junāgaḍh) plates of the *Mahārāja Dharasēna II.* of Valabhī, issued from Valabhī ; of the same date.

471.— G. 252.— *Ind. Ant.* Vol. VIII. p. 301, and Plate. Bombay As. Soc.'s plates of the *Mahārāja Dharasēna II.* of Valabhī, issued from Valabhī ; of the same date.

472.— G. 252.— *Bhāvnagar Inscr.* p. 35, and Plates. Katapur (now Bhāvnagar Museum) plates of the *Mahārāja Dharasēna II.* of Valabhī, issued from Bhadrappattanaka (?) ; of the same date.

473.— G. 269.— *Ind. Ant.* Vol. VI. p. 11. Walā plates of the *Mahāsāmanta Mahārāja Dharasēna II.*³ of Valabhī, issued from Bhadrōpātṭa (?) :—

(L. 32).— sam 200 60 9 Chaitra-ba 2.

Genealogy as in No. 468.— The inscription mentions, as *dūtaka*, the *Sāmanta Śilāditya*.⁴

474.— G. (?) 269.— *Gupta Inscr.* p. 276,⁵ and Plate. Bôdh-Gayā (now Calcutta Museum) inscription of the Buddhist teacher *Mahānāman* :—

(L. 14).— samvat 200 60 9 Chaitra-śudi 7.

475.— G. 270.— *Ind. Ant.* Vol. VII. p. 71, and Plate. Alinā plates of the *Mahāsāmanta Mahārāja Dharasēna II.* of Valabhī, issued from Bhartrīpātṭanaka (?) :—

(L. 40).— sam 200 70 Phāmu(lgu)na-ba 10.

Genealogy as in No. 468.— This inscription also mentions, as *dūtaka*, the *Sāmanta Śilāditya*.

¹ On the first plate very few words only are said to be legible.

² For spurious plates of his see above, No. 346 of S. 400.

³ In the signature described as *Mahādhirāja* (?).

⁴ This probably is the king's elder son.

⁵ See *ibid.* p. 324. *sub voce* Mahānāman II ; compare also below, No. 525.

476.—**G. 286.**—*Ind. Ant.* Vol. I. p. 46. Walā fragmentary second plate only of Śīlāditya I. Dharmāditya of Valabhī [the son of Dharasēna II.] :—

(L. 16).—sam 200 80 6 Vaiśākha-va (?) 6.

477.—**G. 286.**—*Ind. Ant.* Vol. XIV. p. 329, and Plates. Walā (now Bombay As. Soc.'s) plates¹ of Śīlāditya I. Dharmāditya of Valabhī, issued from Valabhī :—

(L. 35).—sam 200 80 6 Jyēsthā-ba 6.

Descended from Bhaṭṭārka, Guhasēna ; his son Dharasēna [II.] ; his son Śīlāditya [I.] Dharmāditya.— This inscription, again, mentions the lady Duḍḍā (see above, No. 460).

478.—**G. 290.**—*Ind. Ant.* Vol. IX. p. 238. and Plates. Dhānk (now Rājkot Museum) plates of Śīlāditya I. Dharmāditya of Valabhī, issued from the *hōmba* (?) before the gates of Valabhī :—

(L. 38).—sam 200 90 Bh[ā*]drapada-ba 8.

Genealogy as in No. 477.— The inscription mentions, as *dūtaka*, the illustrious Kharagraha.²

479.—**G. 310.**—*Ind. Ant.* Vol. VI. p. 13. and Plate ; *Bhūtnagar Inscr.* p. 40. and Plates. Bōṭād (now Bhāvnagar Museum) plates of Dhruvasēna II. Bālāditya of Valabhī, issued from Valabhī :—

(L. 45) — sam 300 10 Āsvayuja-ba 10 5.

Genealogy as far as Śīlāditya [I.] Dharmāditya as in No. 477 ; his younger brother Kharagraha [I.] ; his son Dharasēna [III.] ; his younger brother Dhruvasēna [II.] Bālāditya.— This inscription, also, mentions the lady Duḍḍā (see above, No. 460) ; and, as *dūtaka*, the *Sāmanta* Śīlāditya.

480.—**G. 316 (or 318 ?).**—*Ind. Ant.* Vol. XIV. p. 98 ; Prof. Bendall's *Journey*, p. 72. and Plate. Gōlmāḍhiṭōl (Bhātgaon) inscription of the *Mahārāja Śivadēva* I. of the Liechhavi family, recording an order which was made at the request of the *Mahāsāmanta Amśuvarman* ; issued from Mānagriha³ :—

(L. 15).—samvat 300 10 6 (or 8 ?) Jyāishṭha-śukla-divā daśamyām.

481.—**G. 326.**—*Jour. Bo. As. Soc.* Vol. X. p. 77 ; *Ind. Ant.* Vol. I. p. 14. and Plates. Plates of the *Mahārājādhirāja Dharasēna* IV. of Valabhī, issued from Valabhī :—

(L. 58).—sam 300 20 6 Āshādha-śu 10.

Genealogy as far as Dhruvasēna [II.] Bālāditya as in No. 479 ; his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Chakravartin* Dharasēna [IV.].— The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Dhruvasēna.⁴

482.—**G. 326.**—*Ind. Ant.* Vol. I. p. 45. Notice of a Bhāvnagar second plate only of the *Mahārājādhirāja Dharasēna* IV. of Valabhī, dated—

“ S. 326, the fifth day of the dark half of Māgha.”

This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Dhruvasēna.

483.—**G. 330.**—*Ind. Ant.* Vol. VII. p. 73. and Plate. Alīnā plates of the *Mahārājādhirāja Dharasēna* IV. of Valabhī, issued from Bharukachchha :—

(L. 53).—sam 300 30 Mārggaśira-śu 3.

Genealogy as in No. 481.— The inscription mentions, as *dūtaka*, the king's daughter (*rāja-duhitri*) Bhūpā (see No. 484).

¹ This, so far as I know, is the earliest Valabhī inscription which, in the introductory passage, has the reading *sampanna*, instead of the reading *sapatna* of the earlier inscriptions ; compare Dr. Hultzsch's remarks in *Ep. Ind.* Vol. III. p. 319.

² This probably is the king's younger brother.

³ See below, No. 526.

⁴ This probably is the prince who afterwards ruled as Dhruvasēna III.

484.—G. 330.—*Ind. Ant.* Vol. XV. p. 339. Kaira plates of the *Mahārājādhirāja Dharasēna* IV. of Valabhī, issued from Bharukachchha :—

(L. 57).—sam 300 30 dvi-Mārgasira-śu 2.

The date apparently falls in A.D. 648¹ (in Kaliyuga-samvat 3749 expired) when, by the rules of mean intercalation, there was an intercalated month which might be called either Pausa or Mārgasira²; (see Sewell and Dikshit's *Ind. Calendar*, p. xxiii, and *Gupta Inscr.* Introduction, p. 93 ff.).

Genealogy as in No. 481.—The inscription mentions, as *dūtaka*, the king's daughter Bhūvā (see No. 483).

485.—G. 334.—*Ep. Ind.* Vol. I. p. 86. Kāpadvapaj plates of Dhruvasēna III. of Valabhī, issued from Sirisimmīnikā :—

(L. 50).—sam 300 30 4 Māgha-śu 9.

Genealogy as far as Dharasēna [IV.] as in No. 481; he was succeeded by Dhruvasēna [III.], the son of Dērabhaṭa who was the son of Śīlāditya [I.], the [elder] brother of the grand-father [Kharagraha I.] of Dharasēna [IV.].

486.—G. 337.—*Ind. Ant.* Vol. VII. p. 76, and Plates. Alinā plates of Kharagraha II.³ of Valabhī, issued from Pūlēndaka (?) :—

(L. 50).—sam 300 30 7 Āshāḍha-ba 5.

Genealogy as far as Dhruvasēna [III.] as in No. 485; his elder brother Kharagraha [II.].

487.—G. 350.—*Ep. Ind.* Vol. IV. p. 76. Lunsadī plates of Śīlāditya III.⁴ of Valabhī, issued from Khētaka :—

(L. 67).—sam 300 50 Phālguna (na)-ba 3.

Genealogy as far as Kharagraha [II.] Dharmāditya as in No. 486; after him, Śīlāditya [III.], the son of Śīlāditya [II.]⁵ who was the elder brother of Kharagraha [II.].—The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Dhruvasēna.

488.—G. 352.—*Ind. Ant.* Vol. XI. p. 306; *Bhāvnagar Inscr.* n. 45, and Plates. Lunsadī (now Bhāvnagar Museum) plates of Śīlāditya III. of Valabhī, issued from Mēghavēna :—

(L. 65).—sam 300 50 2 Bhādrapada-śu 1.

Genealogy as in No. 487.—This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Dhruvasēna.

489.—G. 365 (?).—*Jour. Beng. As. Soc.* Vol. VII. p. 968. Kaira plates of Śīlāditya III. of Valabhī :—

(L. 66).—sam || 365 || (?) Vaiśākha-śu || 1 || (?)

Genealogy as in No. 487.—This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Dhruvasēna.

490.—G. 372.—*Ind. Ant.* Vol. V. p. 209, and Plate. Bhāvnagar plates of the *Mahārājādhirāja Śīlāditya* IV. of Valabhī, issued from the camp at the tank of Bālāditya :—

(L. 58).—sam 300 70 2 Śrāvaṇa-ba 9.

¹ The year 330 of the date would thus correspond to the [*Kārttikādi*] Vikrama year 330 + 375 = 705 expired; see *Ep. Ind.* Vol. III. p. 303.

² The case, however, is not free from difficulties. According to the *Sūrya-* and *Ārya-siddhāntas*, and by the modern rule of naming intercalated months, the intercalated month would be Pausa; and it would be Pausa also by the *Brahma-siddhānta* and the earlier (Brahmagupta's) rule. And Mārgasira it can be called only on the supposition that it was calculated by the *Sūrya-* or *Ārya-siddhānta*, and named in accordance with Brahmagupta's rule. Compare below, No. 530 of H. (?) 34.

³ In later inscriptions surnamed *Dharmāditya*.

⁴ In the inscriptions of his successor described as *Paramabhāṭṭaraka Mahārājādhirāja Paramānara*.

⁵ I follow Dr. Fleet in calling this Śīlāditya 'Śīlāditya II.' By other scholars he is not numbered, with the result that the kings of the same name, who are here numbered from III. to VII., in other accounts bear the numbers from II. to VI.

Genealogy as far as Śīlāditya [III] as in No. 487; his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya* [IV].—The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Kharagraha.

491.—G. 375.—*Wiener Zeitschrift*, Vol. I. p. 253, and Plates; *Bhāvnagar Inscr.* p. 55, and Plates. Dēvali (now Bhāvnagar Museum) plates of the *Mahārājādhirāja Śīlāditya IV.* of Valabhī, issued from the village of Pūrṇika :—

(L. 60).—sam 300 70 5 Jyēsthā-ba 5.

Genealogy as in No. 490.—This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Kharagraha.

492.—G. 376.—From impressions supplied by Dr. Burgess. Plates of the *Mahārājādhirāja Śīlāditya IV.* of Valabhī¹ :—

(L. 59).—sam 300 70 6 Mārgaśīra-śu 10 5.

Genealogy as in No. 490.—This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Kharagraha.

493.—G. 382.—From impressions supplied by Dr. Fleet. Plates of the *Mahārājādhirāja Śīlāditya IV.* of Valabhī, issued from Valabhī :—

(L. 65).—sam 300 80 2 Mārgaśīra-śu 6.

Genealogy as in No. 490.—The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Dharasēna.

494.—G. 386.—*Ind. Ant.* Vol. IX. p. 163, and Plates. Chāngu-Nārāyaṇa (near Kāṭmāṇḍu) pillar inscription of *Mānadēva* :—

(L. 1).—samvat 300 80 6 Jyēsthā-māsē śukla-pakṣhē pratipadi 1 [Rô]hiṇnakshatra-yuktē chandramasi muhūrttē prasastē=bhijiti.

28th April, A.D. 705; see *ibid.* Vol. XVII. p. 210, and *Gupta Inscr.* Introduction, p. 95.

Vṛishadēva; his son Śaṅkaradēva; his son Dharmadēva, married Rājyavatī; their son Mānadēva. (Compare below, No. 541.)

495.—G. 403.—*Jour. Bo. As. Soc.* Vol. XI. p. 335, and Plates. Gōṇḍal plates of the *Mahārājādhirāja Śīlāditya V.* of Valabhī, issued from Khēṭaka :—

(L. 61).—sam 400 3 Vaiśākha-śu[ddha 10 3 ?].

Genealogy as far as Śīlāditya [IV.] as in No. 490; his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya* [V].—The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Śīlāditya.

496.—G. 403.—*Jour. Bo. As. Soc.* Vol. XI. p. 335, and Plates. Gōṇḍal plates of the *Mahārājādhirāja Śīlāditya V.* of Valabhī, issued from Khēṭaka :—

(L. 60).—sam 400 3 Māgha-ba 10 2.

Genealogy as in No. 495.—This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Śīlāditya.

497.—G. 413.—*Ind. Ant.* Vol. IX. p. 167, and Plate. Dēvapāṭana (near Kāṭmāṇḍu) fragmentary inscription of the time of *Mānadēva* :—

(L. 1).—samvat 400 10 3.

498.—G. 435.—*Ind. Ant.* Vol. IX. p. 167, and Plate. Lagantōl (Kāṭmāṇḍu) fragmentary inscription of the *Mahārāja Vasantasēna*,² issued from Mānagriha :—

(L. 20).—samvat 400 30 5 [Aśva]yujī śukla-divā 1.

¹ The name of the place from which the grant was issued is illegible.

² See below, No. 541.

499.—G. 441.—*Ind. Ant.* Vol. VI. p. 17, and Plate. Luṇāvāḍā plates of the *Mahārājādhirāja Śīlāditya VI.* of Valabhī, issued from Gōdrahaka :—

(L. 70).—samvat 400 40 1 (?) Kārttika-śu 5 (?).

Genealogy as far as Śīlāditya [V.] as in No. 495; his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya [VI.]*.

500.—G. 447.—*Gupta Inscr.* p. 173, and Plate. Alinā (now Royal. As. Soc.'s) plates of the *Mahārājādhirāja Śīlāditya VII.* Dhrūbaṭa¹ of Valabhī, issued from Ānandapura :—

(L. 77).—samva[t]sara-śata-chatuṣṭayē saptachatvarīṇśad-²adhikē Dyēpṭha(Jyēṣṭha)-śuddha-paṁchamyām aṅkata[h*] sava³ 400 40 7 Śrē(jyē)ṣṭha-ga(śu) 5.

Genealogy as far as Śīlāditya [VI.] as in No. 499; his son Dhrūbaṭa, styled the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya [VII.]*.

501.—G. 535.—*Ind. Ant.* Vol. IX. p. 168, and Plate. Lagantōl (Kātmāṇḍu) fragmentary inscription; mentions, as *dūtaka*, the king's son (*rāja-putra*) **Vikramasēna** :—

(L. 18).—samvat 500 30 5 Śrā[vaṇa]-śukla-divā saptamyām.

502.—G. 585.—*Ind. Ant.* Vol. II. p. 257, and Plate. Mōrbī second plate only of **Jāiṅka** :—

(L. 16).—Paṁchāśītyā yutē=tītē samānām śata-paṁchakē | G[au]ptē dadāv=adō nṛipaḥ śoparāgē=rkka-maṁḍalē ||

(L. 19).—samvat 585 Phālguna-sudi 5.⁴

503.—Valabhī-s. 850.—*Wiener Zeitschrift*, Vol. III. p. 7; *Bhāvnagar Inscr.* p. 186. Vêrāval inscription of the temple-priest **Bhāva-Brihaspati**⁵ :—

(L. 54).—Valabhī-samvat 850 Āshā[ḍha] . . .

The inscription mentions the Chaulukyas Jayasimha-Siddharāja and Kumārapāla (who defeated the king Ballāla⁶ of Dhārā).

504.—Valabhī-s. 850 (?).—*Bhāvnagar Inscr.* p. 184. Junāgaḍh fragmentary inscription of the time of (?) the Chaulukya Kumārapāla; is said to be dated :—

(L. 34).—Valabhī-samvat 850 śrī-Simha-samvat 60 varshê.⁷

505.—Valabhī-s. 911.—*Bhāvnagar Inscr.* p. 161, and Plate. Ghelāṇā (near Māngrol) fragmentary inscription :—

(L. 1).—śrīmad-Valabhī-samvat 911 [varshê] . . . [śu]di 5 Śukrê.

506.—Valabhī-s. 927.—*Ep. Ind.* Vol. III. p. 303, and Plate. Vêrāval image inscription :—

(L. 1).—śrīmad-Valabhī-sa[m]vat 927 varshê Phālguna-śudi 2 Sômê ||

Monday, 19th February A.D. 1246.

507.—Valabhī-s. 945.—Vêrāval inscription of the reign of the Chaulukya (Vāghelā) *Mahārājādhirāja Arjunadēva*; see above, No. 228 of V. 1320.

d.—Undated Inscriptions connected with those under D.

508.—*Gupta Inscr.* p. 141, and Plate. Mēharaulī (Mihraulī) iron pillar inscription, being a posthumous eulogy of the conquests of a powerful king **Chandra**.⁸

¹ I.e. Dhruvabhaṭa.

² Read °tvārīṇśad.

³ Read samvat.

⁴ See *Ind. Ant.* Vol. XVII. p. 211, and Vol. XX. p. 381; and *Gupta Inscr.* Introduction, p. 97.

⁵ See below, No. 527.

⁶ See above, No. 210.

⁷ This cannot be correct. According to the date of the Vêrāval inscription of the reign of Arjunadēva (No. 228) the difference between a Valabhī year and the corresponding Simha year (for the month of Āshāḍha) is 79½, while here the difference between 850 and 60 is 790.

⁸ See *Gupta Inscr.* p. 140, note 1, and *Jour. Roy. As. Soc.* 1897, p. 9 ff.

509.—*Gupta Inscr.* p. 6, and Plate. Allahâbâd pillar inscription of the *Mahârâjâdhirâja Samudragupta*,¹ who captured and again liberated “Mahendra of Kôsala, Vyâghrarâja of Mahâkântara, Maṇṭarâja of Kêraḷa, Mahendra of Pishtapura, Svâmidatta of Kottûra on the hill, Damana of Êraṇḍapalla, Vishṇugôpa of Kâñchî, Nilarâja of Avamukta, Hastivarman of Veṅgi, Ugrasêna of Palakka, Kubêra of Dêvarâshṭra, Dhanamjaya of Kusthalapura,”² and all the other kings of Dakṣiṇâpâtha, and exterminated “Rudradêva, Maṭila, Nâgadatta, Chandravarman, Gaṇapati-nâga, Nâgasêna, Achyuta, Nandin, Balavarman,” and other kings of Âryâvarta. (A *kāvya* in verse and prose, composed by the *Samâhivigrahika Kumâramâtya Mahâdanḍanâyaka* Harishêṇa, the son of Dhruvabhûti).

510.—*Gupta Inscr.* p. 20, and Plate. Êraṇ (now Calcutta Museum) fragmentary inscription of *Samudragupta*.

511.—*Gupta Inscr.* p. 256, and Plate. Gayâ (spurious) plate³ of the *Mahârâjâdhirâja Samudragupta*, issued from Ayôdhya:—

(L. 14).—samvat 9⁴ Vaiśākha-di 10.⁴

Genealogy as in No. 439.

512.—*Gupta Inscr.* p. 35, and Plate. Udayagiri cave inscription of the time of *Chandragupta II.*,⁵ recording the excavation of the cave by the order of his minister, the poet Vîrasêna, otherwise called Śâba, of Pâtaliputra.

513.—*Gupta Inscr.* p. 26, and Plate. Mathurâ (now Lahore Museum) fragmentary inscription [of the *Mahârâjâdhirâja Chandragupta II.*].

514.—*Gupta Inscr.* p. 40, and Plate. Gaḍhwâ (now Calcutta Museum) fragmentary inscription of the reign of the *Mahârâjâdhirâja Kumâragupta I.*⁶:—

(L. 2).—śrî-Kumâragupta-râjya-[samvatsarê] divasê 10⁷ [asyâm divasa-pûrvvâyâm].

515.—*Gupta Inscr.* p. 265, and Plate. Gaḍhwâ (now Calcutta Museum) fragmentary inscription [of the time of *Kumâragupta I.* ?].

516.—*Gupta Inscr.* p. 49, and Plate. Bihâr fragmentary pillar inscription of the time of the *Mahârâjâdhirâja Skandagupta*.⁸

Genealogy as far as *Kumâragupta* [I.] as in No. 439; his son, the *Mahârâjâdhirâja Skandagupta*.

517.—*Gupta Inscr.* p. 53, and Plate. Bhitari pillar inscription of *Skandagupta*, recording the installation of an image of the god Vishṇu and the allotment to the idol of a village.

Genealogy as in No. 516.

518.—*Jour. Beng. As. Soc.* Vol. LVIII. Part I. p. 89, and Plate; *Ind. Ant.* Vol. XIX. p. 225. Bhitari (now Lucknow Museum) seal of the *Mahârâjâdhirâja Kumâragupta II.*

Genealogy as far as *Kumâragupta* [I.] as in No. 439; his son, from Anantadêvi, the *Mahârâjâdhirâja* Paragupta; his son, from Vatsadêvi, the *Mahârâjâdhirâja* Narasimhagupta; his son, from Mahâlakshmidêvi (?), the *Mahârâjâdhirâja Kumâragupta* [II.].

¹ His genealogy is given as in No. 439, above.

² The above is from Dr. Fleet's published translation, but it should be stated that Dr. Fleet has the passage, translated by ‘Maṇṭarâja on the hill,’ under further consideration; compare also *Bombay Gazetteer*, Vol. I. Part I. p. 63, and *Jour. Roy. As. Soc.* 1897, p. 864 ff.

³ The grant, according to Dr. Fleet, has the general appearance of having been fabricated somewhere about the beginning of the eighth century A.D.

⁴ Expressed by numerical symbols; compare *Gupta Inscr.* p. 255, note 1.

⁵ See above, Nos. 436-438 of G. 82-93.

⁶ See above, Nos. 439-443 of G. 96-129.

⁷ Expressed by a numerical symbol.

⁸ See above, Nos. 446-449 of G. 136-146.

519.—*Ep. Ind.* Vol. I. p. 239, and Plate. Kura (now Lahore Museum) inscription¹ of the reign of a *Rājādhirāja Mahārāja Tōramāna Shāha* (or *Shāhi*) *Jaūvla*, recording the construction of a Buddhist convent:—

(L. 1).— . [rājā]. rāja-mahārāja-Tōramāna-shā[hi]. Jaū . . [bhivardhamāna-rājyē . . saṁvatsarē] mē Mārgaśīramāsa-śukla-dvitiyāyām.

520.—*Gupta Inscr.* p. 159, and Plate. Ēraṇ stone boar inscription of the first year of the reign of the *Mahārājādhirāja Tōramāna*, recording the building of the temple, in which the boar stands, by Dhanyaviṣṇu, the younger brother of the deceased *Mahārāja Mātṛivishṇu*²:—

(L. 1).—Varshē prathamē pṛithivim pṛithu-kirttau pṛithu-dyutau mahārājādhirāja-srī-Tōramānē praśāsati | (||) Phālguna-divasē daśamē | ity=ēvaṁ rājavarsha-māsa-dinaib [!*] ātasyām pūrvvāyām | sva-lakṣaṇair=yukta-pūrvvāyām | (||)

521.—*Gupta Inscr.* p. 162, and Plate. Gwālīor (now Calcutta Museum) inscription of the 15th year of the reign of *Mihirakula*³ (who broke the power of Paśupati), the son of Tōramāna, recording the building of a temple of the Sun, by a person named Mātṛichēta, on the mountain Gōpa (Gwālīor):—

(L. 4).— . . . abhivarddhamāna-rājyē pañchadaś-ābdē . . . Kārttika-māsē prāpt[ē*] gagana-[patau (?) ni]rmmalē bhāti tithi-nakshatra-muhūrttē saṁprāptē suprasastadinē.

522.—*Gupta Inscr.* p. 111, and Plate. Bhumarā pillar inscription of the [Parivrājaka] *Mahārāja Hastin* and the *Mahārāja Śarvanātha* [of Uchchakalpa]:—

(L. 7).—Mahāmāghē sambatsarē⁴ Kārttikamāsa-divasa 10 9.

Ibid. Introduction, p. 105 ff., it is shewn that the date might correspond to either the 13th October A.D. 508 (in Gupta-saṁvat 189) or the 2nd October A.D. 520 (in Gupta-saṁvat 201); but according to *Ind. Ant.* Vol. XIX. p. 228 the Mahāmāgha saṁvatsara of this date commenced in A.D. 484 (in Gupta-saṁvat 165). Compare above, Nos. 389, 390, 392, and 451, 453 and 456.

523.—*Bhāvnagar Inscr.* p. 30, and Plate. Bānkhōdi (now Bhāvnagar Museum) fragmentary inscription, containing the name of *Guhasēna*⁵ [of Valabhī]

524.—*Ind. Ant.* Vol. XII. p. 148; *Bhāvnagar Inscr.* p. 64, and Plate. Gōpnāth first plate only of a Valabhī grant, which breaks off in the description of *Dharasēna III.*, the son of *Kharagraha I.*; issued from Valabhī.

525.—*Gupta Inscr.* p. 279, and Plate. Bōdh-Gayā Buddhist image inscription, recording the presentation of the statue, on the pedestal of which it is engraved, by the *Sthavira Mahānāman*.⁶

526.—*Ind. Ant.* Vol. IX. p. 168, and Plate. Fragmentary inscription from near the Śivapuri hill, five miles north of Kātmāṇḍu, of the *Mahārāja Śivadēva I.* of the Lichchhavi family, recording some act done at the request of the *Mahāsāmanta Amśuvarman*; issued from Mānagṛiha.⁷

527.—*Bhāvnagar Inscr.* p. 208. Vêrāval fragmentary inscription of the temple-priest *Bhāva-Bṛihaspati*;⁸ mentions the Chaulukyās [Jayasimha-] Siddharāja, Kumārapāla, Ajayapāla, Mūlarāja II., and Bhīmadēva II.

¹ Of about "the fourth or fifth century A.D." There is no evidence to shew that the *Tōramāna* of this inscription is in any way connected with the *Tōramāna* of No. 520.

² See above, No. 454 of G. 165.

³ See above, No. 329.

⁴ See above, Nos. 464—467 of G. 240 (? 237)—248.

⁴ Read *saṁvatsarē*.

⁵ See above, No. 474 of G. (?) 269.

⁷ See above, No. 80 of G. 316 (or 318?).

⁸ See above, No. 503 of Valabhī-s. 850.

E.—Inscriptions dated according to the Harsha Era.

528.—H. 22.—*Ep. Ind.* Vol. IV. p. 210, and Plate. Banskhera (now Lucknow Museum) plate of the *Mahārājādhirāja Harsha*, issued from Vardhamānakōṭi:—

(L. 16).—samvat 20 2¹ Kārtti[ka*]-vadi 1.

The *Mahārāja* Naravardhana; his son, from Vajrinidēvi, the *Mahārāja* Rājyavardhana [I.]; his son, from Apsarōdēvi, the *Mahārāja* Ādityavardhana; his son, from Mahāsēnaguptadēvi, the *Mahārājādhirāja* Prabhākaravardhana; his son, from Yaśōmatidēvi, the *Mahārājādhirāja* Rājyavardhana [II.] (subdued Dēvagupta and other kings); his younger brother, the *Mahārājādhirāja* Harsha.—The inscription mentions, as officials, the *Mahāsāmanta* Skandagupta and the *Mahāsāmanta* *Mahārāja* Bhāna (?).

529.—H. 25.—*Ep. Ind.* Vol. I. p. 72. Madhuban (now Lucknow Museum) plate of the *Mahārājādhirāja Harsha*, issued from Kapitthikā²:—

(L. 18).—samvat 20 5 Mārggaśirsha-vadi 6.

Genealogy as in No. 528.—The inscription mentions, as officials, the *Mahāsāmanta* Skandagupta and the *Sāmanta* *Mahārāja* Īśvaragupta.

530.—H. (?) 34.³—Prof. Bendall's *Journey*, p. 74, and Plate. Sundhārā damaged inscription of the *Mahāsāmanta* [Aṃśuvarman*], issued from Kailāsakūṭabhavana:—

(L. 16).—samvat 30 4 prathama-Pausha-śukla-dvitiyāyām.

Judging by the date of No. 542 of H. 155, the month of Pausha of Harsha-samvat 34 would be expected to fall in A.D. 639-40 (in Kaliyuga-samvat 3740 expired), but in that year no month was intercalary. In (Kaliyuga-samvat 3741 expired=) A.D. 640-41, by the rules of mean intercalation, there was an intercalated month which might be called Pausha on the supposition⁵ that it was calculated by the *Brahma-siddhānta*, and named according to the modern (not Brahmagupta's) rule for naming intercalated months, but which ordinarily would be called Mārgaśira. (See Sewell and Dikshit's *Ind. Calendar*, p. xxiii).

531.—H. (?) 34.—*Ind. Ant.* Vol. IX. p. 169, and Plate. Bungmatī (near Kāṭmāṇḍu) fragmentary inscription of the *Mahāsāmanta* Aṃśuvarman, issued from Kailāsakūṭabhavana:—

(L. 14).—samvat 30 4 Jyēshṭha(shṭha)-śukla-daśamyām.

532.—H. (?) 39.—*Ind. Ant.* Vol. IX. p. 170, and Plate. Dēvapāṭana (near Kāṭmāṇḍu) inscription of Aṃśuvarman, issued from Kailāsakūṭabhavana:—

(L. 22).—samvat 30 9 Vaiśākha-śukla-divā daśamyām.

The inscription mentions, as *dūtaka*, the *Yuvarāja* Udayadēva.⁶ It also mentions Aṃśuvarman's sister Bhōgadēvi, who was the wife of the king's son (*rāja-putra*) Śūrasēna, and the mother of Bhōgavarman and Bhāgyadēvi.

533.—H. (?) 45 (?).—*Ind. Ant.* Vol. IX. p. 171, and Plate. Satdhārā (near Kāṭmāṇḍu) inscription of Aṃśuvarman:—

(L. 1).—samvat 40 5 (?) Jyēshṭha-śukla. . . .

¹ This '2' is denoted by a numeral figure, but the preceding '20' and the following '1' by numerical symbols.

² The published text has *Pitthikā*.—In line 10 reference is made to a forged grant (*kūṭa-śāsana*).

³ Prof. S. Lévi, in the *Jour. Asiatique*, 1894, Juillet-Août, p. 62, has referred this date (and those of the following dates, in which a sign of interrogation has been put here after H.) to a local era the epoch of which would fall in A.D. 595. But since for Aṃśuvarman we have the date No. 533, of the year 44 or 45, even the adoption of such a new era would not meet one of Prof. Lévi's main objections to the assignment of this date (of the year 34) to the Harsha era—the objection, namely, that according to Hiuen Tsiang's account Aṃśuvarman could not have lived after A.D. 637.

⁴ See above, No. 480 of G. 316 (or 318?).

⁵ This supposition would be the very reverse of the supposition made above, under No. 484 of G. 330.

⁶ See below, No. 541.

⁷ According to Dr. Fleet, the year of the date is either 44 or 45; see *Gupta Inscr.* Introduction, p. 180, F.

534.—H. (?) 48.—*Ind. Ant.* Vol. IX. p. 171, and Plate. Lalitapattana (near Kātmāṇḍu) inscription of Jisnugupta, issued from Kailāsakūṭabhavana :—

(L. 21).—samvat 40 5 Kārttika-śukla 2.

The inscription mentions, in connection with Mānagriha, the *Mahārāja* Dhruvadēva;¹ also the *Mahārājādhirāja* Amśuvarman; and, as *dātaka*, the *Yuvarāja* Viśhugupta.

535.—H. 66.—*Gupta Inscr.* p. 210, and Plate. Shāhpur image inscription of the reign of Ādityasena-dēva [of the family of the Guptas of Magadha], recording the installation of the image by the general (*bal-ādhipāṭika*) Śālapaksha at, apparently, Nālanda (?):—

(L. 2).—samvat 60 6 Mārgga-śudi 7 (?) asyān-divasa-māsa-samvatsar-ānupūrvvyām.

536.—H. (?) 82 (?).—Prof. Bendall's *Journey*, p. 77, and Plate. Gairidharā fragmentary inscription, issued from Kailāsakūṭabhavana :—

(L. 29).—samvat 80 2 (?) [Bhādra]pada-śukla-di . . .

The inscription mentions, as *dātaka*, the *Yuvarāja* Skandadēva (?).

537.—H. (?) 119.—*Ind. Ant.* Vol. IX. p. 174, and Plate. Lagantōl (Kātmāṇḍu) inscription of the *Mahārājādhirāja* Śivadēva II,² issued from Kailāsakūṭabhavana :—

(L. 23).—samvat 100 10 9 Phālguna-śukla-divā daśamyām.

The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Jayadēva.

538.—H. (?) 143 (?).—*Ind. Ant.* Vol. IX. p. 176, and Plate. Kātmāṇḍu fragmentary inscription of the *Mahārājādhirāja* [Śivadēva II. ?] :—

(L. 37).—samvat 100 40 (?)³ 3 Jyeshtha-śukla-divā trayōdaśyām |

539.—H. (?) 145.—*Ind. Ant.* Vol. IX. p. 177, and Plate. Lalitapattana (near Kātmāṇḍu) fragmentary inscription :—

(L. 17).—samvat 100 40 5 Pausa-śukla-divā tṛtīyāyām |

The inscription mentions, as *dātaka*, the *Yuvarāja* Vijayadēva.

540.—H. (?) 151.—Prof. Bendall's *Journey*, p. 79, and Plate. Inscription of a private person, on a water-conduit slab near the temple of Jaisi, Kātmāṇḍu :—

(L. 1).—samvat 100 50 1 Vaiśākha-śukla-dvitiyāyām.

541.—H. (?) 153.—*Ind. Ant.* Vol. IX. p. 178, and Plate. Kātmāṇḍu inscription of Jayadēva Parachakrakāma; (with the exception of five verses, which are by the king himself, composed by Buddhakirti) :—

(L. 35).—samvat 100 50 3⁵ Kārttika-śukla-navamyām ||

In the solar race there was Liechhavi; in his family was Supushpa, born at Pushpapura (Pāṭaliputra); after him came, omitting 23 kings, Jayadēva; after him, omitting 11 kings, Vṛishadēva; his son Śaṅkaradēva; his son Dharmadēva; his son Mānadēva (see Nos. 494 and 497); his son Mahidēva; his son Vasantadēva (the Vasantasēna of No. 498).—The inscription then has Udayadēva (mentioned as *Yuvarāja* in No. 532); [his son] Narēndradēva; his son, Śivadēva [II.] (Nos. 537 and 538), married Vatsadēvī, a daughter of the Maukhari Bhōgavarman and daughter's daughter of Ādityasēna of Magadha (No. 535); their son, Jayadēva Parachakrakāma, married Rājyamati, the daughter of Harshadēva, king of Gauḍa. Uḍra etc., and of Kalinga and Kōsala, of the family of king Bhagadatta (or of the Bhagadatta⁶ kings). (See *ibid.* Vol. XIV. p. 346 ff. and *Gupta Inscr.* Introduction, p. 185 ff.).

542.—H. 155.—*Ind. Ant.* Vol. XV. p. 112, and Plate. Dighwā-Dubauli plate of the *Mahārāja* Mahēndrapāladēva, issued from Mahōdaya (Kanauj) :—

(L. 12).—savituḥ Kumbha-saṁkrāntan snātvā . . .

(L. 14).—samvatsrā (tsrō?) 100 50 5 Māgha-śudi 10 niva(ba)ddham.

¹ See below, No. 557.

² See below, No. 550.

³ See below, No. 541.

⁴ This may possibly be 20 or 30.

⁵ This '3' is denoted by a numeral figure.

⁶ For the lineage of Bhagadatta, see below, Nos. 652, and 711-714.

20th January A.D. 761; see *Gupta Inscr.* Introduction p. 178.

The *Mahārāja* Dēvaśakti; his son, from Bhuyikādēvi, the *Mahārāja* Vatsarāja; his son, from Sundaridēvi, the *Mahārāja* Nāgabhaṭa; his son, from Īsatādēvi, the *Mahārāja* Rāmabhadra; his son, from Appādēvi, the *Mahārāja* Bhōja [I.]¹; his son, from Chandrahattārikādēvi, the *Mahārāja* Mahēndrapāla [surnamed Bhāka?].

543.—H. 184.—*Ind. Ant.* Vol. XXVI. p. 29. Pañjāb inscription of the reign of a certain *Vigraha* (?) :—

(L. 1).—samvat 134 Śrāvana-vati 15 atra dinē.

544.—H. 188.—*Ind. Ant.* Vol. XV. p. 140, and Plate. Bengal As. Soc.'s plate of the *Mahārāja* Vināyakapālādēva, issued from Mahōdaya Kanauj :—

(L. 14).—shashṭhyām (?) Gangāyā[ni*] snātvā . . .

(L. 17).—samvatsrō 100 80 S Phālguna-vadi 9 niva(ba)ddham ||

Genealogy as far as Mahēndrapāla as in No. 542; his son, from Dēhanāgādēvi, the *Mahārāja* Bhōja [II.]; his brother, the son of Mahēndrapāla from Mahēndēvidēvi, the *Mahārāja* Vināyakapāla [surnamed Harsha?].

545.—H. 218.—*Ind. Ant.* Vol. XXVI. p. 31; *Archaeol. Surv. of India*, Vol. X. Plate ix. 1, and Vol. XXI. Plate xvi. A. Khajurāhō image inscription :—

(L. 2).—samvatsrō 200 10 S Magha-śādi 17.

546.—H. 276.—*Ep. Ind.* Vol. I. p. 186. Peheva (Pehoa) inscription of the reign of the *Mahārājādhirāja* Bhōjadēva, the successor of the *Mahārājādhirāja* Rāmabhadradēva.² [of Kanauj] :—

(L. 2).—samvatsara-śata-dvayē shajṣaptaty-adhikē Vaiśikhamāsa-śuklapaksha-saptamyañ samvat 276 Vāśakha-śādi 7 asyāñ samvatsara-māsa-dīvasa-pārvayāñ tithāy-iha śrī-Prithōk-śādhīśhīlānē pīśālī-chaturddasyāñ³ ghōṭaka-yātrāyāñ samyāta . . .

547.—H. 563 (or 562 ?).—*Ind. Ant.* Vol. XXVI. p. 32; *Archaeol. Surv. of India*, Vol. XIV. p. 72, and Plate xxii. 3. Notice of a Pañjaur inscription :—

(L. 1).—samvat 563 (or 562 ?) Jētha-śādi 9 vāra Śākrah.

Friday, 17th May A.D. 1168.

e.—Undated Inscriptions connected with those under E.

548.—*Gupta Inscr.* p. 232. and Plate. Sōpat copper seal inscription of the *Mahārājādhirāja* Harshavardhana.

Genealogy from Rājyavardhana [I.] to Harshavardhana (Harsha) as in No. 528 of H. 22.

549.—*Ep. Ind.* Vol. I. p. 180, and Plate. Kudārkōṭ (Gaviddhumat, now Lucknow Museum) inscription,⁴ recording the erection of some building in memory of Takshadatta by his father Harivarman (Mamma), the son of Haridatta who had been raised to eminence by the illustrious Harsha⁵ [of Kanauj]; composed by Bhadra, the son of Vāmana).

550.—*Gupta Inscr.* p. 202, and Plate. Aphaṣṭ inscription of Ādityasēna⁶ [of the family of the Guptas of Magadha], his mother Śrīmati, and his wife Kōmadāvi.

Krishnagupta; his son Harshagupta; his son Jivitagupta [I.]; his son Kumeragupta (at war with [the Maukhari] Īśānavarman⁶); his son Dāmōdargupta (led in a battle with the Maukhari); his son Mahāśānagupta (defeated Susthitavarman); his son Mātharagupta (contemporary of Harsha [of Kanauj]); his son Ādityasēna.

¹ See below, No. 710 of H. 100.

² See above, No. 15 of V. 932.

³ This is the 14th *tithi* of the dark half of the *amānta* Chaitra or *pūrṇamānta* Vaiśākha; see *Ind. Ant.* Vol. XXVI. p. 179.

⁴ Of about the latter half of the seventh century A.D.

⁵ See above, No. 535 of H. 66.

⁶ See below, No. 554.

551.—*Gupta Inscr.* p. 212. Mandâr Hill rock inscriptions of the *Mahârâjâdhirâja* Jayasênadeva [of the family of the Guptas of Magadha] and his wife Kôpadêvi.¹

552.—*Gupta Inscr.* p. 215. and Plate. Dêô-Baranârk inscription of the *Mahârâjâdhirâja* Jivitaguptadeva II. [of the family of the Guptas of Magadha], issued from Gômatikottaka.

Mâdhavagupta; his son, from Śrîmatî, Âdityasêna; his son, from Kôpadêvi, the *Mahârâjâdhirâja* Dêvagupta,² his son, from Kamaladêvi, the *Mahârâjâdhirâja* Vishnugupta; his son, from Ijjadêvi, the *Mahârâjâdhirâja* Jivitagupta [II.].—The inscription mentions, as previous kings, Balâditya, Śarvavarman, and Avantivarman.

553.—*Gupta Inscr.* p. 229, and Plate. Jaunpur fragmentary inscription of Īśvaravarman, of the lineage of the Mukhara kings.³

554.—*Gupta Inscr.* p. 220. and Plate. Aśîgaḍh copper seal inscription of the Maukhari *Mahârâjâdhirâja* Śarvavarman.

The *Mahârâj.* Hariivarman; his son, from Jayasvâminî, the *Mahârâja* Âdityavarman; his son, from Harshaguptâ, the *Mahârâja* Īśvaravarman; his son, from Upaguptâ, the *Mahârâjâdhirâja* Īśanavarman;⁴ his son, from [Lakshmi]vatî, the *Mahârâjâdhirâja* Śarvavarman.

555.—*Gupta Inscr.* p. 222. and Plate. Barâbar Hill cave inscription of the Maukhari Anantavarman, the son of Śârdûla.

556.—*Gupta Inscr.* pp. 224 and 227, and Plates. Nâgârjunî Hill cave inscriptions of [the Maukhari] Anantavarman, the son of Śârdûlavarman who was the son of Yajñavarman.

557.—*Ind. Ant.* Vol. IX. p. 173, and Plate. Kâṭmânḍu fragmentary inscription of Jishnugupta,⁵ issued from Kailâsakûṭabhavana; mentions [as lord paramount?] the *Bhattâraka* [Mahâ]râja Dhruvadêva of the Licchhavi family, who resided at Mânagriha.

558.—*Ind. Ant.* Vol. IX. p. 174, and Plate. Kâṭmânḍu fragmentary inscription of the reign of Jishnugupta.

F.—Inscriptions dated according to the Newâr Era.

559.—N. 203.—Prof. Bendall's *Journey*, p. 80, and Plate. Lalitapattana (near Kâṭmânḍu) image inscription of Vâṇadêva, the son of a king Yasôdêva :—

(L. 1).—Tribhir-varshaiḥ samâyuktê samvatsara-śata-dvayê | Vaiśâkha-śukla-śa(sa)ptamyâm Budhê Pushy-ôdayê śubhâ(bhê) ||

Wednesday, 26th April A.D. 1083;⁶ see *Ind. Ant.* Vol. XVII. p. 248, No. 7.

560.—N. 259.—Prof. Bendall's *Journey*, p. 81, and Plate. Varamṭol (Kâṭmânḍu) inscription of the reign of the *Râjâdhirâja* Mânadêva :—

(L. 1).—samvat 200 50 97 Bhâdrapada-kṛishṇa-saptamyâm |

561.—N. 512.—Prof. Bendall's *Journey*, p. 83, and Plate. Lalitapattana (near Kâṭmânḍu) inscription of the reign of the *Mahârâjâdhirâja* Jayasthitirâjamalladêva⁷ :—

(L. 1).—śrîman-Naipâlika-samvat 512 Vaiśâkha-kṛishṇa-shashthiyâm tithau || Gara-karṇê⁸ | Visva(śva)-muhûrttô Śravaṇa-nakshatrê | Aindra-yôgê | Âditya-vâśa(sa)rê ||

Sunday, 12th May A.D. 1392; see *Ind. Ant.* Vol. XVII. p. 249, No. 12.

¹ For a modern Deoghur inscription which glorifies Âdityasêna and his wife 'Kôshadêvi,' see *Gupta Inscr.* p. 213, note.

² See below, No. 619. For another Dêvagupta, see above, No. 528.

³ See No. 554.

⁴ See above, No. 550.

⁵ See above, No. 534 of H. (?) 43.

⁶ On this day the *tithî* of the date commenced 4 h. 7 m. after mean sunrise.

⁷ This '9' is denoted by a numeral figure.

⁸ Called *Sthitimalla* in No. 562.

⁹ The published text has *śara-karṇê*.

²⁰ In Nos. 563 and 564 called *Mahénaramalla*.

566.— N. 792.— *Ind. Ant.* Vol. IX. p. 192. Bungmatī (near Kātmāṇḍu) inscription of the Rājā Śrīnivāsa¹:—

Nēpāl-ābdē lōchana-chchhidra-saptē śrī-pañchamyaṁ.

567.— N. 810.— *Ind. Ant.* Vol. IX. p. 191. Kātmāṇḍu inscription² of the queen Riddhilakshmi, the mother of the king Bhūpālēndramalla:—

(V. 3).— Nēpāl-ābdē gagana-dharīṇī-nāga-yuktē kīl=Ōrjē māsē pakshē vidhu-virahitē su-dvitiyā-tithau . . . Ravau.

Sunday, 20th October A.D. 1689; see *ibid.* Vol. XVII. p. 251, No. 19.

568.— N. 843.— *Ind. Ant.* Vol. IX. p. 192. Lalitāṭṭana (near Kātmāṇḍu) inscription of the princess Yōgamatī, recording the consecration of a temple in memory of her son Lōkaprakāśa:—

(V. 10).— Abdē Rāma-prajēsvarāśya-vasubhir=Māghē=sitē pakshakē Śūlē ch=Ōttara phālgunē Śasādhare vāre dvitiyā-tithau.

Monday, 11th February A.D. 1723; see *ibid.* Vol. XVII. p. 251, No. 21.

Siddhinriśimhamalla³ of Lalitapattana; his son Śrīnivāsa;⁴ his son Yōganarēndramalla; his daughter Yōgamatī; her son Lōkaprakāśa.

G.— Inscriptions dated according to the Saptarshi Era, the Era of Buddha's Nirvāṇa, the Lakshmanasēna Era, the Simha Era, the Hijra Era, the Bengālī San, and the Ilāhi Era.

569.— The [laukika] year 80.— *Ep. Ind.* Vol. I. p. 104. Baijnāth inscription (first *prāśasti*⁵) of the time of the Rājānaka Lakshmanachandra of Kīrāgrāma, and the reign of the king Jayachandra of Trigarta (Jālandhara); (composed by Rāma, the son of Bhṛīngaka):—

(L. 32).— Saṁvatsarē=śītamā [pra]sa[n]nē Jyaishṭha]sya śukla-pratipat-tithau cha | [śrī]ma[j-Ja]yachandra-narēndra-rājyē Ravē[r=di]nē Rāma-kṛitā prāśastiḥ ||
. . . [Śakakāla-gat-ābdāḥ]

The year 80 of this date has been taken to correspond to Śaka-saṁvat 726 expired (=A.D. 804-5), which probably is the date of the second Baijnāth *prāśasti*; but for that year the date is irregular.⁶

570.— The [laukika?] year 30.— *Ep. Ind.* Vol. I. p. 120. Kāngrā Bazar Jaina image inscription of the Śūri Abhayachandra and others of the Rājākula *gachchha*:—

(L. 1).— saṁvat 30.

The year 30 of this date has been taken by Prof. Bühler to correspond, probably, to A.D. 854[-55].

571.— The [laukika?] year 5.— *Ep. Ind.* Vol. I. p. 192. Kāngrā inscription (containing the Bhavānī-Jvālāmukhī *stōtra* of Rāghavachaitanya), put up during the reign of the king

¹ See below, No. 568.

² "On the upper portion of the same stone is found a hymn to Śiva, in the Bhujaṅga metre, composed by Śrī-Śrī-Jayabhūpālēndramalla."

³ See above, No. 563.

⁴ See above, No. 566.

⁵ For the second *prāśasti* of Baijnāth see above, No. 351 of Ś. 726 (f).— Compare also *Ep. Ind.* Vol. II. p. 482.

⁶ See *Ind. Ant.* Vol. XX. p. 154, where I have stated that, of all the expired 26th years of the centuries of the Śaka era from S. 520 to 1426, only the year Ś. 1126 would yield the desired weekday (Sunday, the 2nd May A.D. 1204).

Samsārachandra [of Trigarta], the son of Karmachandra who was the son of Mēghachandra, under **Sāhi Mahammadā** :—

(L. 19).—*tasmāt-Samsārachandraḥ samajani nripatiḥ pañcam-ā[bd-ā]bhishiktaḥ.*

Prof. Bühler has translated *pañcam-ābd-ābhishiktaḥ* by "who was anointed in the fifth year (of the *Lōkākāla*).” and has taken the year to correspond to A.D. 1429-30.

572.—The [laukika] year 60.—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 9. Notice of a Hariparvat memorial tablet of the reign of **Mahammada Śāha (Muhammad Shāh)**, dated

Sam 60 Śrā vati pra Śukrē | Mahammada-śāha-rājyē ||

Friday, 9th July A.D. 1454; see *Ind. Ant.* Vol. XX. p. 153, No. 9.

573.—Śāstra-s.² 36.—Notice of a Chambā inscription; see above, No. 320 of V. 1717.

574.—Śāstra-s. 34 and 36.—Notice of a Chambā plate of the *Mahārājōdhirāja Śri-simhadēva*(?) ; see above, No 323 of V. 1915 and 1917.

575.—The year 1813 after Buddha's Nirvāṇa.—*Ind. Ant.* Vol. X. p. 342. and Plate Gayā inscription of **Purushōttamasimha**, the son of Kāmadēvasimha and grandson of Jayatūṅgasimha, of the Kamā country; (composed by Mañjunandin, the son of Jivanāga and grandson of Vāsudēva, of the Nandin family) :—

(L. 25).—*Bhagavati parinirvṛtē samvat 1813 Kārttika-vadi 1 Vu(bu)dhē ||*

With an epoch falling in 638 B.C., this date for the *amānta* Kārttika would correspond to Wednesday, 20th October A.D. 1176.

The inscription mentions **Aśōkavalla**,³ a king of the Sapādalaksha mountains, to whom **Purushōttamasimha** was tributary, and a Chhinda⁴ chief (of Gayā).

576.—**Lakshmanasēna-s. 51.**—*Jour. Bo. As. Soc.* Vol. XVI. p. 358. and Sir A. Cunningham's *Mahābōlhi*, Plate xxviii. A. Bōdh-Gayā inscription of the *Mahārāja Aśōkavalladēva*⁵ :—

(L. 12).—*śrīmal-Lakshmanasēnasy-ātita-rājyē sam 51 Bhādra-dinē 29.*

577.—**Lakshmanasēna-s. 74.**—*Ind. Ant.* Vol. X. p. 346. and Plate. Bōdh-Gayā inscription of a dependant of the prince **Daśaratha** who was the youngest brother of the *Rājādhirāja Aśōkavalladēva*, "lord of the Khasa kings of the Sapādalaksha mountains" :—

(L. 6).—*śrīmal-Lakshmanasēnadēvapādānām-ātita-rājyē sam 74 Vaisākha-vadi 12 Gurau ||*

Thursday, 19th May A.D. 1194; see *ibid.* Vol. XIX. p. 7.

578.—**Lakshmanasēna-s. 293(?)**.—*Ind. Ant.* Vol. XIV. p. 190; *Proceedings Beng. As. Soc.* 1895, Plate iii. Bihār (Darbhanga) (spurious?) plate of the *Mahārājādhirāja Śivasimhadēva*, the son of Dēvasimha, [of Mithila], recording a grant which was made in favour of the poet Vidyāpati; issued from Gajarahapura :—

(L. 6).—*La-sam 292(?) || Śrāvana-śukla 7 Gurau || . . . Avdē(bdē) Lakshmanasēna-bhūpati-matē valni-graha-dvy-aṅkitē māsi Śrāvana-samjñakē muni-tithau pakshē valakshē Gurau |*

(L. 24).—*sana 807 samvata(t) 1455 Śakē 1321.*

According to Sir A. Cunningham, **Muhammad Saiyid**, emperor of Delhi from A.D. 1433-46; see *Archaeol. Surv. of India*, Vol. V. p. 163. According to E. Thomas, *Pathan Kings of Delhi*, p. 334, **Muhammad Shāh ibn Farid** reigned from A.D. 1433-43.

² For the different expressions, used to denote years of the Saptarshi era, see *Ind. Ant.* Vol. XX. p. 149 ff.

³ The published text has *Aśōkachalla*, but see *Jour. Bo. As. Soc.* Vol. XVI. p. 358.

⁴ See above, No. 51. For a Bōdh-Gayā fragmentary inscription of the Chhinda family, which mentions **Vallabharāja**, his son **Dēśarāja**, his son **Āyichchha (Āditya)**, etc., see *Ind. Ant.* Vol. IX. p. 143, and Vol. X. p. 345.

⁵ For a short inscription of **Aśōkavalla**, at Gōpēśvar in Garhwāl, see *Ind. Ant.* Vol. X. p. 345.

⁶ The published text has *Bhādra-di 8 rā 29*. My remarks on the date in *Ind. Ant.* Vol. XXII. p. 197, which were based on this incorrect reading, must be withdrawn now.

For Ś. 1321 expired and the *Kārttikādi* Vikrama year 1455 expired the date regularly corresponds to Thursday, 10th July A.D. 1399 (see *Ind. Ant.* Vol. XVII. p. 31); but this day would fall in the Bengālī San 806 and in the Hijra¹ year 801 (not 807); and in the Lakshmapasēna year 279 expired (not in 292 or 293; see *ibid.* Vol. XIX. p. 1 ff).

579.—*Simha-s.* 32.—Māngrol (Maṅgalapura) inscription of some members of the Gūhila family, of the reign of the Chaulukya Kumārapāla; see above, No. 123 of V. 1202

580.—*Simha-s.* (?) 58.—*Ant. Remains Bo. Pres.* p. 312. Girnār image inscription :—

(L. 1).—saṁ 58 varshē Chaitra-vadi 2 Sōmē.

Monday, 13th March A.D. 1172² (?); see *Ind. Ant.* Vol. XXII. p. 109.

581.—*Simha-s.* 60 (?).—Junāgaḍh fragmentary inscription of the time of (?) the Chaulukya Kumārapāla; see above, No. 504 of Valabhī-s. 850 (?).

582.—*Simha-s.* (?) 93.—*Ind. Ant.* Vol. XVIII. p. 109; *Ind. Inscr.* No. 17. Bombay As. Soc.'s plates of the Chaulukya Mahārājādhirāja Bhīmadēva [II.], issued from Anahilapātaka :—

(L. 1).—saṁvat 93 Chaitra-śudi 11 Ravau.

(L. 5).—adya saṁkrānti-parvvaṇi.

With this reading, the date is irregular; but with *vadi* instead of *śudi*, it would, for *Simha-s.* 93, correspond to Sunday, 25th March A.D. 1207.—According to Dr. Hultsch, the inscription probably is one of Bhīmadēva I., and the *saṁvat* 93 of the date, therefore, might be intended for *Vikrama-saṁvat* 1093;³ but for that year also the date would be irregular. See *Ep. Ind.* Vol. I. p. 317, and *Ind. Ant.* Vol. XIX. p. 253.

583.—*Simha-s.* 96.—Royal As. Soc.'s plates of the reign of the Chaulukya Mahārājādhirāja Bhīmadēva II.; see above, No. 194 of V. 1266.

584.—*Simha-s.* 151.—Vêrāval inscription of the reign of the Chaulukya (Vāghêlā) Mahārājādhirāja Arjunadēva; see above, No. 228 of V. 1320.

585.—Mahāmada-s.⁴ 662.—Vêrāval inscription of the reign of the Chaulukya (Vāghêlā) Mahārājādhirāja Arjunadēva; see above, No. 228 of V. 1320.

586.—Sana 807 (?).—Bihār (Darbhāṅga) (spurious ?) plate of the Mahārājādhirāja Śivasimhadēva, the son of Dēvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati; see above, No. 578 of Lakshmapasēna-s. 293 (?).

587.—Allāl (Ilāhi) year 41.—Inscription in the temple of Vāḍipura-Pārśvanātha at Aphilvād; see above, No. 309 of V. 1651 and 1652.

H.—Undated⁵ Inscriptions, not enumerated above.

588.—*Gupta Inscr.* p. 252, and Plate. Bijayagaḍh (in Bharatpur, Rājputāna) fragmentary inscription⁶ of a Mahārāja Mahāsēnīpati whose name is lost, of the tribe of the Yaudhēyas.

¹ Dates of manuscripts shew that *sana* denotes both the Bengālī San and the Hijra years.

² On this day the *tiki* of the date commenced 1 h. 51 m. after mean sunrise.

³ Compare the plates of Bhīmadēva I., above, No. 61 of V. 1096, in which the names of the writer and his father, as well as that of the *dātaka*, are the same as in this inscription.

⁴ *I.e.* the Hijra year.

⁵ This part of the list (Nos. 588-688) includes 42 inscriptions, dated (apparently) in regnal years, and one (No. 671) dated in an *aśka* year. It also contains three inscriptions (Nos. 682-684), the years of which are distinctly referred to the reign of the *Gāṅḍya-namīa*, and six others (Nos. 676-681), the years of which probably belong to the same era, the exact epoch of which has not been ascertained yet. The same era may possibly have been followed in the date of No. 655, the reading of which is doubtful. Regarding the years of the dates of Nos. 606 and 653, the reading of which also is doubtful, I cannot offer any suggestion.

⁶ "Of decidedly early date."

589.—*Ind. Ant.* Vol. X. p. 34. and Plate; *Archæol. Surv. of India.* Vol. XX. Plate xii. Kāmā or Kāmavana (in Bharatpur. Rājputāna) fragmentary pillar inscription¹ of some princes of the Śūrasēna family: Phakka. married Dēyikā; their son Kulabhata. married Draṅgiṇi; their son Ajita. married Apsarabhūyā; their son Durgabhata. married Vachchhullikā; their son Durgadāman. married Vachchhikā; their son Dēvarāja. married Yajñikā; their son Vatsadāman.

590.—*Gupta Inscr.* p. 253. and Plate. Lahore² copper seal inscription³ of the Mahārāja Mahēśvaranāga, the son of Nāgabhaṭṭa.

591.—*Gupta Inscr.* p. 270. and Plate. Tuśām (in the Pañjāb) rock inscription,⁴ recording the building, by the Āchārya Sōmatrāta, of two reservoirs and a house, for the use of the god Vishṇu.

592.—*Gupta Inscr.* p. 288. and Plate. Nirmapḍ (in the Pañjāb) plate⁵ of the Mahāsāmanta Mahārāja Samudrasēna:—

(L. 14).—samvat 6 Khē(vai) śudi 10 l.

The Mahāsāmanta Mahārāja Varnasēna; his son. from Prabālikā. the Mahāsāmanta Mahārāja Samjayasēna; his son. from Śikharasvāmīni. the Mahāsāmanta Mahārāja Ravishēra; his son. from Mihiralakshmi. the Mahāsāmanta Mahārāja Samudrasēna.—The inscription also mentions. as a chief of the past. a Mahārāja Śarvavarman.

593.—*Ind. Ant.* Vol. XVII. p. 11. Chambā (in the Pañjāb) plate⁶ of the Mahārājādhirāja Sōmavarmadēva, a son of the Mahārājādhirāja Śālavāhanadēva (also called Sāhasāṅka, Nihśāṅkamalla. Maṭamatasimha. and Karivārsha. born in the family of Sāhīlladēva of the Paushapa or solar race) and his queen Rarḍhādēvī. and of his successor Āsaṭadēva; issued from Chappakā:—

(L. 27).—pravardhamāna-kalyāṇa-vijayarājyē śīmad-Āsaṭadēviyē samvatsarē prathamē Vaiśākha-sita-[dvi]tiyāyām Śukravātēpa.

(L. 30).—pa[ra?]-samvat 11 Bhādrapada-[śuti?] 12 [Sa?] . . .

594.—*Ind. Ant.* Vol. XVII. p. 10. Notice of a Chambā (in the Pañjāb) plate⁷ of the Mahārāja Bhōṭavarmadēva, the successor of the Mahārājādhirāja Māpikyavarman. issued from Chappakā.

595.—*Archæol. Surv. of India.* Vol. XIV. p. 111 ff., and Plate xxviii. Barmāvar (in the Pañjāb) image inscriptions of the Mahārājādhirāja Mēruvarman, the son of Divākara-varmadēva, grandson of Balavarmadēva, and great-grandson of Ādityavarmadēva.

596.—*Gupta Inscr.* p. 250. and Plate. Pakhlādpur (in the Ghāzīpur district of the North-West Provinces. now Benares College) partly damaged pillar inscription,⁸ with the name of a king (?) Śiśupāla, and that of the Pārthivas (?).

597.—*Gupta Inscr.* p. 271. and Plate. Dēōriyā (in the Allāhābād district of the North-West Provinces. now Lucknow Museum) image inscription,⁹ recording the gift. by the Śākya mendicant Bōdhivarman, of the statue of Buddha on the pedestal of which it is engraved.

598.—*Gupta Inscr.* p. 281. and Plate. Sārnāth (near Benares. now Calcutta Museum) inscription,¹⁰ recording that the sculpture (representing scenes in the life of Buddha), below which it is engraved, was made by order of the religious mendicant Harigupta.

¹ Of about "the eighth century A.D."

² The seal was bought by Sir A. Cunningham at Lahore, but it is not known where it was originally found.

³ Of "about the end of the fourth century A.D."

⁴ Of about "the end of the fourth, or the beginning of the fifth century A.D."

⁵ Of "about the seventh century A.D."

⁶ Of about the middle of the eleventh century A.D.

⁷ Of about the fourteenth century A.D. (?)

⁸ Of about the fourth century A.D.

⁹ Of "about the fifth century A.D."

¹⁰ Of about "the fifth century A.D."

599.— *Gupta Inscr.* p. 272, and Plate. Kasiâ (in the Gôrâkhpur district of the North-West Provinces) image inscription,¹ recording the gift, by the *Mahāvihārasvāmin* Haribala, of the figure below which it is engraved.

600.— *Ep. Ind.* Vol. I. p. 12, and Plate.² Lakkhâ Maṇḍal (at Maḍhâ in the Jaunsâr Bâwar district of the North-West Provinces) inscription,³ recording the dedication of a Śiva-temple by the princess *Īśvarâ* of the royal race of Siṅghapura, for the spiritual welfare of her deceased husband *Chandragupta*, a son of a king of Jâlandhara; (composed by Bhaṭṭa Vasudêva, the son of Bhaṭṭa Skanda and grandson of Bhaṭṭa Kshêmaśiva).

Among the kings of Siṅghapura, who belonged to the race of Yadu, there was Sênavarman; his son Âryavarman; his son Dattavarman; his son Pradiptavarman; his son Īśvaravarman; his son Vriiddhivarman; his son Siṅghavarman; his son Jala[varman]; his son Yajñavarman; his son Achalavarman-Samaraghaṅghala; his son Divâkaravarman-Mahighaṅghala; his younger brother Bhâskara[varman]-Ripughaṅghala, married Jayâvali, the daughter of Kapilavardhana; their daughter Īśvarâ, married Chandragupta, a son of a king of Jâlandhara.

601.— *Gupta Inscr.* p. 285, and Plate. Sârânâth (near Benares, now Calcutta Museum ?) fragmentary Vaishnava inscription⁴ of a king *Prakāṣāditya*, a son of Bâlāditya and Dhavalâ, of Kâśî (?). The inscription mentions at least one earlier Bâlāditya.

602.— *Ind. Ant.* Vol. XX. p. 124.⁵ Lucknow Museum plate of the *Mahāsāmanta* Balavarmadêva, the successor of the *Mahāsāmanta* Pâṇḍuvarmadêva, issued from Bṛihadgriha :—

(L. 12).— samvat 206 | Chaitra-sudi 2 |

603.— *Proceedings Beng. As. Soc.* 1877, p. 72, and Plate; *Ind. Ant.* Vol. XXV. p. 178. Pâṇḍukêśvar (in the Kumâun division of the North-West Provinces) plate of the *Mahârâjâdhirâja* Lalitaśûradêva, issued from Kârttikêyapura :—

(L. 19).— [ut]tarâ[ya]ṇa-sa[m*]kr[â*]ntô(ntau).

(L. 23).— pravarddhamâna-vijayarâjya-samvatsarê êkaviṃsatimê⁷ samvat 21 Mâgha-vadi 3.⁸

Nimbara; his son, from Nâśûdêvi, the *Mahârâjâdhirâja* Ishtagaṇa; his son, from Vêgâdêvi, the *Mahârâjâdhirâja* Lalitaśûra, [married] Sâmadêvi.⁹

604.— *Ind. Ant.* Vol. XXI. p. 170; Plate in *As. Res.* Vol. IX. p. 406, and Colebrooke's *Misc. Essays*, Vol. II. p. 247. Gôrâkhpur (in the North-West Provinces, now Bengal As. Soc.'s) plate¹⁰ of the time of *Jayāditya*, the son of Dharmāditya, of Vijayapura; recording a grant of his minister Madôli, a son of the minister, the great *Sāmanta* Kṛitakīrti. (Composed by the Kâyastha Nâgadatta and his younger brother Vidyâdatta.)

605.— *Ep. Ind.* Vol. I. p. 64. Badâun (in the North-West Provinces, now Lucknow Museum) inscription¹¹ of the reign of the Râshṭrakûṭa Lakhaṇapâla; (composed by (?) Gôvindhachandra, the son of Gaṅgâdhara and grandson of Sômêśvara).

In the Pañchâla country, at Vôdâmayûtâ which was ruled by princes of the Râshṭrakûṭa family, there was first the king (*narêndra*) Chandra; his son Vighrahapâla; his son Bhuvanapâla;

¹ Of "about the end of the fifth century A.D."

² This inscription had been edited before in *Jour. Roy. As. Soc.* Vol. XX. p. 464.

³ Of about the end of the seventh century A.D.

⁴ Of "about the end of the seventh century A.D."

⁵ This inscription had been edited before in *Jour. Am. Or. Soc.* Vol. VI. p. 538. It may be assigned to about the beginning of the ninth century A.D.

⁶ This '20' is denoted by a numerical symbol, but the following '2' by a numeral figure.

⁷ Read *êkaviṃsatitamâ*.

⁸ The date perhaps corresponds to the 22nd December A.D. 853; compare *Ind. Ant.* Vol. XXV. p. 178.

⁹ See a fragmentary inscription from Bagêśvar, in *Jour. Beng. As. Soc.* Vol. VII. p. 1058.

¹⁰ Of about the beginning of the tenth century A.D.

¹¹ Of about the thirteenth century A.D.

his son Gôpâla; his sons Tribhuvana[pâla], Madanapâla, and Dêvapâla; Dêvapâla's son Bhîmapâla; his son Sûrapâla; his son Amṛitapâla; his younger brother Lakṣanapâla.—The inscription also gives an account of the Śaiva ascetics Varmaśiva (whose original home was Anahilapâtaka), Mûrtigaṇa, and Îśanaśiva (the eldest son of Vasâvaṇa, a resident of Simhapalli in the Hariyâṇa¹ country).

606.—*Ind. Ant.* Vol. XVI. p. 99, and Plate. Śirpur (in Khândêsh) fragmentary plate² of the *Mahârâja Rudradâsa* :—

(L. 9).—varsha 100 (?) 10 8 (?) vaitrayaṇâ³ 2.

607.—*Jour. Bo. As. Soc.* Vol. XVI. p. 90. Plates⁴ of the Râshtrakûṭa *Abhimanyu*, the son of Bhavishya who was a son of Dêvarâja, the son of the *Râjâ Mânânka*; recording a grant which (in the presence of a certain *Jayasimha* who is described as the chastiser of the *Koṭṭa Harivatsa*) was made at Mânapura.

608.—*Archæol. Surv. of West. India*, Vol. IV. p. 133, and Plate lviii. No. 6. Ajaṇṭâ somewhat damaged inscription,⁵ recording the excavation of a cave-temple by the Buddhist mendicant *Buddhabhadra*. The inscription mentions Bhavvirâja and Dêvarâja, the ministers of an *Aśmaka* king; and also the ascetic, the *Sthavira Achala*.

609.—*Gupta Inscr.* p. 250, and Plate. Sâñchi (in the Bhôpâl State of Central India) fragmentary pillar inscription;⁶ appears to have recorded the gift of the pillar by the *Vihârasvâmin Rudra* . . . , the son of Gôśûrasimhabala.

610.—*Gupta Inscr.* p. 193, and Plate. Âraṅg (in the Central Provinces, now Nâgpur Museum) plates of *Mahâ-Jayarâja*, issued from Śarabhapura :—

(L. 24).—pravarddhamâna-vijaya-samvatsara 5 Mârگاsira 20 5.

611.—*Gupta Inscr.* p. 197, and Plate. Râypur (in the Central Provinces, now Nâgpur Museum) plates of *Mahâ-Sudêvarâja*, issued from Śarabhapura :—

(L. 12).—uttarâyaṇê.

(L. 27).—pravarddhamâna-vijaya-samvatsara 107 Mâgha 9.⁷

612.—*Jour. Beng. As. Soc.* Vol. XXXV. Part I. p. 196. Samdulpur (in the Central Provinces) first and second plates only of *Mahâ-Sudêvarâja*, issued from Śarabhapura.

613.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 69. Udaypur (in Gwâlior) inscription containing a hymn in praise of the sun.

614.—*Archæol. Surv. of India*, Vol. XXI. Plate ix. L. Kâlâṇja. rock inscription; mentions a king *Udayana* of the Pândava family.⁸

615.—*Ep. Ind.* Vol. IV. p. 257. Notice of a Nâgpur Museum fragmentary inscription⁹ of which a rough lithograph and translation are given in *Jour. Bo. As. Soc.* Vol. I. p. 151. The inscription first mentions a king *Sûryaghôsha*; long after him came *Udayana* of the Pândava family; he had four sons, of whom the eldest was *Indrabala* (?), and the youngest *Bhavadêva*, also called *Raṇakêsarin* and *Chintâdurga*. (Composed by Bhâskarabhaṭṭa.)

¹ See above, No. 238.

² Of about "the sixth century A.D." (?). The characters shew "a certain amount of resemblance to the characters used in the Vâkâtaka inscriptions," below, No. 618 ff.

³ *Chaitra-dvittiyâdyâm* (?).

⁴ From Dr. Bhau Dâji's collection; according to Dr. Bhagvanlal Indraji of about the fifth, but according to Dr. Fleet of about the seventh century A.D. The letters "resemble those of the Valabhi plates."

⁵ Probably of about "the latter half of the sixth or beginning of the seventh century A.D."

⁶ Of about "the fifth century A.D."

⁷ Expressed by numerical symbols.

⁸ See *Ep. Ind.* Vol. IV. p. 257, note 4.

⁹ Of about the beginning of the eighth century A.D.

616.— *Gupta Inscr.* p. 294, and Plate. Rājim (in the Central Provinces) plates¹ of the lord of Kōsala, the Rājā Tivaradēva (Mahāśiva-Tivararāja), the son² of Nannadēva who was a son of Indrabala, of the family of Pāṇḍu; issued from Śrīpura :—

(L. 24).— Jyēsthā-dvādaśyām.

(L. 35).— pravarddhamāna-vijayarāja-samvatsaru 7 Kārttika-divasu ashtā(shṭa)mau 8.³

617.— *Ind. Ant.* Vol. XVIII. p. 179; *Archaeol. Surv. of India.* Vol. XVII. Plate xviii. A Sūpur (Śrīpura, in the Central Provinces) inscription⁴ of the time of Śivagupta-Bālārjuna; (composed by Kṛṣṇanandin, the son of Dēvanandin).

In the lunar race, the king Udayana; his son Indrabala; his son Nannadēva (Nannēsvara); his son Chandragupta; his son Harshagupta; his son Śivagupta-Bālārjuna.⁵

618.— *Gupta Inscr.* p. 234, and Plates. Nachuē-ki-talāi (in the Bundēlkhāṇḍ division of Central India) inscriptions of the Mahārāja Prithivishēna⁶ of (the family of) the Vakātakas, and his feudatory Vyāghradēva.

619.— *Gupta Inscr.* p. 236, and Plate. Chamnuk (in East Berar, Central India) plates of the Vakāṭaka Mahārāja Pravarasēna II., recording a grant which was made at the request of Koṇḍarāja, the son of Śatrughnarāja; issued from Pravara-pura :—

(L. 60).— samvatsarē-shṭādaśa(śē) 10 S Jyēsthāmaśa-śuklapaksha-trayōdaśyā[m*].

The Mahārāja Pravarasēna [I.] of (the family of) the Vakātakas; his son's son—the son of Gautamīputra and of a daughter of the Mahārāja Bhavanāga of the Bhāraśivas—the Mahārāja Rudrasēna [I.]; his son, the Mahārāja Prithivishēna; his son, the Mahārāja Rudrasēna [II.]; his son (from Prabhāvatiguptā, a daughter of the Mahārājādhirāja Dēvagupta⁷), the Mahārāja Pravarasēna [II.].

620.— *Gupta Inscr.* p. 245, and Plate. Siwanī (in the Central Provinces) plates of the Vakāṭaka Mahārāja Pravarasēna II. :—

(L. 18).— pravarddhamāna-rājya-sa[m*]vatsarē | ashtādaśamē⁸ | Phālguna(na)-śukla-dvādaśyām.

Genealogy as in No. 619.

621.— *Ep. Ind.* Vol. III. p. 260, and Plate. Dudia (in the Central Provinces) plates of the Vakāṭaka Mahārāja Pravarasēna II., issued from Pravara-pura :—

(L. 28).— samvatsarē trayōvītsatimē⁹ varsh[ā*]-pakshē chaturthē divasē daśamē.

Genealogy as in No. 619

622.— *Archaeol. Surv. of West. India.* Vol. IV. p. 124, and Plate lvii. Ajaṇṭā fragmentary Vakāṭaka inscription; mentions the kings Vindhyaśakti, Pravarasēna [I.], Rudrasēna [I.], [Prithivi]shēna, Pravarasēna [II.], Dēvasēna, and Harishēna; and the ministers Hastibhōja and Varāhadēva(?).

623.— *Archaeol. Surv. of West. India.* Vol. IV. p. 138, and Plate lx. Ajaṇṭā Ghaṭōtkacha cave fragmentary inscription; gives the pedigree of Hastibhōja (of the Vallūra clan of Brāhmanas), the minister of the Vakāṭaka king Dēvasēna.

¹ Of about the middle of the eighth century A.D.

² According to Dr. Fleet, the adopted son.

³ The '7' is denoted by a numerical symbol, and the '8' by a numeral figure.

⁴ Of about the beginning of the ninth century A.D.

⁵ For cognate fragmentary inscriptions see *Archaeol. Surv. of India*, Vol. XVII. Plates xviii. B., xix., and xx. E.

⁶ See No. 619.

⁷ Apparently the son of Ādityasēna of the family of the Guptas of Magadha; see above, No. 552. (For another Dēvagupta see No. 528.)

Read *ashtādaśē*.

⁹ Read *trayōvītsatitāmē*.

624.—*Archæol. Surv. of West. India*, Vol. IV. p. 129. and Plate lvi. Ajapṭā fragmentary inscription of a family of kings subordinate to the **Vākātakas**(?); mentions Dhṛitarāshṭra, Harisām̐ba, Śaurisām̐ba, Upēndragupta, Kācha [I.], Bhukshudāsi, Niladāsa, Kācha [II.], Kṛṣṇadāsa, and Ravisām̐ba; and [the Vākātaka?] **Harishēṇa**.

625.—*Gupta Inscr.* p. 280. and Plate. Calcutta Museum¹ fragmentary image inscription,² recording the gift, by the Śākya mendicant **Dharmadāsa**, of the image of Buddha on the pedestal of which it is engraved.

626.—*Gupta Inscr.* p. 282, and Plate. Bōdh-Gayā (now Calcutta Museum) image inscription,³ recording the gift, by the two Śākya mendicants **Dharmagupta** and **Damishṭrasēna** of Tishyāmratirtha, of the statue of Buddha on the pedestal of which it is engraved.

627.—*Gupta Inscr.* p. 284. and Plate. Rōhtāsgaḍh (in Bengal) stone seal-matrix of the **Mahāsāmanta Śasāṅkadēva**.⁴

628.—*Ep. Ind.* Vol. II. p. 345. Dudhpani (in Bengal) rock inscription⁵ of **Udayamānadēva**; mentions a king of Magadha, named **Ādisim̐ha**, and the three brothers Udayamāna, Śrīdhautamāna and Ajitamāna,⁶ who originally merchants of Ayōdhyā, were made **Rājas** of the three villages Bhramarāsālmali, Nabhūtishapḍaka, and Chhālgalā.

629.—*Proceedings Beng. As. Soc.* 1890, p. 192. and Plate ii. Inscription⁷ from a stone found at Mudgalāśrama, Kāshṭhabarāṇi-ghāt, Munger; mentions a king (*aripa*) **Bhagiratha** :—

(L. 4).— . . . samvat 3(?)⁸

630.—Rājēndralāl Mitra's *Buddha-Gayā*, p. 195. and Plate xl. Bōdh-Gayā (now Calcutta Museum) inscription of the Rāshṭrakūṭa⁹ **Tuṅga-Dharmāvalōka**, the son of Kīrtirāja who was a son of Nanna-Guṇāvalōka¹⁰ :—

(L. 20).— samvat 15 Śrāvapa(?)—dina(?)—pañchamyām |

631.—*Archæol. Surv. of India*, Vol. I. Plate xiii. 1. and Vol. III. p. 120. Nālandā image inscription of the reign of the *Mahārājādhirāja* **Gōpāla** :—

(L. 1).— samvat 1 (?) Āśvina-śudi 8 paramabhṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Gōpāla-rājani (?).

632.—Sir A. Cunningham's *Mahābōdhi*, Plate xxviii. 2. Bōdh-Gayā image inscription of the reign of **Gōpāladēva** :—

(L. 4).— śrī-Gōpāladēva-rājyē . . . (?)

633.—*Proceedings Beng. As. Soc.* 1880, p. 80; Sir A. Cunningham's *Mahābōdhi*, Plate xxviii. 3. Bōdh-Gayā inscription of the reign of **Dharmapāla** :—

(L. 7).— Shaḍviṣṭatitane¹¹ varshē Dharmmapālō mahibhuji Bhādra-va(ba)hula-pañchammyām sūnōr=Bhāskarasy=ābani (?) ||

634.—*Jour. Beng. As. Soc.* Vol. LXIII. Part I. p. 53. and Plates; *Ep. Ind.* Vol. IV. p. 247, and Plate of seal. Khālīmpur (now Bengal As. Soc.'s) plate of the *Mahārājādhirāja* **Dharmapāladēva**, recording a grant which was made at the request of the *Mahāśimantādhipati* **Nārāyaṇavarman**; issued from Paṭalīputra :—

(L. 60).— abhivarddhamāna-vijayarājyē samvat 32 Māga-dināni 12 ||

¹ There is no information as to where the inscription was found.

² Of about "the fifth century A.D."

³ Of about "the sixth century A.D."

⁴ According to Dr. Fleet "the age of the characters would justify us in identifying him with the *Śasāṅka*, king of Kārnasuvarṇa in Eastern India—the contemporary and murderer of Rājyavardhana II. of Kanauj,—who is mentioned by Huen Tsiang as a persecutor of the Buddhists."

⁵ Of about the eighth century A.D.

⁶ For two Māna princes of Magadha see above, No. 362 of Ś. 1059.

⁷ Of about the tenth century A.D.

⁸ The published translation has *samvat* 13.

⁹ Compare below, Nos. 635 and 640.

¹⁰ Compare *Ind. Ant.* Vol. IX. p. 143, note 3.

¹¹ Read *shaḍvīmīa*.

Dayitavishṇu; his son Vapyaṭa; his son Gôpâla [I.], married the Bhadra king's daughter Dêddadêvi; their son Dharmapâla.— The inscription mentions the *Yuvarâja* Tribhuvanapâla as the *dûtaka* who communicated Nârâyaṇavarman's request to Dharmapâla.

635.—*As. Res.* Vol. I. p. 123, and lithograph; *Ind. Ant.* Vol. XXI. p. 254. Mungir plate of the *Mahârâjâdhirâja* Dêvapâladêva, issued from Mudgagiri:—

(L. 46).— samvat 33 Mârga-dinê 21 |

Gôpâla [I.]; his son Dharmapâla, married Rappâdêvi, a daughter of the Râshtrakûṭa¹ Parabala; their son Dêvapâla.— The inscription mentions, as *dûtaka*, Dêvapâla's son, the *Yuvarâja* Râjyapâla.

636.—*Ind. Ant.* Vol. XVII. p. 309, and Plate. Ghôarâwâ (now Bihâr Museum) Buddhist inscription, of the time of king Dêvapâla.

637.—*Archæol. Surv. of India*, Vol. III. Plate xxxvi. Gayâ inscription of the time of Nârâyaṇapâladêva:—

(L. 15).— Śrî-Nârâyaṇapâladêva iti yaḥ rājñas=tasya guṇ-âmalasya mahataḥ samvatsarê saptamê Vaiśākhyâ[m]

638.—*Ind. Ant.* Vol. XV. p. 305; *Jour. Beng. As. Soc.* Vol. XLVII. Part I. Plates xxiv. and xxv. Bhâgalpur (now Bengal As. Soc.'s) plate of the *Mahârâjâdhirâja* Nârâyaṇapâladêva, issued from Mudgagiri:—

(L. 47).— samvat 17 Vaiśākha-dinê 9.

Gôpâla [I.]; his son Dharmapâla (after defeating Indrarâja and others, gave the sovereignty of Mahôdaya (Kananj) to Chakrâyudha²); his younger brother Vâkpâla; his son Jayapâla; his elder brother Dêvapâla; Jayapâla's son Vighrapâla [I.], married the Haihaya princess Lajjâ; their son Nârâyaṇapâla.

639.—*Ep. Ind.* Vol. II. p. 161, and Plate. Badâl pillar inscription of the time of Nârâyaṇapâla; mentions Dharma[pâla], Dêvapâla, Śûrapâla, and Nârâyaṇapâla.

640.—*Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 82. Dinâjpur plate of the *Mahârâjâdhirâja* Mahipâladêva,³ issued from Vilâsapura (?) :—

(L. 49).— viśu(śhu)va-saṁkrântau.

(L. 53).— samvat . . . [na?]-dinê . . .

Genealogy as far as Nârâyaṇapâla as in No. 638; his son Râjyapâla, married Bhâgyadêvi, a daughter of the Râshtrakûṭa Tuṅga;⁴ their son Gôpâla [II.]; his son Vighrapâla [II.]; his son Mahipâla.

641.—*Archæol. Surv. of India*, Vol. III. p. 122, and Plate xxxvii. 5; *Ind. Ant.* Vol. IX. p. 114. Bôdh-Gayâ inscription of the reign of Mahipâladêva:—

(L. 2).— paramasaugata-śrîman-Mahipâladêva-pravaraddhamâna-vijayarâjyê êkâdaśamê⁵ samvatsarê abhulikhyā pañchamyām tithau.

642.—*Proceedings Beng. As. Soc.* 1879, p. 221; *Archæol. Surv. of India*, Vol. III. Plate xxxvii. Gayâ Kṛishṇa-Dvârikâ temple inscription of the reign of Nayapâladêva:—

(L. 18).— Samasta-bhûmaṇḍala-râjya-bhâram-âvi(bi)bhrati śrî-Nayapâladêva | vilikhyamânê dâśa-pañcha-saṁkhyā-samvatsarê siddhim-agâch=cha k[rtt]iḥ ||

The inscription mentions Śûdraka⁶ and Viśvāditya.

¹ The Râshtrakûṭa family, here referred to, may be the one mentioned above, in No. 630.

² Compare *Ind. Ant.* Vol. XX. p. 187.

³ See above, No. 59 of V. 1083.

⁴ See above, No. 630.

⁵ Read *êkâdaśê*.— In the Bilâr Museum there is another (Buddhist) inscription (of which I possess Dr. Fleet's impressions) of the eleventh year (*samvat 11*) of the reign of Mahipâladêva; see *Archæol. Surv. of India*, Vol. III. p. 123.

⁶ See below, No. 646.

643.— *Ind. Ant.* Vol. XIV. p. 166, and Vol. XXI. p. 100. Âmgâchhî (now Bengal As. Soc.'s) plate of the *Mahârâjâdhirâja Vighrahapâladêva* III. :—

(L. 40).— sômagrâha- . . .

(L. 42).— samvat 13 (or 12 ?) Chaitra-dinê 9.¹

Genealogy as far as Mahîpâla as in No. 640; his son Nayapâla; his son Vighrahapâla [III].²

644.— *Ep. Ind.* Vol. II. p. 350, and Plates. Kamauli (now Lucknow Museum) plates of the *Mahârâjâdhirâja Vaidyadêva* of Prâggyôtisha,³ a subordinate or feudatory of the Pâla *Kumârapâla* of Gauḍa; (composed by Manôratha, the son of Murâri) :—

(L. 46).— Êtasmai śâsanam prâdâd=Vaidyadêva-kshitiśvaraḥ | Vaiśâkhê viśu(shu)-[va*]jyâñ=cha svarg-ârtham Hari-vâsarê ||

(L. 51).— chaturth-âbda sam Vaiśâkha-prathamâ-dinâ.

(L. 53).— sam 4 sūrya-gatyâ Vaiśâkha-dinê 1 ni.

The inscription mentions, in the solar race (*Mihirasya vaṁśe*) and Pâla family (*kula*), the kings of Gauḍa Vighrahapâla [III. ?], his son Râmapâla⁴ (who killed Bhîma of Mithilâ), and his son Kumârapâla; and their ministers Yôgadêva, his son Bôdhidêva, and his son Vaidyadêva, of whom the last was appointed by Kumârapâla to rule the eastern country, in the place of Tiṅgyadêva.

645.— *Archæol. Surv. of India*, Vol. III. p. 125, and Plate xlv. 17. Jaynagar image inscription of the reign of *Madanapâladêva*⁵ :—

(L. 4).— śrîman-Madanapâladêva-râjyê samvat 19 (?) Âśvina 30 (?).

646.— *Ind. Ant.* Vol. XVI. p. 64. Gayâ inscription⁶ of a king (*narêndra*) *Yakshapâla*, the son of Viśvarûpa who was the son of Śûdraka,⁷ of Gayâ; (composed by Murâri⁸ of the Âgîgrâma family).

647.— *Ep. Ind.* Vol. I. p. 307, and Plate. Deopara (in the Râjshâhî district of Bengal, now Calcutta Museum) inscription of *Vijayasêna*; (composed by Umâpatidhara, and engraved by the *Bânaka Śûlapâni*, the son of Brihaspati and grandson of Manadâsa).

In the lunar race were Virasêna and other southern rulers. In that Sêna lineage there was Sâmantasêna, 'the head-garland of the clan of Brahmakshatriyas'; his son Hêmantasêna, married Yaśôdêvî; their son Vijayasêna (defeated Nânya,⁹ Vira, and other kings).

648.— *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 11, and Plates. Tarpandighî plate of the *Mahârâjâdhirâja Lakshmanasênadêva*, the successor of the *Mahârâjâdhirâja Ballâlasênadêva*; issued from Vikramapura :—

(L. 56).— sam 3 Bhâdra-dinê 2.¹⁰

In the lunar race, Hêmata of the Sêna family; his son Vijayasêna; his son Ballâlasêna; his son Lakshmanasêna.

¹ The equivalent of the date (the 2nd March A.D. 1086), suggested by me in *Ind. Ant.* Vol. XXII. p. 108, is not satisfactory.

² Another inscription of the 12th year (*samvat 12 Mârga-dinê 18*) of the reign of a Vighrahapâla is mentioned in *Archæol. Surv. of India*, Vol. III. p. 121.

³ In the published version Vaidyadêva is described as 'king of Kâmarûpa,' but according to the original the Kâmarûpa *mandala* was only part of the Prâggyôtisha *bhukti*.

⁴ For an inscription of the second year (*samvat 2 Vaiśâkha-dinê 28*) of Râmapâla see *Archæol. Surv. of India*, Vol. III. p. 124.

⁵ *Ibid.* p. 124 mention is made of an inscription of the third year (*sam 3 Vaiśâkha-dinê 24*) of the reign of Madanapâla. And inscriptions of the eighth year (*samvat 8*) and of the 19th year (*sam 19 Vaiśâkha-sudi 5*) of king *Mahêndrapâla* are mentioned *ibid.* pp. 123 and 124.

⁶ Of about the 12th century A.D.

⁷ This name occurs above, in No. 644.

⁸ The published text has *sam 7 Bhâdra-dinê 8*.

⁹ The same name occurs above, in No. 642.

¹⁰ This name occurs above, in No. 564 of N. 769.

649.— *Jour. Beng. As. Soc.* Vol. VII. p. 43, and Plate xlv. Bākergaṇj plate of the *Mahārājādhirāja Viśvarūpasēnadēva*,¹ lord of Gauḍa. the successor of the *Mahārājādhirāja Lakshmapasēnadēva*, lord of Gauḍa, issued from near Jambugrāma :—

(L. 56).— tri(?)tiyāvdi(bdi)ya-Jyaishṭhadinā.

(L. 65).— saṁ 3 Jyaishṭha-dinē . . .

In the lunar race, Vijayasēna; his son Ballālasēna; his son Lakshmapasēna, married . . . (?); their son Viśvarūpa (Viśvarūpasēna).

650.— *Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 9, and Plates. Madanapāḍa plate of the *Mahārājādhirāja Viśvarūpasēnadēva*, lord of Gauḍa. the successor of the *Mahārājādhirāja Lakshmapasēnadēva*, lord of Gauḍa. issued from near Phalgugrāma :—

(L. 51).— chaturdāśiyāvdi(bdi)ya-Bhādradinā.

(L. 60).— saṁ 14 Āśvina-dinē 1.

Genealogy as in No. 649.

651.— *Proceedings Beng. As. Soc.* 1885, p. 51. and Plate. Dacca (Ashrafpur. in Eastern Bengal, now Bengal As. Soc.'s) plate² of the king (*nripati*) *Dēvakhaḍga* :—

(L. 15).— samvat 10 3 Vaiśākha-di 10 3.³

652.— *Jour. Beng. As. Soc.* Vol. IX. p. 767, and Plate with specimen of letters and seal. Tējpur (Assam) plates of the *Mahārājādhirāja Vanamālavarmadēva* of Prāgjyōtisha, dated "samvat 19" (?).

From Ādivarāha (Vishṇu) and the Earth sprang Naraka; his sons Bhagadatta and Vajradatta. In the lineage of Bhagadatta,⁴ Prālammbha, married Jivadā; their son Ha[r]jara, married Tārā; their son Vanamāla.⁵

653.— *Proceedings Beng. As. Soc.* 1880, p. 148, and Plates. Sylhet (Assam) plates of *Kēśavadēva* :—

(L. 55).— Pāṇḍavakulāḍipāl-ābda (?) 4328 (?).

In the lunar race, Kharavāṇa (?); his son Gōkula (? Gōlhaṇa); his son Nārāyaṇa; his son Gōvinda-Kēśavadēva.

654.— *Proceedings Beng. As. Soc.* 1880, p. 152. and Plates. Sylhet (Assam) plates of *Īśānadēva*; (composed by Mādhuva of the Dāsa family) :—

(L. 32).— saṁ 17 Vaiśākha-dinē 1.

In the lunar race, Gōkula (? Gōlhaṇa); his son Nārāyaṇa; his son Kēśavadēva; his son Īśānadēva.

655.— *Jour. Beng. As. Soc.* Vol. XL. Part I. p. 165, and Plateii. Bāmanghātī (in Orissa, now Calcutta Museum) plate of *Raṇabhañjadēva*, the son of Digbhañja who was the son of Koṭṭabhañja, of the Bhañja family :—

(L. 36).— samvat 200⁶ (?) 80 8 Pushya-śudi 17(?).

¹ This name was by Prinsep misread as *Kēśavasēna*, which was supposed to have been substituted in the plate for, perhaps, *Mādhavasēna*.

² Another plate from the Dacca district (purchased by the Bengal As. Soc.), also dated in "samvat 13," is mentioned in the *Proceedings Beng. As. Soc.* 1890, p. 242, and 1891, p. 119; it does not seem to have been published yet.

³ Both times the '10' is denoted by a numerical symbol and the '3' by a numeral figure.

⁴ For a king Bhagadatta or Bhagadatta kings see above, No. 541.

⁵ The inscription also, before Prālammbha, appears to mention a line of kings commencing with Śālastambha and ending with Harisha (Harsha?), but, to enable one to give a reliable account of its contents, it requires to be re-edited.— Compare below, Nos. 711-714.

⁶ The symbol, used here, is exactly like the *akṣara* 14, and has been taken to denote 200; but I doubt this being correct.

⁷ Expressed by a numeral figure (which may possibly be 7).

656.— *Jour. Beng. As. Soc.* Vol. XL. Part I. p. 168, and Plate iii. Bāmanghātī (now Calcutta Museum) plate of Rājabhañjadēva, the son of Rapabhañja who is described here as the son of Koṭṭabhañja, of the Bhañja family.

657.— *Jour. Beng. As. Soc.* Vol. VI. p. 669, and Plate xxxiii. Gūmsūr (in the Gañjām district) plates of Nēṭribhañjadēva, the son of Rapabhañjadēva and grandson of Śātrubhañjadēva, of the Bhañja family :—

(L. 36).— samvat (?) Māgha-śudi (?) [saptami ?].¹

658.— *Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 159, and Plate ix. Orissa (?) plates of the Mahārāja Vidyādharaḥaṇjadēva, the son of Śilībhañjadēva.² grandson of Diva(?)bhañjadēva and great-grandson of Vra(?)ḥaḥaṇjadēva, of the Bhañja family.

659.— *Ep. Ind.* Vol. III. p. 341, and Plate. Paṭṇā³ (now Bengal As. Soc.'s) plates of the Mahārājādhirāja Mahā-Bhavaguptarājadēva [I.] Janamējayadēva, lord of Trikalīṅga, the successor of the Mahārājādhirāja Śivaguptadēva, of the family of the Moon; issued from Kaṭaka⁴ :—

(L. 39).— -mahārājādhirāja-paramēśvara-śrī-Janamējayadēvasya vijaya-rājyē samva-chchharē⁵ shashṭhē⁶ Āshāḍha-māsē sita-pakshē t[i*]thāv=ashtamyām yatr=āṅkatō=pi samvat 6 A(ā)shāḍha-śudi 8.

660.— *Ep. Ind.* Vol. III. p. 347, and Plate. Kaṭak (Cuttaek, or Chaudwār, in Orissa) plates of the Mahārājādhirāja Mahā-Bhavaguptadēva [I.], lord of Trikalīṅga.⁶ the successor of the Mahārājādhirāja Śivaguptadēva, of the family of the Moon; issued from Kaṭaka :—

(L. 43).— -mahārājādhirāja-paramēśvara-Sōmakulatilaka-Trikalīṅgādhipati-ś r i - M a h ā - Bhavaguptadēva-pādapadma-pravaraddhamāna-vijayarājyē ēkatrinśatimē⁷ sāmvarsarē 1 Mārgga-śudi tithau trayōdaśyām yatr=āṅkēn=āpi samvat 31 Mārgga-śudi 13.

661.— *Proceedings Beng. As. Soc.* 1882, p. 11; *Ep. Ind.* Vol. III. p. 346. Other Kaṭak (or Chaudwār, now Bengal As. Soc.'s) plates of the Mahārājādhirāja Mahā-Bhavaguptadēva [I.]; of the same date.

662.— *Ep. Ind.* Vol. III. p. 346. Notice of other Kaṭak (?) plates of the Mahārājādhirāja Mahā-Bhavaguptadēva [I.]; of the same date.

663.— *Ep. Ind.* Vol. III. p. 351; *Jour. Beng. As. Soc.* Vol. XLVI. Part I. p. 153. and Plate x. Kaṭak plates of the Mahārājādhirāja Mahā-Śivaguptarājadēva Yayātirājadēva, lord of Trikalīṅga, the son and successor of the Mahārājādhirāja Mahā-Bhavaguptarājadēva [I.] Janamējaya, of the family of the Moon; issued from Vinītapura :—

(L. 63).— -mahārāja-paramēśva[ra*]-Sōmakulatilaka-Trikalīṅgādhipati-śrī-Ja(ya)yātirāja-dēva-pravaraddhamāna-vē(vi)jayarājyē navamē samvatsarē 9 Jyēshṭha-śi(si)ta-trayō-daśyā[m] 13.⁸

664.— *Ep. Ind.* Vol. III. p. 356, and Plate. Kaṭak (?) plates of the Mahārājādhirāja Mahā-Bhavaguptarājadēva [II.] Bhimarathadēva, lord of Trikalīṅga, the son and successor of the Mahārājādhirāja Mahā-Śivaguptarājadēva Yayāti (who himself was the son of Janamējaya), of the family of the Moon; issued from Yayātinagara :—

(L. 42).— sūrya-grahanē.

¹ The date probably contains numerical symbols.

² In *Ep. Ind.* Vol. III. p. 353, l. 33, mention is made of a place Śilābhañjapāṭī in the Ōḍra country.

³ A Native State, attached to the Sambalpur district, Central Provinces.

⁴ But when the grant was issued, the king was at Mūrasīma.

⁵ Read *sāmvarsarē shashṭhā*.

⁶ He is also called *Kōśalēndra*, 'lord of Kōśala.'

⁷ Read *ēkatrinśatimē sāmvarsarē*.

⁸ In *Ep. Ind.* this '13' is taken to be denoted by numerical symbols for 10 and 3, but in my opinion the plate contains numeral figures for 1 and 3.

(L. 70).— -mahārājādhirāja-paramēśvara-Sōmakulatilaka-Trikaliṅgādhipati-śrī-Bhīmarathadēvasya pravarddhamāna-vijayarājyē triti(tī)[ya*]-samvatsarē Mārgaśīrshamāsiya-śukla-pakṣh[ē*] tithau trit[i*]yāyām yatr=āṅkēn=āpi samvat 3 Mārga-śudi 3 ḥ ||

665.— *Ep. Ind.* Vol. IV. p. 258, and Plate. Kudopali (in the Sambalpur district of the Central Provinces, now Nāgpur Museum) plates of the *Rānaka Puñja*, the son of Vōḍā (?), of the Maṭhara family; of the reign of the *Mahārājādhirāja Mahā-Bhavaguptarājadēva* [II.], lord of Trikalīṅga, the successor of the *Mahārājādhirāja Mahā-Śivaguptarājadēva*, of the family of the Moon, residing at Yayātinagara; issued from Vā(?)maṇḍāpāṭi:—

(L. 4).— -mā(ma)hārājādhirāja-paramēśvara-Sōmakulatilaka-Tri(tri)kalīṅgādhipati- ś r ī -Mahā-Bhavaguptarājadēva-mahī-pravarddhamāna-kalyāṇa(na)vijayarājyē trayōdaśa-samvatsarē ā(a)tr=āṅkē samvata(t) 13.

666.— *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 125. Purī (in Orissa) plates¹ of the *Mahārāja Kulastambhadēva* or *Rala(ṇa?)stambhadēva* (?).

667.— *Ep. Ind.* Vol. III. p. 313, and Plate. India Office plate of the *Mahārājādhirāja Vijayarājadēva*, issued from (?) Kaṭaka.

The inscription mentions the *Mahārājñis* Lachchhidēvi and Hamsinidēvi.

668.— *Jour. Beng. As. Soc.* Vol. VII. p. 558, and Plate xxiv. Bhuvanēśvar (in Orissa) partly damaged inscription of the reign of the *Mahārājādhirāja Uddyōtakēsarirājadēva*, lord of Trikalīṅga; (composed by Bhaṭṭa Purushōttama):—

(L. 20).— -śrīmad-Uddyōtakēsarirājadēvasya vijaya-rajyē samvat 18 Phālguna-śudi 3 . . .

According to the published text, the inscription mentions Janamējaya² of the lunar race, his son Dirgharaya, and his son Apavāra who died childless; after him, Vichitravīrya (another son of Janamējaya), his son Abhimaṇyu, his son Chaṇḍihara, and his son Uddyōtakēsarīn, whose mother was Kōlāvati of the solar race.

669.— *Jour. Beng. As. Soc.* Vol. VI. p. 89, and Plate vii. with specimen facsimile. Bhuvanēśvar (in Orissa) inscription, being a *prasasti* of Bhaṭṭa Bhavadēva, surnamed Bālavālabhibhujāṅga,³ a minister of *Harivarmadēva*; (composed by Vāchaspati). Dated "samvat 32" (?).

670.— *Jour. Beng. As. Soc.* Vol. VI. p. 280, and Plate xvii. with specimen facsimile; also Vol. LXVI. Part I. p. 18. Bhuvanēśvar (in Orissa) inscription of the time of the Gaṅga *Aniyaṅkabhīma* of Trikalīṅga; (composed by Udayana).

The inscription first mentions the *Rājaputra Dvārādēva* (in the *gōtra* of Gautama), his son Mūladēva, his son Ahirāma, and his son and daughter Svapnēśvara and Suramā; and then Chōḍagaṅga of the lunar race, his son Rājarāja who married Suramā, and Rājarāja's younger brother Aniyaṅkabhīma.⁴

671.— *Ind. Ant.* Vol. I. p. 355, and Plate. Balasor (in Orissa) plate of the *Mahārāja Purushōttamadēva*:—

(L. 7).— ē 5 aṅka Mēsha di 10 am Sōma-bāra grahaṇa-kālē.⁵

672.— *Ep. Ind.* Vol. IV. p. 199. Gañjām plates of the Gaṅga *Mahārājādhirāja Mahārāja Prithivivarmadēva*, the son of Mahindravarmadēva, of Kalīṅga; issued from Śvētka (?):—

(L. 18).— vishuka(va)-saṅkrāṇyā(ntyām).

¹ The plates may be compared with those of the *Mahārāja Prithivivarmadēva*, below, No. 672.

² This name occurs above, in Nos. 659, 663 and 664.

³ See Prof. Eggeling's *Catalogue*, No. 1725.

⁴ He is the king (7.) in No. 367 above.

⁵ The equivalent of the date (Monday, the 7th April A.D. 1483), given by me in *Ind. Ant.* Vol. XXII. p. 108, is not satisfactory.

673.— *Ep. Ind.* Vol. III. p. 43. Buguḍa (in the Gañjām district, now Madras Museum) plates of Mādhavavarman, issued from Kaiṅḍōḍa :—

(L. 37).— sūryagr̥h-ōparāgēṇa.

The inscription mentions Pulindasēna, 'famous amongst the peoples of Kaliṅga;' Śailōdbhava; Raṇabhīta; his son Sainyabhīta [I.]; Yaśōbhīta; his son Sainyabhīta [II.]; and his son Mādhavavarman.

674.— *Ep. Ind.* Vol. IV. p. 144, and Plate. Kōmarti (in the Gañjām district) plates of the Mahārāja Chaṇḍavarman,¹ lord of Kaliṅga, issued from Siṃhapura :—

(L. 20).— saṃvatsaraḥ śhaśṭhaḥ 6³ Chaitramāsa-śukla-pañcami(mī)-divasaḥ ||

675.— *Ind. Ant.* Vol. XIII. p. 49, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Mahārāja Nandaprabhañjanavarman, lord of the whole of Kaliṅga, issued from Sārāpalli.

676.— Gāṅgēya-s. (?) 87.— *Ep. Ind.* Vol. III. p. 128, and Plate. Achyutapuram (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman Rājasiṃha of Kaliṅga, issued from Kaliṅganagara :—

(L. 13).— udag-ayanē.

(L. 22).— pravarddhamāna-vijayarājya-saṃvatsaraḥ saptaśīti[h*] 80 7 Chaitr-āmāvāsyaṃ |

677.— Gāṅgēya-s. (?) 91.— *Ind. Ant.* Vol. XVI. p. 134; *Ind. Inscr.* No. 18. Parlā-⁴ Kimeḍi (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman Rājasiṃha of Kaliṅga, issued from Kaliṅganagara :—

(L. 18).— pravarddhamāna-vijayarājya-saṃvatsaraḥ ēkā(ka)navati[h*] 90 1 Māgha-dina trīṣaṭima 30.

678.— Gāṅgēya-s. (?) 128.— *Ind. Ant.* Vol. XIII. p. 120, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman of Kaliṅga, issued from Kaliṅganagara :—

(L. 10).— Mārggaśira-paurṇamāsyāṃ sōm-ōparāgē.

(L. 20).— pravarddhamāna-vijayarājya-sambatsarā⁵ 100 20 8 Chaitra-di 10 5.

679.— Gāṅgēya-s. (?) 146 (?)— *Ind. Ant.* Vol. XIII. p. 123, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman [of Kaliṅga], issued from Kaliṅganagara :—

(L. 15).— Māgha-saptamyāṃ.

(L. 23).— pravarddhamāna-vijayarājya-saṃvatsaraḥ 100 40 6 (?)⁴ Māgha-di 10 h(?)⁵.

680.— Gāṅgēya-s. (?) 183.— *Ep. Ind.* Vol. III. p. 131, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Dēvēndravarman, the son of Guṇārṇava, of Kaliṅga, issued from Kaliṅganagara :—

(L. 11).— Māgha-māsy-udag-ayanē śuch(kl)-āṣṭamyāṃ.

(L. 25).— pravarddhamāna-vijayarājya-sambachchhara-śatam⁶ trirāśīte⁶ 100 80(?) 3(?)⁷ Śrāvaṇē māsi divē viṃśati⁸ 2 0.

681.— Gāṅgēya-s. (?) 254.— *Ind. Ant.* Vol. XVIII. p. 144, and Plate. Vizagapatam plates of the Gāṅga Dēvēndravarman, the son of the Mahārāja Anantavarman, of Kaliṅga, issued from Kaliṅganagara :—

(L. 13).— ayana-pu(pū)rvvakam.

¹ See below, No. 686.

² Denoted by a numerical symbol.

³ Read -sambatsarāḥ.

⁴ The numerical symbol, employed in the original, seems to me to be the symbol for '8' rather than that for '6.' The following '10 h' may really be '10 2.'

⁵ Read saṃvatsara-.

⁶ Read tryaśītiḥ.

⁷ The writer, in my opinion, has wrongly employed the numerical symbols for '8' and '30,' instead of those for '80' and '3.' The following 20 he has denoted by the symbol for '2' and the sign for nought.

⁸ Read diṇḍa viṃśat.

(L. 27).—samvachchha(tsa)ra-śata-dvayê chatushpañchâ(ñchâ)ś-ābhyadhikê 254¹
Phālguna(na)-prathama-pakshê pratipadi.

682.—Gāṅgēya-s. 51 (?).—*Ind. Ant.* Vol. XIII. p. 275, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gaṅga Dēvēndravarmadēva, the son of the Mahārāja Anantavarmadēva, issued from Kalingānagara :—

(L. 15).—sū[r*]yagrah-ōparāgê.

(L. 22).—Gāṅgēyavañśa²-pravardhamāna-vijayarājya-samvatsaram=ēkapañchâ(ñchâ)śa[m*].

683.—Gāṅgēya-s. 304.—*Ep. Ind.* Vol. III. p. 18, and Plate. Alamaṇḍa (in the Vizagapatam district) plates of the Gaṅga Anantavarmadēva, the son of the Mahārāja Rājēndravarmān, issued from Kalingānagara :—

(L. 18).—su(sū)ryagrah-ōparāgô . . .

(L. 28).—G[ā*]ṅgēyavañśa²-pravardham[ā]na-vijayarājya-samvachhrara-sat[ā] tṛipi
chatu[rō]tarā.³

684.—Gāṅgēya-s. 351.—*Ind. Ant.* Vol. XIV. p. 11, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gaṅga Satyavarmadēva, the son of the Mahārāja Dēvēndravarmān, of Kalingā, issued from Kalingānagara :—

(L. 17).—sū[r*]y-ōparāgê.

(L. 34).—Gāṅgēyavansa²-samvachchha(tsa)ra-śata-tray-aikapañchâśa(śa)t.⁴

685.—*Ep. Ind.* Vol. III. p. 223, and Plate. Parlā-Kimeḍi (in the Gañjām district, now Madras Museum) plates⁵ of the Gaṅga Dārāparāja, the son of Chōla-Kāmadirāja, of the reign of the Gaṅga Mahārājādhirāja Vajrahastadēva; issued from Kalingānagara.

686.—*Ind. Ant.* Vol. V. p. 176, and Plate. Kolleru lake (in the Gōḍāvarī district) plates of the Śālaṅkāyana⁶ Mahārāja Vijayanandivarman, eldest son of the Mahārāja Chaṇḍavarman,⁷ issued from Vēṅgīpura :—

(L. 9).—pravarddhamāna-vijayarājya-saptama-sa[m*]vatsarasya Pausbya(sha)māsa-
krishṇapakshasya=āshṭamyaṁ.

687.—*Ep. Ind.* Vol. IV. p. 195, and Plate. Chikkulla (in the Gōḍāvarī district) plates of the Mahārāja Vikramēndravarmān II., the eldest son of the Mahārāja Indrabhaṭṭarakavarman, grandson of Vikramēndravarmān I. 'whose birth was embellished by the two families of the Vishṇukunḍins and Vākāṭas (Vākātakas)⁸,' and great-grandson of the Mahārāja Mādhavarman, of (the family of) the Vishṇukunḍins; issued from Lenduḷūra :—

(L. 25).—vi[ja]yarājya-samvassarambuḷ 10 māsa-pakkaṁ 8 gihmā 5.⁹

688.—*Jour. Bo. As. Soc.* Vol. XVI. p. 116, and Plates. Gōḍāvarī district plates of the Rājā Prithivimūla, the son of the Mahārāja Prabhākara, recording a grant which was made at the

¹ The decimal figures for 4 and 5, here used, "are of a decidedly exceptional type, and, but for the explanation of them in words, would most naturally have been read as 6 and 8."

² Read *vañśa-.

³ Read -samvatsara-satāni trīni chatur-uttardṇi.

⁴ This reading was suggested to Dr. Hultzsch by Mr. G. V. Ramamurti.

⁵ Of about the 11th century A.D., and therefore, probably, of the reign of the Vajrahastadēva who issued the Nadagām plates, above, No. 357 of Ś. 979 (A.D. 1058).

⁶ By Dr. Fleet this is taken to mean "of the Śālaṅkāyana gōtra."

⁷ According to Dr. Hultzsch (*Ep. Ind.* Vol. IV. p. 143), he may be identical with the Chaṇḍavarman of No. 674, above; "at any rate, the two Chaṇḍavarmanas must have belonged to the same period."

⁸ See above, No. 618 ff.

⁹ Intended for -samvatsardh 10 grishma-pakshah 8 [divasah] 5. The numbers are denoted by numerical symbols.

request of Mitravarman's son Indrādhirāja, the conqueror of a certain Indrabhaṭṭāraka; ¹ issued from Kāndāli:—

(L. 34).—prava[r*]d[dh*]amāna-vijayarājya-samvatsarāpi pañchavi[m*]śa² 20 5 vāsā 4 (?)³ divasam 3.

Addenda.

689.—V. 1117.—*Bombay Gazetteer*, Vol. I. Part I. p. 472, No. iv. Bhinmāl (Śrīmāla) inscription of the reign of the Paramāra Mahārājādhirāja Kṛishṇarāja, the son of Dhandhuka and grandson of Dēvarāja:—

(L. 3).—samvat 1117⁴ Māgha-sudi 6 Ravau śrī-Śrīmālē Paramāra-vamś-ōdbhavō mahārājādhirājā(ja)-śrī-Kṛishṇarājāḥ śrī-Dhamdhuka-sutaḥ śrīmad-Dēvarāja-pauttraḥ tasmin kshitiśē vijayini |

Sunday, 31st December A.D. 1060.

690.—V. 1123.—*Bombay Gazetteer*, Vol. I. Part I. p. 473, No. v. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the [Paramāra] Mahārājādhirāja Kṛishṇarāja:—

(L. 1).—samvat 1123 Jyēshṭha-vadi 12 Śanau || ady=ēha śrī-Śrīmālē mahārājādhirāja-śrī-Kṛishṇarāja-rājyē.

Saturday, 12th May A.D. 1067.

691.—V. 1134 and 1135.—From an impression supplied by Dr. Führer. Kahla (in the Gōrākhpur district, now Lucknow Museum) plates of the Mahārājādhirāja Sōḍhadēva, the successor of the Mahārājādhirāja Maryādāsāgaradēva (apparently of the Kalachuri family⁵); issued from Dhuliā-ghaṭṭa on the great river Gaṇḍaki:—

(L. 39).—⁶chatustrinsatsamvatsarādhik-aikādasa(śa)sa(śa)ta-samvatsarē Pausha-māsi su(su)kla-saptamyām Rāvi-dinē | sū[r*]ryy-ōttarāyaṇa-samkrāntau mahānadi-Gaṇḍakyām vidhivat snātvā.

Sunday, 24th December A.D. 1077.

(L. 57).—samvat 1135 Chaitra-va(ba)hula-shashṭhyām || Ravi-dinē | likhitō=yam tāmva-paṭṭa . . .

Sunday, 24th February A.D. 1079.

692.—V. 1171.—From an impression supplied by Dr. Führer. Pālī (now Lucknow Museum) first plate⁷ only of the Mahārājādhirāja Gōvindachandradēva of Kanauj:—

(L. 18).—ēkasaptatyadhika-sa(śa)taikādasa(śa)-samvatsarē Bhādrapadē māsi.⁸

Genealogy as in No. 84.

693.—V. 1189.—*Ep. Ind.* Vol. V. p. 114. Pālī (now Lucknow Museum) plates of the Mahārājādhirāja Gōvindachandradēva⁹ of Kanauj and his mother, the Mahārājñī Rāhṇadēvi¹⁰:—

(L. 22).—Vaisā(śā)khē māsi śi(si)tē pakshē akshaya-tritīyāyām parvvaṇi . . .

(L. 34).—samvat 1189 J[y*]ēshṭha-vadi 8 Sa(śa)nau |

Saturday, 29th April A.D. 1133.

Genealogy as in No. 84.

¹ Probably the Indrabhaṭṭārakavarman of No. 687 above.

² Read *pañchavimsatiḥ*.

³ The published text has *Vāsāka-divasam*; I take the original to mean *varṣā-pakṣāḥ 4*; compare *Ep. Ind.* Vol. I. p. 7, l. 49, "*vāsa 6 diva 5*."

⁴ The English translation has 1113.

⁵ The impression of the first plate in some parts is so indistinct that, for the present, I cannot give the names that occur in the genealogical part of the inscription.

⁶ Read *chatustrinśat*.

⁷ See *Ep. Ind.* Vol. V. p. 114, note 4.

⁸ Here the writing on this first plate ends.

⁹ The king made the grant after bathing in the river Satī at the *ghaṭṭa* of the god Svapnēśvara.

¹⁰ See above, No. 96 of V. 1181.

694.—V. 1201 (for 1202?).—*Ep. Ind.* Vol. V. p. 115. Machhlisahr (Ghiswā, now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 15).—sāmvatsarāṇā[m ēka]¹dhika-dvādaśa-śatēṣu Vaisākhē māsi śukta(kla)-pakṣhē 'kṣhaya-tṛitīyāyām tithau Sōma-dinē 'nke=pi sāmvatā² 201 Vaisākha-sudi 3 Sōmē.

Monday, 19th April A.D. 1143; or, perhaps, Monday, 15th April A.D. 1146.

Genealogy as in Nō. 84.

695.—V. 1208.—*Jour. Roy. As. Soc.* 1898, p. 101, and Plate. Horniman Museum Jaina image inscription of some members of the Grahapati family³:—

(L. 1).—sāmvat 1208 Vaisā(śā)kha-vadi 5 Gurau ||

Thursday, 27th March A.D. 1152.

696.—V. 1239.—*Bombay Gazetteer*, Vol. I. Part I. p. 474, No. vi. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājaputra* (?) Jayatasimhadēva (P):—

(L. 1).—sām 1239 Āśvina-vadi 10 Vu(bu)dhē ady=ēha śrī-Śrīmālē mahārājaputra⁴-śrī-Jayatasimhadēva-rājyē ||

Wednesday, 25th August A.D. 1182; or Wednesday, 12th October A.D. 1183.

697.—V. 1262.—*Bombay Gazetteer*, Vol. I. Part I. p. 474, No. vii. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājādhirāja* Udayasimhadēva⁵:—

(L. 3).—sāmvat 1262 varshē ady=ēha śrī-Śrīmālē mahārājādhirāja-śrī-Udayasimhadēva-kalyāṇa-vijayarājyē.

698.—V. 1274.—*Bombay Gazetteer*, Vol. I. Part I. p. 475, No. viii. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājādhirāja* Udayasimhadēva:—

(L. 1).—sāmvat 1274 varshē Bhādrapada-sudi 9 Śukrē=dy=ēha śrī-Śrīmālē mahārājādhirāja-śrī-Udayasimhadēva-kalyāṇa-vijayarājyē.

Friday, 31st August A.D. 1218.

699.—V. 1305.—*Bombay Gazetteer*, Vol. I. Part I. p. 476, No. ix. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājādhirāja* [Uda]yasimhadēva:—

(L. 4).—sām 1305 varshē ady=ēha śrī-Śrīmālē mahārājādhirāja-śrī-[Uda]yasi[m]hadēva-kalyāṇa-vijayarājyē.

700.—V. 1320.—*Bombay Gazetteer*, Vol. I. Part I. p. 477, No. x. Bhinmāl (Śrīmāla) inscription; (composed by Subhata):—

(L. 14).—sām 1320 varshē Māgha-śudi 9 navamī-dinē.

701.—V. 1330.—*Bombay Gazetteer*, Vol. I. Part I. p. 478, No. xi. Bhinmāl (Śrīmāla) fragmentary inscription, containing a reference to the *Rājādhirāja*⁶ Udayasimhadēva; (composed by Subhata):—

(L. 13).—sāmvat 1330 varshē Āśvina-śudi 4 chaturthī-dinē.

702.—V. 1333.—*Bombay Gazetteer*, Vol. I. Part I. p. 480, No. xii. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājakula* [Chā]chigadēva; (composed by Subhata):—

(L. 5).—sāmvat 1333 varshē || Āśvina-śudi 14 Sōmē | ady=ēha śrī-Śrīmālē mahārājakula-śrī-[Chā?]chigadēva-kalyāṇa-vijayi(ya)rājyē.

The date is irregular.⁷

¹ Read 'nām=ekādika-.

² Read sāmvat 1201.

³ See above, Nos. 55, 125 and 139.

⁴ As this has been rendered by 'Mahārāj', the original text perhaps has *mahārājakula*-.

⁵ Compare above, No. 256, note.

⁶ This title occurs in a verse.

⁷ For *Kārttikādi*; V. 1333 expired the date would correspond to Sunday, 12th September A.D. 1277.

703.— V. 1334.— *Bombay Gazetteer*, Vol. I. Part I. p. 481, No. xiii. Bhinmâl (Śrīmāla) inscription of the reign of the *Mahārājakula Chāchiga* :—

(L. 2).— samvat 1334 varshê Âśvina-vadi 8 ady=êha śrī-Śrīmālê mahārājakula-śrī-Chāchiga-kalyāṇa-vijayarājyê.¹

The inscription mentions, in the Chāhumāna lineage, the *Mahārājakula Samarasimha*; his son, the *Mahārājādhirāja Udayasimhadêva*; his son *Vāhaḍhasimha*; and [his son ?] *Chāmudārājadêva*.

704.— V. 1339.— *Bombay Gazetteer*, Vol. I. Part I. p. 483, No. xiv. Bhinmâl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājakula Sāmvatasiṃhadêva* (?) :—

(L. 2).— samvat 1339 varshê Âśvina-śudi 1 (?) Śanāv=ady=êha śrī-Śrīmālê mahārājakula-śrī-Sāmvatasiṃhadêva-kalyāṇa-vijayarājyê.

705.— V. 1340.— *Ep. Ind.* Vol. IV. p. 313. 'Burtra' (now Jōdhpur) inscription of *Rûpādêvi*, of the reign of the *Mahārājakula Sāmya*(ma ?)ntasiṃhadêva² :—

(L. 18).— samvat 1340 varshê Jyêṣṭha(shṭha)-vadi 7 Sômê 'dy=êha mahārājakula-śrī-Sāmya(ma)ntasiṃhadêva-rājyê.

Monday, 8th May A.D. 1284.

Samarasimha; succeeded by Udayasimha; his son, the Chāhumāna Chāva (Chācha ?³); his daughter (from Lakshmidêvi), Rûpādêvi, became the wife of the king Têjasimha, and bore to him Kshêtrasimha.

706.— V. 1342.— *Bombay Gazetteer*, Vol. I. Part I. p. 484, No. xv. Bhinmâl (Śrīmāla) inscription of the reign of the *Mahārājakula Sāmvatasiṃhadêva* (?) :—

(L. 3).— samvat 1342 Âśvina-vadi 10 Ravāv=ady=êha śrī-Śrīmālê mahārājakula-śrī-Sāmvatasiṃhadêva-kalyāṇa-vijayarājyê.

Sunday, 15th September A.D. 1286.

707.— V. 1345.— *Bombay Gazetteer*, Vol. I. Part I. p. 486, No. xvi. Bhinmâl (Śrīmāla) inscription of the reign of the *Mahārājakula Sāmvatasiṃhadêva* (?) :—

(L. 14).— samvat 1345 varshê Māgha-vadi 2 Sômê 'dy=êha śrī-Śrīmālê mahārājakula-śrī-Sāmvatasiṃhadêva-kalyāṇa-vijayarājyê.

Monday, 10th January A.D. 1289.

708.— K. 392.— *Ep. Ind.* Vol. V. p. 39, and Plate. Sāṅkhêḍā plates of the Gurjara *Dadda II.*⁴ *Prasāntarāga*, the son of [Jayabhata I.] Vitarāga, issued from Nāṇḍipura :—

(L. 18).— Vaiśākha-śuddha-pañchadaśyām.

(L. 27).— samvatsara-śata-trayê dvi[na]vaty-adhikê Vaiśākha-śuddha-pañchadaśyām . . .

. . . sam 300 90 2 Vaiśākha-śu 10 5.

709.— K. 392.— *Ep. Ind.* Vol. V. p. 39, and Plate. Other Sāṅkhêḍā plates of the Gurjara *Dadda II.*⁴ *Prasāntarāga*, the son of [Jayabhata I.] Vitarāga, issued from Nāṇḍipura :—

(L. 17).— Vaiśākha-paurṇamāsyām.

(L. 26).— samvatsara-śata-trayê dvinavaty-adhikê Vaiśākha-paurṇamāsyām . . .

. . . sam 300 90 2 Vaiśākha-śu 10 5.

¹ In l. 15 the inscription has the date sam 33 varshê Chaitra-vadi 15.

² See Nos. 704, 706 and 707.

³ See above, Nos. 702 and 703, where we have the name *Chāchiga*.

⁴ By Prof. Bühler, who took the inscriptions Nos. 347, 348 and 349 to be genuine records, he is called *Dadda IV*. Compare above, Nos. 395-397.

710.—H. 100.—From impressions supplied by Munsiff Debiprasad and Dr. Führer. Daulatpurâ (now Jôdhpur) plate of the *Mahārāja Bhôjadêva* I., issued from Mahôdaya (Kananj)¹ :—

(L. 16).—samvatsrô 100 Phâlguna-śudi 10 3² niva(ba)ddham ||

The *Mahārāja* Dêvasakti; his son, from Bhûyikâdêvi, the *Mahārāja* Vatsarāja; his son, from Sundaridêvi, the *Mahārāja* Nâgabhaṭa; his son, from Îsatâdêvi, the *Mahārāja* Râma-bhadra; his son, from Appâdêvi, the *Mahārāja* Bhôja [I.] [surnamed Prabhâsa ?].—The inscription also mentions, as *dâtaka*, the *Yuvarāja* Nâgabhaṭa.

711.—*Jour. Beng. As. Soc.* Vol. LXVII. Part I. p. 106, and Plates. Bargâon (Assam) plates of the *Mahārājâdhirāja Ratnapâlavarmadêva*, the successor of Brahmapâlavarmadêva, of Prâggyôtisha :—

(L. 63).—samkrântau vipṇu(shṇu)padyân=cha pañchaviṃś-âvda(bda)-râjyakê.

Hari(Vishṇu); his son Naraka; his son Bhagadatta; his brother Vajradatta. After certain descendants of his came the Mlêchchha Śâlastambha³ and twenty-one(?) other kings, from Vighrahastambha to Tyâgasimha. Then, in the Bhauma (i.e. Naraka's) lineage, Brahmapâla, married Kuladêvi; their son Ratnapâla.

712.—*Jour. Beng. As. Soc.* Vol. LXVII. Part I. p. 122, and Plates. Snâlkuchi (Assam) second and third plates only of the *Mahārājâdhirāja Ratnapâlavarmadêva*, the successor of Brahmapâlavarmadêva, of Prâggyôtisha :—

(L. 39).—râjyê shadvinśad-âvdi(bdi)kê.

713.—*Jour. Beng. As. Soc.* Vol. LXVI. Part I. p. 123, and Plates. Gauhati (Assam) plates of the *Mahārājâdhirāja Indrapâlavarmadêva*, the successor of Ratnapâlavarmadêva, of Prâggyôtisha :—

(L. 44).—râjyê 'sṭama-samê.

From Hari (Vishṇu) and the Earth sprang Naraka; his son Bhagadatta;⁴ his son (?) Vajradatta. In this lineage there was Brahmapâla; his son Ratnapâla; his son Purandarapâla, married Durlabhâ; their son Indrapâla.

714.—*Jour. Beng. As. Soc.* Vol. LXVI. Part I. p. 289, and Plates. Nowgong district (Assam) plates of the *Mahārājâdhirāja Balavarmadêva* of Prâggyôtisha, issued from [Hârû]ppêśvara :—

(L. 49).—samva . . . Vai . . .

Upêndra (Vishṇu); his son Naraka; his son Bhagadatta; his younger brother Vajradatta. After many kings in that race, Śâlastambha,⁵ Pâlaka, Vijaya, and others. Then Harjara; his son Vanamâla (see No. 652); his son Jayamâla; his son Virabâhu, married Ambâ; their son Balavarman.

715.—*Ind. Ant.* Vol. XII. p. 275. 'Walâ clay seal of the *Mahārāja Mahâ[sénâ]pati Pushyêṇa*, the son of the *Mahārāja* Ahivarman, descended from Jayaskandha.

716.—*Ind. Ant.* Vol. XVIII. p. 289, and Plate. Bulandahahr terra-cotta seal, with the name [M]attila.

¹ See above, Nos. 542 and 544 of H. 155 and 188.

² The numbers '100' and '10' are denoted by numerical symbols, and '3' by a numeral figure.

³ See above, No. 652, note, and below, No. 714.

⁴ After him the family, in line 4, is called the *Bhagadatta-vamîa* (the published text has *Bhagadatta-vatsa*, but the reading on the plate is *Bhagadatta-vansa*); compare above, Nos. 541 and 652. In line 13 the family is spoken of as 'the *Bhauma* lineage,' after the Earth or her son Naraka. See *Jour. Roy. As. Soc.* 1898, p. 384.

⁵ See above, No. 711.

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CORRECTIONS.

- Page 2, line 21.—For these, read those.
 " 3, No. 7.—Judging from a rubbing given to me by Prof. Bendall, I believe that this inscription is now in the British Museum; but it has not been found yet.
 " 5, " 25.—For Mahipāladēva, read Mahipālādēva.
 " 8, footnote 3, and page 10, footnote 2.—For Munahi, read Munsiff.
 " 12, line 11.—For -saṃkrāntan, read -saṃkrāntau.
 " 19, No. 131.—This has been edited now in *Ep. Ind.* Vol. V. p. 117.
 " 41, line 18.—Insert a semicolon at the end of the line.
 " 47, No. 331.—For Lucknow, read Lahore.
 " 47, footnote 5, line 3.—For "91," read "91."
 " 51, No. 359, and page 52, line 13.—After Rājarāja, add [I].
 " 79, line 13.—Insert a full stop at the end of the line.
 " 79.—Insert the figure "1" before the first foot-note.
 " 96, No. 710.—This has been edited now, with a facsimile of the date, in *Ep. Ind.* Vol. V. p. 211.



